

Goshen to Golgotha
Part One of PART ONE
Passover To Crucifixion

Theories of Day and Time of Crucifixion

The Day of Worship of the Christian Church is a Confession of Faith in the Lord Jesus Christ

The day of worship of the Christian Church rightfully is called **the Lord's Day**, because it is the Church's most significant and most important – the most visible and effective – confession and witness of the Lord Jesus Christ before God, in the congregation and to the world.

The day of worship of the Church of Christ brings the whole world to a **standstill** to come to the knowledge of the Kingdom of God; and the whole body of the saints into **motion** to witness and receive of the Kingdom of God.

Throughout the wide and densely populated world of modern times with its unfathomable effects on the ecology, there is no single factor of **influence** and importance, even for nature itself, greater than the day of worship of the Christian Church. It is the day on which energy consumption, pollution and crime are, universally, at its lowest. This is the day of days when the earth is '**nearest to heaven**', the one day that above all the sound of worship rises from the earth.

Every people and every religion on earth through the significance of this day consciously or unconsciously, resentfully, impassively or rejoicing, acknowledge the effect of the knowledge of Christ.

Nowhere does the invisible body of Christ objectify so visibly as where and when it assembles on the day of worship. **The day of worship is event where the world sees: Here is the Christ and his people!** For the faithful it is the **space in time** for assembling, worship, proclamation, sacrament and charity – that is, **for the life of faith**.

No institution is more meaningful or important, more practical or more **spiritual** for the Christian Church than its **day of worship**. The Church's, **life** – inwardly as well as outwardly – without God's day of worship, cannot be imagined.

According to the Reformed evaluation (also the present writer's), the holy sacraments stand in the token of what **God** does; they stand under the sign of **faith's** communion of the Lord toward strengthening of faith and Christian living. **To this end** the day of worship is just as effective, and more, than the sacraments. Even proclamation is not realised **but by means of the opportunity the Sabbath provides**.

All this is so because it is the Church's conviction that its Lord rose from the dead and the grave, conquering sin and death, **on this day**, day of its **assembling and worship**.

The importance of the day of Christ's resurrection for the Christian day of worship thus **makes it absolutely necessary** to investigate the relevant Scriptures to the last implication.

Criterion

For the investigation of the question of the day of Christ's crucifixion and resurrection it must be kept in mind that the **translator** of the Bible today occupies the most important position in the Christian community. In Old-Testament times it used to be the '**prophet**' who exclaimed: 'Thus saith Yahweh!' In our times it is the **translator** who claims: "This is what God says... in English!" Undaunted

responsibility and **honesty** are indispensable for reaching the true consequences of all facts of the received texts. It is in the context of specifically the Sabbath that the letter to the Hebrews declares, "For the word of God is quick, and powerful, and sharper than any two-edged sword.... and a discerner of the thoughts and intents of the heart". Hb.4:12

Accepting the responsibility to question and investigate established conviction, the present writer took liberty of using **any** translation of the Bible for the purpose of this study, without adhering strictly to any and presenting his own wherever advantageous. Because of its familiarity mainly the Authorised Version has been used with the purpose to **obviate the contrast** between the standard and proposed interpretations.

1.

Introduction

1.1.

Tradition

The Church generally accepts that Christ was crucified **and** buried on a Friday and that He was resurrected on Sunday, the First Day of the week. This view is put forward as follows:

*"Sunday for Christians is especially a feast day For Christians this truth applies so much the more: **Christ through his resurrection triumphed over death.**"*
Dr. J.H. van Wyk, *Transvaler* 19/12/8 This is the most basic presupposition for Sunday

observance.

It is stated categorically as a fact that Jesus was resurrected on the Sunday: *"Sunday is a purely Christian creation, connected with the **historical fact** of the **Resurrection of the Lord.**"*^{J.Danielou, FSS p12}

Scripture is claimed for proof of this '**fact**': *"What, it might be asked, specifically motivated the primitive Jewish church to settle upon Sunday as a regular time of assembly? It must have had something to do with the resurrection which, according to the uniform **witness of the Gospels**, occurred on the first day of the week."*^{F.A.Regan, FSS p.74}

From this the prime assumption, the resurrection of Jesus is taken to its practical application: *"As the promised Messiah, He, through his resurrection, **sanctified the first day of the week.**"*^{Dr Nik Lee, *Sondag die Sabbat*}

1.2.

Traditional View Questioned

This study has as aim the **reconsideration of the accepted claims regarding the relation between Christ's resurrection and Sunday as the day of his resurrection**. The reason for such an enquiry originates from the question whether

"The matter of Sunday observance can be brought under sharp scrutiny"^{Dr J.H. van Wyk, Loc. cit.} without finding out **if what in the first place is taken for granted as factual,**

is true? What hitherto has always been accepted *"as **The only plausible explanation for the Origin of Sunday (observance)**"*^{P.K. Jewett, FSS p74} is by no means convincing.

This untrustworthiness holds definite implications for the Church, as will be indicated, with regard to both its translations and expositions of the Gospels, and its observance of Sunday.

2.

Defining the Problem

John Wenham, starts his book, *Easter [Passover] Enigma* (Paternoster Press 1984 chapter *An Intriguing Puzzle*), thus: “This Jesus God raised up, and of that, we are witnesses”, said Peter on the day of Pentecost. And from that day to this the resurrection of Jesus has been the spearhead of the Christian case. From it flows belief in the deity of Christ and all the other of the testimony of the New Testament witnesses. It is not of course essential to belief in the resurrection that the witnesses be faultless, but the whole case is gravely impaired if they can be shown to be seriously unreliable.

Now it so happens that the story of Jesus’ resurrection is told by five different writers, whose accounts differ from each other to an astonishing degree. So much so that distinguished scholars one after another have said categorically that the five accounts (Paul’s included) are irreconcilable. Going back to the last century, the great radical P.W. Schmiedel, said: “The Gospels ... exhibit contradictions of the most glaring kind. Reimarus ... enumerated ten contradictions; but in reality their number is much greater.” Even the doughty conservative, Henry Alford, wrote: “Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory ... they seem to me to weaken instead of strengthening the evidence ... I have abandoned all idea of harmonising throughout.”

Coming to this century, P. Gardner-Smith says: “No ingenuity can make the narration of Luke consistent with that of Mark, much less is it possible to reconcile the picture presented by the fourth evangelist with the accounts of any of the synoptic writers. Mutually contradictory narratives cannot all be true ... Nothing can be made of a jumble of contradicting statements.” E. Brunner says: “The sources contradict one another, and only a ‘harmonising’ process which is not too much concerned about truth, could patch up a fairly connected account of the events ... Such a dishonest way of dealing with the subject really has nothing to do with ‘faith in the Word of God’; it only serves to support the disastrous prejudice that Christian faith is only possible in connection with historical dishonesty.” A.M. Ramsey, a relatively conservative writer, says, “It is a fascinating study to attempt to harmonise what the evangelists tell ... Up to a point the attempt may be successful, but a limit to the success is always reached.” “That we should expect to be able to weave the stories into a chronological and geographical plan seems inconceivable.”

Wenham himself concluded: “I was impressed in my early studies of the resurrection stories by the seemingly intractable nature of the discrepancies”^{p.10c} “With more recent writers”, Wenham says, “the verdict is the same.” P.Benoit (1969): “I think we have to give up any idea of reconciling John and the synoptics.” C.F. Evans (1970) speaks of “the impression that it is not simply difficult to harmonise these traditions, but quite impossible.” N. Perrin (1977) speaks of “glaring discrepancies.” J.K. Elliott (1979) says, “it is obvious that we cannot reconcile the accounts.” I.H. Marshall (1977), however, speaks more cautiously (and challengingly?): “This is not to say that the narratives are necessarily irreconcilable, but that so far nobody has produced a convincing hypothesis.”^{p.10b} (Emphasis CGE)

2.1.

A Convincing Hypothesis

The second century Alexandrian philosopher Celsos ridiculed the Gospel record of Jesus’ resurrection, “Everyone saw his suffering, but only one disciple and half an insane woman saw him after his resurrection”. To answer this accusation, not by pointing out its inaccuracies, but to declare that the Gospels “describe in fact the origin of the faith of the resurrection and not the fact of the occurrence itself”, is to timidly **apologise** for “inaccuracies” in the Gospels. To say that “the resurrection is no unique Christian phenomenon”, is to place Jesus’ resurrection on a par with “religion” of which the very unrealistic nature is such that there can be no idea of truth or accuracy. To say that the writers of the Gospels were “concretely theologising” does not make the question, “What did really happen there?”, “the wrong question”. Without **concrete fact**, the **answer** is wrong, and not the question. To say that Jesus rose “on the First Day” (traditionally literal) does not mean “the third day after the crucifixion”, but “an insinuation to the first day of creation – the beginning of a totally new era”, is pure **allegory**, **denying** every bit of trustworthy factualness of Jesus’ resurrection. His resurrection was **“from the dead”** – and a no more historically factual basis can be given it than that. The Gospels **want to tell of Jesus’ resurrection**. Their message is founded on the **“naked historical fact”** of Jesus’ resurrection, and contains no message otherwise. The **‘fact’** and every ‘fact’ around it should be gotten straight and not be beaten about.

Ramsay mentions the **“chronological and geographical plan”** into which the stories are to be **“woven”**. The **“limit”** he finds ever present when trying to solve the **“enigmas”**, and at which also Wenham comes to an unsatisfactory halt, is created by the **one-dimensionality** of every **“conservative”** as well as of every **“liberal”** effort to explain them. What every investigator – to the present writer’s knowledge – has left totally out of consideration, is the **other** dimension of reality besides the **‘chronological’** and the **‘geographical’**, namely the factor of **time**. Regarding the **‘Easter Enigmas’**, all the different and **‘differing’** stories actually make up **two main stories, the stories of two consecutive days**. Looking at them from this perspective, then – if any, only minor difficulties might remain, while a coherent and satisfying picture of a **real** resurrection emerges. Like Joseph of Arimathea, one should **“take courage”** and **“go into”** the problem with the view to **“produce a convincing hypothesis”** that will mirror **“accurate and independent thinking ... without ingenuity”**.

For the reader who would **not allow any kind of discrepancy** in the Gospels where they tell of Jesus’ crucifixion and resurrection, or, who would not **‘explain’** it away allegorically, good reason exists to **doubt** the assumption that Jesus was crucified on the **Friday** and was resurrected on the **Sunday**. Where tradition has **one Friday-story** of Jesus’ crucifixion, death, **and burial**, this reader will find a **Thursday-story, and, a Friday-story**. The first story – that of the first day – tells of the crucifixion and death of Jesus. The second story – that of the second day – tells of Jesus’ burial.

This investigation endeavours to show how this conclusion is reached. First, only two examples will be given to indicate how it came about that the present writer noticed some first indications in the Gospels to this effect. The present writer is of the conviction that an **honest and credible approach** will open the way toward a perfectly acceptable understanding of the Passover and Resurrection narratives. **A solution does reveal itself in the Gospels. The Lord’s Day in the Covenant of Grace** is an endeavour at illustrating the fundamentals to this solution. We hope to enable the reader to conclude, in Wenham’s words, that **“It now seems ... that these resurrection**

(and Passover) stories exhibit in a remarkable way the well-known characteristics of accurate and independent reporting.”

2.2.

The Identical Place, Day, Time and Persons, But, Different Events

Expressions in the Gospels such as “it is toward evening and the day is far spent”; Lk.24:29 “Late noon”; “as evening approached”, Mk.15:42 N^AT, N^IV describe the time of day when the **next day lies ahead and is nearing**. In Lk.23:54 this phenomenon is described as follows:

“And that day (Friday) was (now) the preparation, and the Sabbath (then) **drew on**”. One can imagine the sun shining obliquely in the west while “two of them that same (Sun)day went to Emmaus” and Jesus “caught up” (*homilehsas*) with them. Lk.24:13

The same time of day on the Friday before, after Joseph had rolled the stone into the opening of Jesus’ grave, the women “returned (homeward) and prepared spices and ointments”. After their preparation of these, as well as after their normal “preparation because of the Jews” Jn.19:42 for the Sabbath – which also happened to be a “great sabbath” with special preparations – the sun would set, and they would “begin to rest (on) the Sabbath according to the commandment”.

It would be senseless to suggest that the women made their preparations before **daybreak** (see Par. 5.3.2.1.5.) and then, when the sun had **risen**, went to rest on the Sabbath. **It was the afternoon** (of Friday) **when they “prepared”** – no other time of day, it being described as “light toward Sabbath”, or, “the (time of) light anticipating the Sabbath” – *sabbaton epefohskan*. Lk.23:54

Nothing the women did while “preparing” was done on the Sabbath – as the New Afrikaans Translation makes it seem. What they had to do, was a **lot**, considering the **exceptional** circumstances. It had to be done between the time Joseph closed the tomb, and sunset. Sunset was the limit because that is what is implied by the nature of the term used to describe the nearing of the Sabbath: *epefohskan*. It implies the ‘light’ – *fohs* – of the **sun** while on its way down to the end of the day of Jesus’ burial. The Jews, moreover, were strict on observing the end of the time allocated by their tradition for the preparations for the Sabbath. This time elapsed at least an hour before the actual beginning of the Sabbath. If the women respected this tradition – and there is no reason why they would not – it means that they had everything prepared within the scope of time from returning home after Jesus’ burial, till 5 p.m. This makes it clear that Joseph and the women had finished with Jesus’ burial rather early on the Friday afternoon – 3 o’clock seeming to be the latest.

But what happens, at the same time of day – or even later – at the same location, to the same persons, according to **TRADITION?** This: ‘Late noon’; N^AT ‘late that afternoon’; L^B ‘as evening approached’, N^IV **Jesus still hung on the cross!** Nobody as yet has given as much as an indication that he or she might be interested to bury Jesus. Jesus till now has not even been determined dead officially. And it is already later than when Joseph had closed the grave! If Joseph now appears on the scene, he will be too late for himself.

Something drastic must baffle the **translators**, because they find it necessary to create the impression that Jesus was crucified and died, and was buried as well, **on the same day**. **They only succeed in revealing what they wanted to hide**, that is, the obvious **succession of days**: The first day on which Christ was crucified and died, and the second, the day on which he was buried. The only possibility for solving the problem is that Jesus’ crucifixion and death, and entombment, occurred on **different** days.

Mk.15:42 and Mt.27:57 mention the **beginning** of the day Jesus was buried by describing it as ‘**being the evening already**’. Older translations like the King James say something to the effect that: ‘Evening (**of the day**) had already come’ – the day **starting** with ‘evening’. We do not need to know any Greek to understand the implications. The implications are that Jesus was buried the day after He had died, and **the day of his burial being Friday**. He must have been crucified on **Thursday**.

At this stage it is obvious that the **duration of the day** has to be established. Does the Bible have specific indication in this regard? Would it be correct to suggest that if the **same day extended after or with the evening** mentioned by Mark and Matthew, Jesus could still have been buried on the same day? Or that the time phrases have a flexible meaning so that Jesus could also be buried the same day? In other words: Can “evening” (*opsia*) indicate the **end**-period of day (as well) so that Jesus could be buried on the day on which he was crucified? These suggestions will be dealt with in detail in Par. 5.1.2.1.

According to the Bible, Old and New Testament, as well as according to Jewish reckoning, the **day begins with sunset and the immediately following evening**. [“Evening”, for the purpose of this treatise, is understood for the **dusk** of night, the Jewish and Bible **beginning** of the day-cycle. “Evening” is here not considered the equivalent of the Old English idiom “eve” which indicates the **end**-part of a period preceding and anticipating the next. An “evening”, here, is understood as the precise equivalent of the Greek, *heh opsia*.] The texts considered indicate that as clearly as any. Older translations like the Afrikaans and Authorised Versions in Mt.27:57 say nothing less than that the day which followed the day of Jesus’ crucifixion **had already started** when it seemed that Joseph, who at the cross must have seen that Jesus had died, planned to have him buried:

“When the even was come, (“When it had become evening” OAT) there came Joseph. He went to Pilate, and begged the body of Jesus.” The Greek in Mk.15:42 states: “When it was evening already” – *ehdeh opsias genomenehs*. The translators of, for example, the NAT, plainly must have noticed the contradiction between the OAT and the traditional understanding of the time of Jesus’ burial. They, as clearly, have **tried to hide** the difference with their wording: “Late noon”. For these translators Jesus **had** to be buried before sunset on the day of his crucifixion. (**Which is an unequivocal acknowledgement that “evening” is the first period of a day unit.**) Time on the day of crucifixion for all the events between Jesus’ death and the start of the Sabbath had first to be created by means of manipulating the literal meaning of the Greek.

Even if it were “late noon” when Joseph started negotiating for the body, he **could** not have had the burial finished before sunset. It simply would not have been **possible**, as will be shown in Par. 5.2, and as had already been implicated above in connection with the women’s preparations for the Sabbath and of the spices. What is important though for the proper perspective of the time of Jesus’ burial, is not how quickly He could have been buried before sunset, because **haste had no part** in Joseph’s undertakings. See Par. 5.2.1.2. To answer the question of the day and time of

Jesus' death and entombment, it is important to find the real **meaning of the phrases** under consideration. These verses supply the authoritative declaration from which to derive the actual day of Jesus' entombment: Is "(late) noon", meant in Mk.15:42 and Mt.27:57, or is "(late) evening" meant? ("**Late noon**" and "**early evening**" are not the possibilities to be compared. To weigh these concepts as opposites evades the issue. (Bauer, Robertson *et al.* – *opse / opsta*, "late" or "evening" – never "dawn".)

In these Scriptures the time of **night** at the point in time when Jesus' burial was initiated, **is a given**. First with regard to the time of the **past**: "When it was evening" / "when it had already become evening"; Secondly with regard to the **future**: The day has just started with the evening: "being the Preparation", or, "because it was the preparation" AV – *epei ehn paraskeueh*. The "preparation" in the Greek is the subject of *ehn* – "being", and it supplies reason: "since Friday it was": *epei ehn*.

In contrast, in Lk.23:54 where the record of the burial is ended, the time of **day** is described: First with regard to the time of the **past**: "This day was the day of Preparation" – *hehmera ehn paraskeuehs*. It was the Friday, and after the burial. "Day" is the subject. It was of the kind of day for making preparations – the genitive. (Cf. Lk.24:29, "the day is already far spent" – *kekliken ehdeh heh hehmera*. Secondly with regard to the time of the **future**: "the Sabbath drew on" – *sabbaton epefohsken*. Cf. Lk.24:29, "it is toward vespers" – *pros hesperan estin*.)

2.3.

Contradicting Translations

The Authorised Version has Mk.15:42 as follows: "When the **even** was come ... Joseph came". The NAT starts the same verse with "**Late noon**". (The NIV with: "As evening approached".) For some reason the Greek is translated with expressions of irreconcilable meaning: "Evening" and "noon"; The first term means the **time of night after sunset**; the second term means the **middle of daytime**. The extreme, "late", and the middle, "noon", are mutually exclusive concepts. If Jesus had been buried after it "became evening", it had been after the day of his crucifixion **had ended and the new day had begun** – which is contrary to tradition. For this reason the text is 'translated' as if Jesus were buried "when it **became evening**". In one's imagination time is left in order that burial can still be done on the day of crucifixion – before sunset – in one's imagination that is, not in these texts.

The OAT and the AV imply a **perfected time sense**: evening had arrived before Joseph went: "Even was come". Also the NAT applies this sense of completion: Noon had arrived already before Joseph acted. This implication is further strengthened by the addition of "late" by the NAT ("Late noon"). "Noon" had fully developed; it was not in the process of nearing; it did not lie ahead – it **was** "late already" during this time-span.

One does not need any great intelligence to notice how the NIV differs from the AV and the NAT. And one needs **no** knowledge of the Greek to realise that the translators could not accept the possibility that Jesus was buried after "evening was come", so they **changed the tense** and made the "evening **approaching**" when Joseph went to ask for Jesus' body. These translators 'solved' the problem only another way than the translators of the NAT, who changed the **noun** from "evening" to "noon". For both translations, evening still was in future and the present was continuous: "As evening drew near, Joseph went...".

The fact that a translation finds it impossible to change the **noun-subject**, "evening", to "noon" if it changes the **time aspect** of the verb from the static to the

continuous, is conclusive evidence of what the real meaning of the noun is. If "evening" can indicate the end of day, it would not be necessary to use "noon" in its stead. The alternative is also true: If a translation cannot see its way open to manipulate the time aspect of the verb, and needs to rather change the noun, it gives sure indication of the possibilities the specific time aspect involves. What the one translation hides the other exposes.

To create the sense of a still nearing sunset and evening in Greek, the imperfect tense or the present tense would have been employed – not the **Aorist**. The Greek **Aorist** tense here indicates the '**ingressive**' meaning or the '**constative**' aspect of an occurrence. An occurrence of the nature of change is 'stated' to have happened. **Change had incurred** from one state into another: **whereas before it was not evening, it now was evening**. This change and subsequent **state** of affairs (**it now being evening already**) are **realised and single, "punctiliar"**. These are the peculiar implications of the use of the **Aorist** here. A virtually perfected time sequence serves as English equivalent: It had become evening after which Joseph acted.

To be indifferent to the **exact nature** of the Greek language does violence not only to grammatical and syntactical essentials, but also to the truth of the Gospels' story of Jesus' crucifixion, burial and resurrection. That is why even a translation like the OAT is dubious: While its translation can be interpreted as meaning that evening had already come, the wording, "When it became evening", can be **ambiguous** and suppose the time before sunset: "(it) was becoming evening". The Greek equivalent for this sense again would be the Imperfect and not the **Aorist**. Compare Lk.23:54, "the Sabbath drew on", *sabbaton epefohsken*. No Greek 'tense' or time 'form' indicates both the continuous and momental aspect of time: "It had already become evening": **Aorist**; "It was getting evening": Imperfect. The completed momental or 'punctiliar' way of expression is **definitely the only possibility** for expressing the significance of the use of the **Aorist** in Mk.15:42-43 and Mt.27:57. The **Revised Standard Version** satisfies this necessity: "And when **even had come** (since it was the day of preparation) **came Joseph ...**"; **Modern Language**: "When **evening had come**"; And the **King James**: "And now when **even was come**, because it was the preparation ...".

3.

Story of Jesus' Crucifixion, Death, Burial and Resurrection

Then from that day forth they took council together for to put him to death. Jn.11:53 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.⁵⁴ And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.⁵⁵ Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?⁵⁶ Now both the chief priests and the Pharisees had given a commandment, that, if any man know where he were, he should show it, that they might take him.⁵⁷ Then Jesus **six days before the Passover** came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.^{12:1} There they made him a supper; and Martha served.² Then took Mary ointment, and anointed the feet of Jesus and wiped his feet with her hair.³ On **the next day** much people that were come to the feast, when they heard that Jesus was coming to the feast,¹² took branches of palm trees, and went forth to meet him.¹³ And Jesus, when he had found a young ass, sat thereon; as it is written.¹⁴ And Jesus said, **The hour is come** that the Son of man should be glorified.²³ Verily, I say unto you, Except a **corn of wheat** fall into the ground and die, it abideth alone; but if it die, it **bringeth forth**

much fruit. ²⁴ And I, if I be lifted up from the earth, will draw all men unto me. ³² These things spake Jesus, and departed, and did **hide** himself from them. ³⁶

After two days was the feast of the Passover and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, **Not on the feast day.** And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment; and she brake the box, and poured it on his head. ^{Mk.14:1-2}

Then came the day of removing leaven, when the Passover must be killed. And when the hour was come, he sat down, and the twelve apostles with him. ^{Lk.22:7,14} Now **before the feast of Passover,** and supper being ended, He riseth and laid aside his garments to wash the disciples' feet. (Judas) then went out: and it was night. ^{Jn.12-13} When they had sung a hymn, they went out into the mount of Olives. ^{Mk.14:26-27} Then cometh Jesus with them unto Gethsémané. ^{Mt.26:36} Jesus went forth with his disciples over the brook Cedron. ^{Jn.18:1} Judas then betrayed him. ⁵ They bound him and led him away to Annas first. ¹²⁻¹³ Peter followed afar off. And so came their day. And they brought Him into their council. ^{Lk.22:54-66} Now Annas had sent him bound unto Caiaphas. ²⁴ Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves **went not into the judgement hall, lest they should be defiled; but that they might eat the passover.** Pilate then went out to them. ²⁸⁻²⁹ He sent him to Herod. ^{Lk.23:7} And Herod sent him again to Pilate. ¹¹ It was the **preparation of the passover** and about the sixth hour. Then **delivered he** him unto them to be crucified. And they took Jesus, and **led him away.** ^{Jn.19:14,16} And as they led him away, they laid hold upon one Simon, coming from **his land,** and on him they laid the cross, that he might bear it after Jesus. And there followed him a **great company** of people, and of women, which also bewailed and lamented him. But **Jesus turning unto them said,** Daughters of Jerusalem weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they will say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry? And there were also two other, **malefactors,** led with him to be put to death. ^{Lk.23:26-32} And a **superscription** also was written over him. ³⁸ Then said the chief priests to Pilate, Write not, The King of the Jews; Pilate answered, What I have written I have written. ^{Jn.19:21-22} They bring him unto the place Golgotha. ^{Mk.15:22} And they gave him to drink: but he received it not. ²³ They parted his garments, casting lots upon them. ²⁴

It was the third hour, and they crucified him. ⁵ They that passed by railed on him, likewise the chief **priests** with the scribes. ²⁹⁻³¹ There stood around the cross of Jesus his **mother,** and the sister of his mother, **Mary,** the wife of Cleophas (**Salome**), and **Mary Magdalene.** When Jesus therefore saw his mother standing by the disciple whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And immediately that disciple **took her to his own home.** ^{Jn.19:25-27} When the sixth hour was come, there was darkness over the whole land until **the ninth hour.** ³³ And **Jesus cried with a loud voice, and gave up the ghost.** ³⁷ The veil of the temple was rent in twain from the top to the bottom. And the **earth did quake and the rocks rent and the graves were opened.** ^{Mt.27:51-52} Now when the **centurion,** and they that were with him **watching** Jesus, **saw** that he so cried and **gave up the ghost,** ^{Mk.15:39} and saw the earthquake and those things happening, they feared greatly, saying, Truly this righteous ^{Lk.23:47} man (Mk) was the Son of God. **Many women** ⁵⁵ which came up with him unto Jerusalem ^{Mk.15:41} were

standing ^{Lk.23:49} there beholding **afar off, among which** was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, ^{Mt.27:55-56} Salome, who, when he was in Galilee, followed him and ministered unto him. ^{Mk.15:40-41} **All the people and all his acquaintance and the women that followed him, beholding the things that happened, smote their breasts and returned.** ^{Lk.23:48x49}

The Jews therefore, because it was the **preparation beginning,** that the bodies should not remain upon the cross – for that day was a high-day-Sabbath – besought Pilate that their legs might be broken and they **taken away.** ^{Jn.19:31} Now **since it was the preparation being the day before the sabbath and evening already,** Joseph of Arimathea which also waited for the kingdom of God, came, and **went in** boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead. And when he knew it of the **centurion,** he gave the body to Joseph. ^{Mk.15:42-45} And he took it down – **kathelohn** ^{Lk.23:53} and **removed** – **ehren** the body. ^{Jn.19:38} He bought fine linen ^{Mk.15:46} Then there came also Nicodemus, which **at the first** came to Jesus **by night,** and brought a mixture of myrrh and aloes, about an **hundred pound** weight. Then **treated** they (*elabon*) the body ^{Jn.19:40} of Jesus and wound it in linen clothes with the spices, **as the manner of the Jews is to bury.** The women also, which came with him from Galilee, followed after ^{Lk.23:55} **Mary Magdalene and Mary** of Joses ^{Mk.15:47} **sitting** over against the sepulchre ^{Mt.27:61} beheld how his body was laid. ^{Lk.23:55} There laid they Jesus therefore **because of the Jews' preparation;** for the sepulchre was nigh. ^{Jn.19:42} And Joseph rolled a great stone to the door of the sepulchre, and **departed.** ^{Mt.27:60} **The women returned home and prepared** spices and ointments; **then** began to rest the sabbath day according to the commandment. ^{Lk.23:56} The morning after these preparations, the chief priests and the Pharisees came together unto Pilate. And they went and made the sepulchre sure, sealing the stone and setting a watch. **But late Sabbath's afternoon toward the First Day** of the week, **Mary Magdalene and the other Mary went to see the grave** Suddenly there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. For fear of him the keepers did shake, and became as dead. ^{Mt.28:1-4}

And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and **Salome,** bought sweet spices, that they might come and anoint him. ^{Mk.16:1} **Being risen,** (Jesus) early on the first day of the week, first appeared to Mary Magdalene. ^{Mk.16:9}

(Why could Calvin not succeed with a synopsis of the four Gospels? See Par. 7.3.)

4.

That Christ was Crucified on the Thursday and Buried the Following Day of Friday:

4.1.

General Arguments

4.1.1. The New Testament as a whole makes the most of the resurrection of Christ as such. His resurrection **should** have meant something for the **day** of his resurrection. But the writers of the New Testament clearly **attach no meaning** at all to the **First Day** because of Christ's resurrection – which would be very strange, if in fact Jesus were resurrected on it. What could at least have been expected is that they **should have stated** that Jesus was raised on the First Day of the week. Not even that, directly or indirectly, was recorded in the Gospels. **If then the Sabbath** were the day of Jesus'

resurrection, the New Testament **would have made something** of it – which indeed it **does**. Naturally, for the events of the day of Christ’s resurrection complement the content of the **Seventh Day**, being the Day of the **Rest and completion of the works of God**. Refer Part Three, *The Sabbath of the Covenant of Grace*.

The Gospels are of the **latest** of the New Testament documents. Time enough went by for them to have made the **most** of the fact if it were so that Jesus was risen from the dead on the First Day of the week. They would have used the interim for supporting the observance of the First Day by the Christian community *vis a vis* the **Jewish** community with its observance of the Sabbath. Exactly this situation did develop as soon as the conception of the First Day resurrection had taken hold of general Christian thought during the **second** century AD. But it is missing in the New Testament and the Gospels specifically.

4.1.3. The Gospels did provide information regarding Christ’s appearances and the First Day of the week. **But not so much the appearances were used in Christian writings of the second century as point of reference for Sunday observance as was the resurrection.** Now the actual occurrence of Christ’s resurrection is mentioned in the Gospels – not in so many words, but by implication (Mt.28:1-4) – not with reference to Sunday, but with reference to the **Sabbath**. This gives rise to the **perplexing question** as to how Sunday observance could have relied on the resurrection as its rational cause? This study will indicate that the reason for Sunday observance can **not be found in an association in the Gospels of the resurrection of Christ with the first day of the week.**

4.1.4. The emergence of Sunday observance in early Christianity was even stranger because it developed side by side with the church’s **confessions**. **The confessions** never speak of ‘the First Day of the week’, but always of ‘the third day’ of Christ’s death as the day on which He rose from the dead ... “according to the Scriptures”! In its confessions the conscience of Christian Faith did not allow what it allowed itself in practice and dogma. See ‘Part Four’ on 1 Cor.16:2 ‘Part Three’ on Acts 20:7, Rev.1:10

4.2.1.

Time In Hours

If calculated chronologically Jesus must have been raised on the Saturday had he died the Thursday – exactly the **same way** the conclusion is reach that if he died on Friday he must have risen on the Sunday.

Both views reach their result using the Jewish reckoning of time periods and days. **Part of the whole is counted as a whole.** This use is accepted generally as the method Bible chronology is applied, for example in registers of periods of rule of kings. If just a few minutes of the day on which a child is born remain, those few minutes are counted as the first day of his life and of the first eight days for the purpose of circumcision. *“A day and a night are an Noah [“a portion of time”]”* Jerusalem Talmud, Sabbath 9,3; cf. also Babylonian Talmud, Pesahim 4a, TCR p24, TCR p24 Compare Par. 7,3

If it is insisted that “on the third day” should imply that **at least more than forty-eight hours** are spent – which is **reasonable** to expect – the Friday crucifixion idea looks impossible. Jesus, according to the traditional view, would have been dead only one and half a day. Taking a **very popular** time it is said Christ rose from the grave, *“very early morning”* about 3 a.m., then, from 3 p.m. on Friday till 3 p.m. on Saturday = 24 hours, and from 3 p.m. till Sunday 3 a.m. = 12 hours, totalling **36 hours only!** This is **irreconcilable** with the prophetic reference of Scripture that Christ would rise “after three days”, or, “on the third day”. The **earliest** extra Biblical traditions put the Resurrection before midnight or at latest midnight “Saturday” night.

Many place the time of the resurrection **much** earlier the night of Saturday. The time of Jesus’ death then is even more remote from an approximate duration of three days. But if Jesus died on Thursday 3 p.m. and the grave was opened, according to Mt.28:1-4, **‘Sabbath’s** afternoon toward the First Day’ – as also **many other factors** indicate – Jesus was, in terms of hours, dead for **more than 48 hours**, and rose from the dead **“the third day”**. See Par. 5.1.1.6 to 5.1.1.6.2.1.

4.2.2.

“Three Days and Three Nights”

The Friday crucifixion view quite frankly has no answer to the problems posed it by the “three days and three nights” Jesus said He would be “in the heart of the earth”. See Par. 5.1.1.6.2.6, 5.1.1.6.2.7.3 and 5.3.3.2.2.2 (Part Two).

4.3.

Significance of Sabbath

Refer to **Part Three**, *The Sabbath of the Covenant of Grace* and Par. 8.4, Part Four.

No reason exists why Christ’s resurrection could **not** have occurred on the Sabbath day. On the contrary, every reason why it **would** have occurred on the Sabbath day is present in the unfolding of God’s plan of salvation. If the reasons as they are presented for the keeping of Sunday are consistently drawn to full consequence, then the Sabbath, as God’s day of rest and completion, befits his work of regeneration and redemption through Jesus’ resurrection from the dead. “To enter into God’s rest”, ^{Hb.4:11} rests entirely on “the Gospel preached to us”, ^{Hb.4:2} In fact, the very reason for Sunday observance, the resurrection of Jesus, explains why “a keeping of the Sabbath remains for the people of God”. **“For He that is entered into His rest (Jesus Christ through his resurrection from the dead) indeed hath ceased from his own works as did God from his.”** ^{Hb.4:9-10}

4.4.

Apocrypha and Other Documents

In Melito’s Passover Ode (71) it is noted, *“This is the One which was taken from the flock and was brought as an offering; which was slaughtered late (opse) and was buried in the night (nuktohr)”*.

From this it is clear that the idea of Jesus being buried **on the day after** his death was nothing unusual to early Christians. In any case there is nothing awkward about it as such except that it is in disagreement with tradition.

In the Gospel of Nicodemus, Joseph tells how Jesus rescued him at **midnight** from the house where he was kept prisoner. ^{15,6} This document relates how the guard of the tomb confirmed that the women at midnight were in discussion with the angel about Jesus who by then was risen an indeterminate time. ^{13,2} Because this period after his resurrection is not limited by any indication Jesus could have been raised on the Sabbath if Sunday is reckoned from midnight. If Sunday is reckoned from sunrise, the same conclusion has to be reached. If Sunday is reckoned from sunset, nothing bars the assumption that Jesus could be raised on the Sabbath.

“Some early Christian writers did place the Last Supper on Tuesday evening rather than Thursday evening”, ^{Samuele Bacchiocchi, TCR p. 44} Bacchiocchi gives no particulars. Also are the reasons those writers did so, not given. ^(But see Par.5.1.3.4, ‘The Last Supper’.) If these writers substantiate anything, one must deduce, it is that **they had**

problems with the times involved in Christ's death and resurrection. "*Christian tradition*" did not that "*unanimously hold to the Friday Crucifixion / Sunday-Resurrection chronology*". See Par. 5.1.1.6.1.4.1.4.9.

About twenty years after my original conclusion and at least ten years after I first read Bacchiocchi, I made the discovery which I here insert, on Walther and what Appendix, *Apollinaris*, p. 305, will tell the reader. (Cf. p. 88.)

James A. Walther, *Journal of Biblical Literature*, June 1958, p. 118, "*References in the Didascalia, in Epiphanius, in Victorinus of Pettau, and in the book of Adam and Eve, support the Tuesday Passover dating and the subsequent arrest of Jesus in the morning hours of Wednesday.*"

Is this "*Passover dating*"? Doesn't Walther think of the Last Supper?

Suppose any of the Sabbath or the First Day for resurrection-day, 16 Nisan. Counting inclusively, Saturday "the third day", will give THURSDAY the first of the "three days", 14 Nisan. Wednesday crucifixion would give four days. If resurrection on Sunday, Wednesday crucifixion would give five days and Tuesday crucifixion would give six!

Even if Walther basis his findings on real "source" material, these sources are too late in history to be of value for finding the day on which Jesus was crucified. The Didascalia dates late third century; Epiphanius, the late and Victorinus the middle decades of the fourth century.

Assuming "Passover" being "the day they slaughtered the passover (lamb)" – 14 Nisan – here called "Tuesday" (Roman time) – then the MEAL of that morning's night had to have occurred on Monday night. Since the meal indicated the commencement of the Passover's FIRST "first" day – 14 Nisan – the crucifixion had to have been on MONDAY's subsequent daylight which is Tuesday. Saturday for resurrection day then would make it the fifth day, and Sunday the sixth day in stead of "the third day".

Assuming crucifixion was on Passover's Sabbath, 15 Nisan – here meant to have been "Tuesday", the resurrection if on Saturday would have fallen on Nisan 20, and Sunday, on Nisan 21 – the last day of Unleavened Bread! The notion that Tuesday – whether as 14 or 15 Nisan – was crucifixion day therefore is most absurd.

5.

Specific Arguments Showing that Jesus' Crucifixion Occurred on the Thursday and his Resurrection on the Saturday

5.1.1. The Bible story gives, chronologically, the sequence of two **different days** on which the crucifixion and the burial occurred.

5.1.2. The term *opsia* ^{Mk15:42, Mt27:57} for "**evening**", which, according to Jewish and New Testament reckoning **of the day** makes up the first part of the new day, unequivocally indicates the beginning of the day following Jesus' crucifixion and death: the day on which He was buried.

5.2.1. The **events** of the day of crucifixion were **such** that the impression of how Christ could also have been buried the very same day can only be forced or fancied.

5.2.2. The **events** of the day of entombment and the nature thereof were **such** that it occupied an ordinary day in full.

5.3. According to Matthew 28:1 the grave is opened "late **Sabbath's** (time) in the after-light toward the first day of the week".

6. No Scripture states that Jesus was crucified on the Friday, or that He was raised on the Sunday. On the contrary, the first day is purely chronologically and sterilely mentioned in references where the resurrection is referred to or implied.

7. Theological Motivations ^(See "Part Three")

5.1.1.

Chronology

Natural and Spontaneous Differences Between the Day of Crucifixion and the Day of Burial Exist

Each of the Gospels record the chain of events of Jesus' crucifixion and burial in such a way as to clearly have two days' duration taken up thereby. A **normal** day on which Christ's body was duly buried followed a totally **abnormal** day on which Christ was crucified. The succession is **generally observable** as well as **specifically stated** in every Gospel.

5.1.1.1.

Not Differences but Different Narratives

The differences between the stories of, on the one hand Jesus' **crucifixion and death**, and on the other hand, of his **burial** as the proper Jewish ritual, are – not always in the same way and with regard to the same detail – made very obvious in each Gospel. These differences in and between the various accounts **can not** be explained and **must** be accepted as contradictions **as long as** the factor of **time** is not taken into account. **Then**, although very obvious, these differences indicate different **situations**, and by no means are contradictions. **Then** they are meaningful. **If of different time**, not only are the localities and personae different, but the **days** as well. Had Jesus' crucifixion, death and burial taken place on the **same day before sunset**, then nothing could really have taken place – it is so complicated and contradicting. Then it must have been the "*hallucinations*" of the four writers of the Gospels – and indeed of a total social group that is "*in the world but not of the world*" in an unacceptable way. It becomes so unreal that differences and contradictions are impossible. The differences must be seen as not in and between the Gospels, but as between the **narratives separated in time**, comprising the one Story of Redemption through Jesus Christ who died and was raised from the dead.

These are stories that differ because they are different **stories**: Consider the first, that of the day of Jesus' crucifixion and death. The story of a day of drama and tragic it is the story of a day of mass hysterics, political and social upheaval and injustice, **turmoil**, sacrilegious noise and blasphemy. A huge and uninhibited **crowd** participates in the most abominable demonstration of hate and slander. **A day seemingly won by Satan.**

No one can read the story of Jesus' **burial** without noticing its difference with this story. The story of Jesus' **burial** demonstrates love and respect carried out under circumstances of **quiet and peace**. The **surroundings** of the garden are noticeable. No crowd, no cursing, no encounters or interference. **A few individuals by themselves** carry out the entombment of their beloved. Only distantly concern lurks again as it is getting time for the "Jews' preparations". Joseph calmly closes the opening where the women had seen how Jesus' body was laid. They returned home. They still have a few hours left to prepare for the special Sabbath and for Jesus' embalming after the approaching Sabbath. **Can this day, the day obviously won by**

God's Providence, be the same day, the same place, and the same people of the scene at Jesus' cross?

5.1.1.2.

Construction of Text

The succession of different days and different events is observable in the differing **nature and type** of the stories, and in the **construction** of the text. The day of crucifixion begins with the **evening** of the Last Supper. Mark and Matthew **close** the narrative of Jesus' crucifixion with their reference to the women who watched the crucifixion "from far". Luke **ends** his version of the events of crucifixion day in the same way, but he also tells how everybody left the scene of the crucifixion and returned home. John **closes** his record with Jesus' last words and by describing how he "gave the ghost". With the crucifixion and death of our Lord something of the past, and Golgotha enveloped in after sunset gloom, the events of the **new** day are **subsequently** recorded in each of the four Gospels. **Here the day of entombment begins:** "When the even was come ...", ^{Matthew} "When already evening ...", ^{Mark} "Unexpectedly – *kai idou*, a man by the name of Joseph ... went unto Pilate ...", ^{Luke} "Then the Jews, because it was Preparation (day now), besought Pilate ...", ^{John}

Allegedly – according to tradition – Jesus was buried while **still the day of crucifixion and before sunset**. But that the Jews were anxious about the **current but only beginning** "great Sabbath", does not prove that the "Preparation" then neared its **end**. John identifies the Preparation and "that great day of a Sabbath" by saying, "It (now) was the Preparation (Friday) that day being a great Sabbath". The "great day of a Sabbath" could have been but the Passover Sabbath, and it was **coming in the sense of it having just begun**. If the "great sabbath" had just **started** when the Jews went to Pilate, **then Friday is meant, being the "Sabbath" of "Passover Feast"**. It started then. It had started. John's language is simple, just like we say in English, "When Churchill had made his speech to the British nation, **it was war**." The description, "for that was a great day of a sabbath", or simply, "Great Day" – *ehn ghar meghaleh heh hehmera ekeinou tou sabbatou*, undoubtedly is a **parenthesis**. It plays **no part in the sequence of the story** as such. John merely **inserts** the remark to explain why the Jews were so anxious: **"It was Preparation (day), and an important Feast Sabbath day for them (to follow)"**.

"It was six o'clock" on the morning of Jesus' crucifixion, says John. "It was the preparation of the Passover", ^{19:14} – *ehn paraskeueh tou pascha hohra ehn hohs hekteh*. Nothing **in the verb, "it was"** – *ehn*, indicates the **end** of day. **Nothing** in this verse means that it was the end of the **Sixth Day**, Friday. Had it been the end of Friday, Jesus **must** have been buried **on the Sabbath** day, which is not only unheard of, but totally irreconcilable with all **other** detail of events given by the Gospels. **Had it been the end of day before the Jews and Joseph did anything (John 19:31), and still the end of day after they had done everything they intended to do, but still not the end of day "because of the Jews' preparations", then when would the end of day be?**

John in 19:31 states that on that day "the Preparation (**beginning** – being their festive sabbath of deliverance, the "Great Day" of Passover **Feast**)", the Jews approached Pilate about the removal of the crucified! John at the end of the section of the day's history, **again** by implication states that it was Friday, but Friday **by now ending** "because of the Jews' preparation" that still had to be done before the **Sabbath** (verse 42 and Lk.23:54-56). John **does not** use a **verb** to say that "it was preparation". In verse 42 it simply says Joseph and the women had Jesus buried "because of the Jews' preparations". **From this only in this verse, can it be deduced**

that the day was Friday and Friday **then ending**. John, like the Synoptists, supplies no grounds for the idea that Jesus was buried before sunset on the day of his **crucifixion**.

It is inevitable then to conclude that Jn.19:31 speaks of the day's **start** on which Jesus **would** be buried. In this John is **in full agreement** with Mark and Matthew who also in so many words describe the **start** of the day on which Jesus was **to be** buried.

Where Luke says (23:54): "And the day was the day of preparation(s)" – *hehmera ehn paraskeuehs* ^{23:54} he does **not** speak of the **beginning** of "the day of preparation(s)" **and** he speaks **not** of the day of **crucifixion**. He **ends** the narrative of the day of **burial**. Here *ehn* is a Past Perfect: "It **had been** Preparation-Day". The context clearly shows it. John in 19:42 (as shown above) **says the same**. Joseph buried Jesus "because of the Jews' preparation(s)" – *dia tehn paraskeuehn tohn ioudaiohn*. Both have the last part of **Friday** in mind because it was **then** the women, like the Jews, made their preparations. John **also, but elsewhere, in verse 31**, supposes the **beginning** of the day of burial. **In contrast with both** these observations, John, when Pilate "delivered" Jesus over to the Jews to be crucified, states: "It was (*ehn*), (**indeed**) the Preparation of **Passover** and the sixth hour (Roman time now)." **This** day, of John 19:14, "**before Passover feast**" (13:1), **had**, the evening before, **begun** with the Last Supper.

5.1.1.3.

Markers

Day of Crucifixion

Night Time: Evening of Last Supper

"Now when the **even** was come, he sat down with the twelve", ^{Mt.26:20} "And in the **evening** he cometh with the twelve", ^{Mk.14:17} "And when the **hour** was come, he sat down and the twelve apostles with him". ^{Lk.22:14} "Now **before the feast of the passover** and supper being ended", ^{Jn.13:1-2} Then follows the narration of Jesus' betrayal, arrest and hearing. "... It was night ...". Then the story of his crucifixion is told. Midday there comes darkness till Jesus dies, "the ninth hour" (3 p.m.) There is a "great earthquake"; the dead are raised; commotion at cross; veil of temple rent; consternation in temple and city; leaving of scene of cross: **Mt.26:21 – 27:56; Mk.14:18 – 15:41; Lk.23:49; Jn.13:3 – 19:30**

5.1.1.3.1.

Day Time: Crucifixion

The day of Jesus' crucifixion **began with the evening** of the Jews' and Joseph's actions. "Because it was the Preparation now – *epei paraskeueh ehn*, and that the bodies should not remain on the cross on the sabbath – *hina meh meinehi epi tou staurou ta sohmata en tohi sabbatohi*, the Jews besought Pilate that their legs might be broken and that they might be taken away – *arthohsin*." ^{John 19:31 to 40} "Then came the soldiers and brake the legs of the first and of the other who were crucified with him. But when they came to Jesus, and saw that he was dead already, one of the soldiers with a spear pierced his side." ^{Verses 32 to 34}

Jesus' body wasn't "removed" like the others. Joseph "had taken it down". ^{Lk.23:53} "And he that saw it, bare record, For these things were done that their legs should be fulfilled ... they shall **look up to him** whom they pierced." ^{35 – 37}

“He who saw it”, must have been Joseph, because now “being evening come – *opsias genomenehs*, he came and went to Pilate and begged the body of Jesus”. ^{Mt.27:57 to 58} “And now when the even was come – *kai ehdeh opsias genomenehs*, because it was the Preparation, that is, the day before the Sabbath – *epei ehn paraskeueh ho estin to prosabbaton*, Joseph of Arimathea, which also waited for the kingdom of God, came, and, taking courage, went in unto Pilate – *eiselthen pros ton Pilaton*. ^{Lk.23:50 to 52}

Because the “taking down” and the “handling” of the body are recorded in one **context** with the actual entombment, it is **not** to say that everything happened **at once**. The “preparation” of the body was integrally part of the whole and lengthy process of burial, “as the custom of the Jews is”. In Mk.15:42 further, different phases in the events are distinguishable: “And he bought fine linen and took him down” – first phase; “and wrapped him in the linen” – second phase; “and laid him in a sepulchre” – third phase. There were events not mentioned by Mark, but observed and recorded by other writers of the Gospels. Every version remains compressed to the limits. It is not to be expected to find every event mentioned in detail in any one Gospel or in all of them collectively.

Different phases are also observable in Matthew: In the Greek the pronoun “he” is inflected in the verb. The verb is in the indicative mood, indicating that it is the predicate of an independent sentence: “Joseph wrapped the body.” “And he laid it in his tomb.” ^{Mt.27:59,60} In contrast, the term “taking” is not a proper verb in the Greek, and is therefore translated a participle: “taking”. It is not a finite, indicative verb, but constitutes part of the process of “wrapping”: “Handling / preparing Jesus’ body, he **wrapped it ...**”. **A group of actions thus form a single phase of events**, and the phases, although mentioned together, refer to different stages **as they occurred in time**. If everything had to happen within the limited time period of between Jesus’ death at 3 p.m. and 5 p.m. (being the stop of “preparations”), a chaotic and impossible situation must be assumed, and Mark would not have written it down the way he did. He would not have used the several verbs in the indicative mood, but would have said: “Buying linen, taking down the body, wrapping it, he laid him down (with great haste)”. Only the last verb would have been in the indicative mood if Joseph immediately buried Jesus at the scene of crucifixion. But being as it is, these actions must be seen as different and consequential developments **during the time span of the full day** of Jesus’ burial. After Joseph had obtained permission, he went back to the cross and “took the body down”. He “took it away” to a suitable location where he could “prepare”, or, literally, “handle” the body properly, laying it out and embalming it with spices and ointments. But first he had to buy linen. He had to ask Nicodemus for help. Nicodemus brought the ointment. After the body was properly prepared for burial “as the custom of the Jews is to bury”, ^{Jn.19:40} they could inform the women to join the funeral, but were able to find only “Mary Magdalene and the other Mary” or intended to tell them only. ^{Mt.27:61} The next day, the women “following” the funeral procession, they could “lay him in the sepulchre”. How long after Jesus’ death at 3 p.m. and after “evening” it took Joseph to bury Jesus may not be guessed or imagined to the reference framework of tradition, but must be inferred from reality and the facts recorded in the Gospels.

Luke construes his story using the same philological techniques as Mark and Matthew. The Greek language characteristically makes much use of the participle, as was indicated above. An action or event, consisting of various facets, is expressed as a single whole. For example, **24:1, 3**: “They arrived at the sepulchre – *epe tehn mnehma ehllithon*, carrying – *ferousai*, the spices; and while entering – *eiselthousai*, they found

– *heuron*, not the body.” The verb, which finishes the series of events, is found to be in the indicative mood. Condensing the narrative into one short pericope or paragraph does not mean that the actual events were compressed into an unimaginably short time. Translations, which picture Jesus’ entombment as if directly after the taking down of his body under the immediate circumstances of the crucifixion, do violence to the linguistic factors involved in the Greek. They also do violence to the solemnity of the occasion as brought home by the Gospels. The mechanical, cold and disorderly impression they create of Joseph’s endeavours to have Jesus buried, is false, and robs the event of the meaning it has for faith.

5.1.1.3.2.

Day of Jesus’ Burial

After the forgoing “evening” Joseph appeared on the scene: Mt.27:60 to 61; Mk.5: 46b to 47; Lk.23:53b to 56a; Jn.19:41 to 42, this day comes to an end: Lk.23:54 to 55.

5.1.1.3.3.

Day of Resurrection

“Being after-light” – *epifohskoh*, as verb, indicates the “drawing near” of the Sabbath of the “commandment”, ^{Lk.23:56} “Evening” would follow “being after-light”, marking the beginning of the Sabbath. “The morning after the preparations” of the women, ^{Mt.27:62} (not mentioned by Luke, but indeed by Matthew) conference is held between priests and Pilate. (V. Taylor’s opinion that “*The legendary development of the tradition (which is) carried farther in the Gospel of Peter’ is ‘already begun in Matthew’s story of the Watch at the Grave’*”, is totally unacceptable.) On the Sabbath the Jews indeed had the tomb sealed.

This day’s ending, Mt.28:1-4, is described with the same word used for describing the ending of the previous day of preparation, here as a noun of instrumental dative: “Late Sabbath’s **with being after-light** toward the first day of the week ...”.

“**Now**” – *kai idou*, was the moment of truth. This time “of Sabbath” (**genitive**), “when the women went to look at the grave, there was a great earthquake: For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And for fear of him the keepers did shake and became as dead men.” ^{Mt.28:1-4} “**After** the Sabbath” – *diaghenomenou tou sabbatou*, the women – knowing nothing of what happened at the grave – “bought spices that they might come and anoint him”. ^{Mk.16:1} The past Sabbath “according to the commandment”, the Seventh Day of the week, was observed from sunset to sunset. It automatically “ran out” into “the first day of the week” **before “evening”**.

5.1.1.3.4.

Day of Appearances

“The first day of the week, **despite early darkness**, cometh Mary Magdalene unto the sepulchre and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter and to the other disciple ...”.

The day from evening to evening **fits the whole story**.

5.1.1.4.

Reckoning of the Day

The mention or the implication of the “evening” determines the flow and rhythm of each Gospel narrative of Passover and Resurrection. The significance of the word’s specific use in Mk.15:42 and Mt.27:57 can not lightly be ignored in the fashion

translations do. The importance of this term's meaning may be attributed to its application in determining the day-cycle in the Gospels and the Bible as a whole for the observance of days, feasts, holy days and sabbaths.

In the Old and New Testament three ways of reckoning days can be found:

1. from sunset to sunset;
2. from sunrise to sunrise;
3. from midnight to midnight.

Of these three methods to determine the beginning and the end of the day, only the sunset to sunset method is common to both the Old and New Testaments. The sunrise to sunrise method can be found only in the Old Testament, and is specifically applied in the case of ceremonial sabbaths like the Passover and Day of Atonement. The reason for this could be to differentiate the festival-'sabbaths' from the weekly Sabbath. The midnight to midnight, or, Roman reckoning again, can be found only in the Gospel of John although he does not use it exclusively.

5.1.1.4.1.

Sunset to Sunset

5.1.1.4.1.1.

Old Testament

For the whole of this chapter, refer to Samuele Bacchiocchi, *The Times of the Crucifixion and the Resurrection*, Biblical Perspectives, Michigan, 1986, Chapter five, "*The reckoning of the day in Bible Times*". Reference will be given in pages and paragraphs.

Bacchiocchi says, "*The Biblical evidence for the day beginning and ending at sunset is abundant and explicit ... the evidence is well known*".^{p.65}

5.1.1.4.1.1.1.

Creation Order – Refer Par. 5.1.1.6.4; 7.2.1.1.

Genesis 1 narrates the creation of the first day. The first part of the first day was darkness. On the second half of the first day, light was created. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day".⁵ "Night" was what the writer of this narrative, calls "morning" – night's retreating end-part. And "Day" was what the writer of this narrative, calls "evening" – day's retreating end-part. The first day's beginning could not have manifested itself the way every evening since would, for there was no light at first. It was all night from heaven and earth were created till God said: "Let there be light!"³ Also the first morning did not manifest itself in the same manner all subsequent mornings would. There was no light till God said: "Let there be light: and there was light" – from the power of God, and not from the sun which only on the fourth day was established to rule over night and day.¹⁸ **God rules over time – not the sun.** The creation story emphasises this principle through its very structure. A sunset reckoning of day which **does not begin with the sun** but with the invisible God who makes even the darkness light, better suits the creation concept of the day-cycle. We make no attempt to explain the creation. We only mean to find the **prototype for the principle** of the order of the day cycle.

5.1.1.4.1.1.2.

The Sabbath

Creation ends with the seventh day. Some say it ended on the sixth day (LXX). But Gn.2:2 says "God **ended his work** which he had made" **on the very day of his rest** – God's rest being His work and His work His Rest. The Seventh Day **Sabbath ended in light just as** God ended his **work in light**. After the Sabbath it is

not again stated: "It was evening and it was morning", because here, during day's retreating end-part, **God finished His works**. If the Sabbath day then closed with its light part, so would all subsequent days.

5.1.1.4.1.1.3.1.

Before Dark – Refer Par. 5.1.1.6.4.

Nehemiah 13:19-21 instructs: "**Before** it starts to get **dark** (*tsalal*; LXX: "before the Sabbath" – *pro tou sabbatou*), I said, the gates should be shut ..." (LXX: "till after the sabbath" – *heohs opisoh sabbatou*). Then the buyers and the traders ... a few times overnight camped outside Jerusalem ... From then on they no longer came on the Sabbath." *Tsalal* is also used in the sense of "sinking (down the sea)", Ex.15:10 and "shaded". Ez.31:3 When shadows grow longer and the sun retreats in the west, it is "**before** the Sabbath". When the sun has set and there no longer are shadows – "before dark", it is the **beginning** of the (Sabbath) already.

The normal time to close the gates was when it was properly dark: *tchoshek*, Joshua 2:5. (Living Bible with "dusk" is **wrong**.) When this practice was applied to Friday evenings also, it meant that the gates were still open and trading went on uninterruptedly on the Sabbath day. Nehemiah's command had the **purpose** of preventing this practice, and that implies that it had **already** been Sabbath time when it was **getting** dark, and that the Sabbath actually had started before dark **with "getting dark"**. Bacchiocchi describes this **dividing time**: "when it began to be dark, that is, at the beginning of dusk".^{p.68c} (Emphasis CGE)

5.1.1.4.1.1.3.2.

Before Sunset – Vespers

H.R. Stroes says the "*reason for anticipating the shutting of the gates*" was, because "*the sabbath was drawing near (with the evening!)*".^{TCR p.68d} His description of the "*drawing near*"-period as "*evening*" is technically wrong, and he clearly misunderstands "*evening*" for "*vespers*" – as often happens. "Vespers", Greek, *hespera*, constitutes the **last** part of the day cycle toward the new. In itself the term *hespera* presupposes a reckoning of day from sunset to sunset because it is used only for **pre-dusk**. (Refer Par. 5.1.2.1)

5.1.1.4.1.1.4.

Evening then Morning

"*Generally in the Bible the morning is mentioned before the evening ...*".^{68e} On the other hand, "*The sunset reckoning is suggested by two texts where the evening is mentioned before the morning ... An exception to the morning-evening sequence is found in Daniel 8:14, 26, where the interruption of the continual burnt offering is said to extend to "2300 evenings and mornings". Another exception is found in Psalm 55:17, where the psalmist says that he will utter his prayer "evening and morning and at noon". In both instances the order is irregular and seems to suggest the hour of the evening sacrifice and prayer, that is, sunset time when the new day began.*"^{TCR p.68f/69}

Because a time period, consisting of offering-units, extends over 2300 units, it is unavoidable to accept that so many offering **units equal so many day cycles** – each definitively starting with the evening sacrifice.

The psalmist prays at "evening, morning and noon", the three prayer-beacons of the natural day. Daniel likewise prayed "three times a day".^{Dn.6:10} "Morning" occupies the **middle** position. If the day were reckoned from morning, "morning" would have occupied first position. The portion of the day that belongs to the previous night extends further than the following morning or even the following morning and noon. "Any man who is not clean by reason of what chances him **by night**, he shall

go outside the camp, but when evening comes on – *pros hesperan* he shall bathe himself in water, and when the sun is down – *dedukotos hehliou*, he may come within the camp.” Dt.23:10-11, RSV What started with the night ended with sunset.

5.1.1.4.1.1.4.1.

Shewbread

The previous day’s holy bread had daily been replaced so that it was perpetually present on the altar. When replaced it was freshly baked and still **hot**, according to 1Sam.21:6. The switch took place as soon as the new day **had begun**.

Josephus writes: “*(The breads) were baked the day before the Sabbath, but were brought into the holy place on the morning of the Sabbath, and set upon the holy table.*” Antiquities of the Jews 3, 10, 7 in TCR p. 82 The breads when placed would no longer be hot if they were baked before sunset on Friday. Does this mean that the bread was baked early on Sabbath’s morning, that is, **before sunrise** as Friday’s end, so that it was placed on the altar while still hot? Bacchiocchi makes no reference to the Greek, but nevertheless remarks, “*The replacement of the shewbread with “hot bread” could hardly have been done on Sabbath morning but presumably on Friday afternoon in conjunction with the beginning of the Sabbath. This conclusion is required by two facts. First, it is hard to believe that the priests would bake bread on Sabbath morning, since, as Josephus points out, all the baking was done “the day before the Sabbath”. Second, David and his men could hardly have travelled on a Sabbath day all the way to Nob where Ahimelech lived.*” p. 82/83

Bacchiocchi consequently assumes: “*The shift in time from Friday afternoon to Sabbath morning may reflect the adoption of a sunrise reckoning in Temple services ...*”. Even if he had been correct, it would leave us nowhere as far as the reckoning of the day in the Bible is concerned. The day in Bible times was reckoned, from a Jewish and Scriptural standpoint, from sunset to sunset. If a deviation from this use could have incurred, an **easier corruption** could also have crept in, and the bread could have been placed **cold** on the altar on the Sabbath’s morning instead of Friday at dusk while still hot. We would rather leave the enigma with Josephus than with the Bible.

Josephus in any case “*offers (‘with remarkable clarity’) an explicit evidence of the prevailing sunset reckoning in New Testament times. He describes how one of the priests “gave a signal beforehand with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again.*” p.71b

5.1.1.4.1.1.4.2.

Morning then Evening

“*Generally in the Bible the morning is mentioned before the evening, because this is the order in which they came in the waking and working day.*” p. 68c

The opposite of Bacchiocchi’s conclusion that the order morning then evening indicates a sunrise day reckoning, is reached with this his own comment. It shows that the gross number of instances mentioning the morning before the evening, **really are based on a sunset reckoning. Work concludes the day**; it does not begin it. The Sabbath’s rest, beginning with the night, follows on the previous sixth day’s work of light time. Where, the morning is mentioned before the evening, **only the light part** of day is involved. This is most obvious in the “*daily priestly ministry*”:

“*In the law of the continual burnt offering, the morning sacrifice is mentioned before the evening sacrifice (Ex.29:39-41), obviously because the former*

marked the beginning of the daily priestly ministration at the tabernacle.” p. 68/69 Now what would mark the ending of the daily priestly ministration at the tabernacle? Obviously, the latter! “*Daily*” means the working part, that is, the light part of day, which **brings to an end** the day-cycle of “*priestly ministration*”. The mention of the morning offering first, has to do with the day as the light and working part of the day, and not with the **full “daily”** cycle.

The idea of “next”, in the phrase “the next day”, reflects the **logical** sequence of night-day. “Day”, the “next” or second part, follows night, the first part. Of “day”, again, “morning” is the first part. The meaning, ultimately, is: “The **night’s** following morning”.

5.1.1.4.1.1.4.3.

Night before Day

The sequence “*where the night is mentioned before the day*”, says Bacchiocchi, “*is less frequent in the Old Testament than the sequence in which the day is mentioned before the night*”. p. 69c As a mere statistic the frequency of use is of no significance for the Bible reckoning of the day. The **context** in which a specific sequence is used and the **presuppositions** underlying its sequence are of greater importance than the number of times it is used. This has been illustrated above with the only two texts, which place the “evening” before the “morning”. “*The night – day sequence does occur*”, says Bacchiocchi. “*Esther, for example, sent word to Mordecai to tell the Jews to neither eat nor drink “for three days, night or day”.*” 4:16 Similarly *Solomon prayed at the dedication of the temple that God’s eyes may be open night and day toward this house*”. 1Ki.8:29

An important and obvious difference (which Bacchiocchi misses) exists between the two “*examples*”. When a **definite** period or number of days is meant the order of night then day denotes the full **day cycle**. But if an **indefinite** period is the underlying idea, the order night then day denotes nothing but **perpetuity**.

“*In the New Testament*”, says Bacchiocchi, “*examples (of night before day) are more numerous and more widely distributed.*” (He notes Mk.4:27; 5:5 Lk.2:37 Acts 20:31; 26:7; 2Cor.11:25; 1Thess.2:9; 3:10; 2Thess.3:8; 1Tim.5:5; 2Tim.1:3.) He continues: “*Since in most instances there is no contextual reason why the night should be mentioned before the day, it seems fair to assume that the order suggests a reckoning where the day begins and ends at nightfall.*” p. 69c (Emphasis CGE) The references Bacchiocchi gives (these are the full number of occurrences in the New Testament) except 2Cor.11:25, contain the expression “night and day” in an **indefinite** context. The **absence** of specific meaning in the context is meaningful in that the phrase indicates an idiomatic expression. No logical or natural explanation should be attempted. It vernacularly stands for “**incessantly**”.

5.1.1.4.1.1.4.4.

Ceremonial Defilement

“That priest shall be defiled until evening ... when the sun is down, then he shall be purified again.” Lv.22:6-7 LB “Defiled” persons were not allowed in the congregation or camp. They could get back into camp after sunset because the ceremonial day of cleansing was over by then. Some forms of defilement lasted for longer than a single day^{Nmb19:19} and the defiled had to stay out of camp overnight. Still the time of return was after sunset. The day-cycle had first to be finished.

5.1.1.4.1.2. New Testament

5.1.1.4.1.2.1.

Religious Scruples

“At even, when the sun did set, they brought unto him all that were diseased ... And he healed many”, Mk1:32-34. Translations of a similar text in Luke, 4 verse 40, create the impression that the sun had not set yet, but was declining toward the horizon when the people brought their sick, e.g., “As the sun went down”,^{LB} That would still have been on the Sabbath. But the Greek, *dunontos*, literally, “the sun being under” is an exact equivalent of Mark’s terminology: *hote edusen ho hehlios*, “when the sun was under”. The Jews would not have the sick healed **on** the Sabbath. They waited rather till the Sabbath was over to bring their diseased to Jesus. That moment would be indicated with the disappearance of the sun behind the horizon and the start of the evening with dusk immediately after.

5.1.1.4.1.2.2.

“Early Darkness”

“On the first day of the week, despite early darkness, Mary Magdalene came to the grave”.^{Jn20:1} If the day starts with sunrise, it would not have been the First Day yet when Mary came to the grave. It would have been the Sabbath still.

5.1.1.4.1.2.3.

“Day” Mentioned Before “Night”

Bacchiocchi, referred to under “Old Testament” above, says: “... *evidence for the sunrise reckoning (is suggested) by the mention of “day” before “night” ... for example ... they were watching the gates day and night, Acts 9:24 ... his elect who cry to him day and night ... Lk.18:7*”.^{p.76b} But he admits: “*Obviously the order in which “day and night” are given is not necessarily indicative of sunrise reckoning, because the context may supply a reason why the day is mentioned before the night. No contextual reason, however, can be detected in examples such as those given above. Thus it would seem plausible to conclude that this order is suggested by the fact that the day was seen as beginning with sunrise.*”^{76c} (Emphasis CGE)

The **context** though of many of these “*examples*” show a **sunset** reckoning, e.g. 1Sam.19:11; 28:18f; Gn.19:34; Jdg.19:9; Nmb.11:32 cf. Ex.15. “Next day” is mostly simply the “next **morning**” that belongs with the **past night**. “Evening” is often actually the “**afternoon**”, i.e., the “eve” of the day to follow.^{Par. 5.1.1.6.1.3.2, 5.1.1.6.4.}

Bacchiocchi’s statement is quite categorical about “*the fact*” he claims, “*This order (of day – night for reckoning days), is suggested by the fact that the day was seen as beginning with sunrise*”. (Emphasis CGE) “*That the day was seen as beginning with sunrise*”, is the thing questioned. What presumably “*suggests*” such a possibility – the “*evidence*” – is the order mentioning night after day. But the thing that **must be proven** – the sunrise reckoning – can not be used as **evidence** for itself. The thing questioned cannot clear evidence. Bacchiocchi elsewhere uses the same tactics to prove the sunrise reckoning in Mt.28:1-4.

The bulk of the number of occurrences in the Bible (“*approximately 50*”) mentioning the order night-day, are from the **Old Testament**. **Only six** instances Bacchiocchi refers to are from the **New Testament**: Lk.18:7 Rv.4:8; 7:15; 8:12; 14:11; 20:10. He claims that “*no contextual reason can be detected in these ‘examples’ why the corresponding order of reckoning the day may not be deduced from them. In Rev.8:12 ‘contextual reason can be detected’ why this ‘example’ can not have anything to do with the reckoning of the day. But Bacchiocchi’s conclusion*

proves superficial for in **every and all** of the remaining New Testament instances the **purpose** for using the expression as such, is simply to say “**always**”. The saints always pray. The gates were uninterruptedly watched. The damned never rest, etc. The expression has nothing to do with the prevailing **use of reckoning** the day cycle.

Bacchiocchi further claims that “*the reverse order (night – day) occurs also, though less frequently*”. This is true as long as the **Old Testament** “*examples*” are counted **with** the New Testament’s. But the combination “day and night” is just a **variant** of the common idiomatic expression to stress the idea of “always”, and is also used in the **opposite** order of “night and day”. We could find **ten** references: Mk.4:27; 5:5 Lk.2:37, Acts 20:31; 26:7 1 Th.2:9; 3:10; 2 Th.3:8; 1Tm.5:5, 2Tm.1:3. In the **New Testament** the order **day – night** is the “*less frequent*”, and **not** the relation night – day, as Bacchiocchi claims.^{p.76c}

The form “day and night” is four times of the five occurrences, used by **John**, who, significantly, also applies the Roman count of hours in his Gospel. The form “night and day”, is used 5 times by Paul, twice by Mark, and thrice by Luke. The order “night and day”, is **more representative** of the general idiomatic and Biblical (New Testament) way of expressing **continuity of any action**. And if this could have anything to do with indicating the way the New Testament reckons the day cycle (which we deny in any case), then it certainly favours “*the fact that the day was seen as beginning with ...*” **sunset!**

5.1.1.4.1.2.4.

Modern Greek

In 2Cor.11:26 Paul relates that he was “a night and a day in the deep”. The Greek’s sequence determines the translation and may reflect the way Paul might have understood the expression: This is the order he might have supposed a one day-cycle has. Due to the influence of the Roman understanding of the day cycle, the reckoning or worldview of the day changed with time. Compare the expression *heh nuchthehmeros* (to *nuchtheheron*: *nucs & hehmera*) in the Koine: “*During four whole days*” – *epi tessaras holas nuchtheherous*; “*After two days’ running*” – *meta duo dromous nuchtheherous*, with the Modern: *meronuchia*.^{Blass Debrunner par. 121} The construction, Night, day, has changed to Day, night.

5.1.1.4.1.3.

Theological Reasons for Sunset Reckoning

(See Part Three)

The Bible treats the sunset reckoning of the day as a divinely willed discipline for the observance of days, apparently for religious purposes.

The night – day rule for the day cycle is an order of creation, as described above. Creation’s submission to God is thereby admitted. “God said ... and it was”. It constantly reminds man that before God acted, the creature was nothing and darkness. It also points to the good of the darkness inasmuch God ruled over it to serve his purpose. (No heathen mystics in darkness.)

After man’s fall this institution remained willed of God to remind man of the one Creator God. Where natural man experiences the morning as the beginning of day, he has honoured the rising sun as giver of life and lord of time. Man under the severe conditions of the ice age was inclined to worship the rare magic of the sun. God the Saviour did not will the universal paganism of the after-flood age. All man’s days, all his life, began with the glory of sunrise and spring. His god and his days died every evening and autumn. The covenant-people of the true God, at the very moment when the sun disappears, puts its trust in Him who is the Beginning and the End of

every day. “The Protector of Israel does not slumber nor sleep”. Israel was for good reason not permitted to pray while facing the sunrise. The temple had to be built with its entrance facing the east so that the worshipper should pray with his back towards the east.

The evening as beginning of the believer’s day, is ethically and practically suited for its purpose. During the afternoon the duties of the day may be finished, and preparation can be made for the next working day. With the calm of evening, opportunity arrives for reviewing the past and planning the next day. Evening is wisdom’s cradle. The night supplies rest and recuperation to start the new day with vigour and joyfulness. Morning is the cradle of virtue.

The moment of the sun’s appearance, invisibly ascending from behind the horizon, cannot be estimated accurately nor is anticipated consciously. To have a well-organised society, especially on important occasions of worship, a better and easier way for establishing the day’s order, can be found in a consciously and widely visible sun.

Considerations such as these correspond with the Fourth Commandment. The work of the Sixth Day closes that day as well as the week’s labour. The evening of the Sabbath (Friday night) introduces the rest of the Sabbath. **The conscious last half of Sabbath Day – its light part, closes the week.**

These are not abstract arguments, but factors that constantly confront the Church. The importance of the day of worship for the Christian message and life speaks for itself. As we proceed, the reasons for accepting that the New Testament uses the sunset reckoning of the day will repeatedly be dealt with under specific subjects from different points of view.

5.1.1.4.2.

Sunrise to Sunrise reckoning

5.1.1.4.2.1.

“Until Morning” / “Next Day”

“*Evidence*” of the “*first type*”, where the phrase “until morning”, “*implies that the next morning marked the beginning of the next day, is derived from the law on the ‘thanksgiving offering’*”: “*The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten on the day of his offering; he shall not leave any of it until the morning*”, Lv.7:15 “... it shall be eaten on the same day, you shall leave none of it until morning.”

“*The insistence on the eating of the sacrifice “on the same day” before the arrival of the “morning”... suggests that the day began in the morning, because, as Roland de Vaux points out, “had the day begun in the evening the wording would have ordered the meat to be eaten before the evening.*”^{TRC p. 72a-b}

These texts do not speak of “*before the arrival of the “morning”*”. “Before the morning” is vastly different from “*till the day following*”, or, “*on the day following*”: “**Nothing should be left over on the following day**”.

Translation of these “*legislations*”^{p.72c} with “**day**” instead of “**morning**” will give a truer impression of its meaning. “The flesh shall be eaten on the day of offering; nothing shall be left for the **next day**; It shall be eaten the same day; **by the next day** nothing shall be left”. There is absolutely no “*insistence*” on eating all the sacrifice “*before the arrival of morning*”. The whole idea is foreign to the intent of these laws. Just as foreign to them is the idea of the limitations of the day cycle. Whatever the new working day of light would be occupied with, it would **naturally** begin the morning.

The English, “even”, means the period during any **anticipating another**. It often translates the Hebrew word *ereb*,^{see Par. 5.1.1.6.4.} **In contrast though**, the word used for “morning”, *boqer*, used about 200 times, rather **represents** the cohering **whole of the day**. It is therefore also translated as “day” in the sense of the full day **cycle, or**, the full **light** part of day, as in Gn.1:5 where it stands for “light”: “God called the light (*boqer*) day, and the darkness (*ereb*) he called Night. And the evening and the morning were the first day”. Lv.19:6, 7:16-17 show that “the morning” – *boqer*, may include the whole of the next day because it is supposed as “**day two**”. “It shall be eaten the same day ye offer it, **and on the morrow**; and if ought remain until the **third day**, it shall be burned in the fire.” Surely the eating of the remainder on the next day is not intended to be only in the morning of the next day. *Living Bible* therefore states: “Any portion that is not eaten the day it is sacrificed may be eaten the next **day**.” Also *Modern Language*, Amnon became sick with desire so Absalom asked him: “Why are you so miserable every **day**”?^{KJ} Amnon would not have looked miserable only in the mornings. In Judges 19:26 “boqer” is not the morning hour which starts the new day, but is some time **earlier**, before “it was light” – when the new “day”, as the light-part of the day, only starts. The day after the fourteenth of Abib, Passover, the “morning” should be kept a sabbath, meaning the **full** of the fifteenth **day**, not only the “morning”. *Boqer* has a much wider meaning than the time the new day should start.

5.1.1.4.2.2.

Day of Atonement

“On the **tenth** day of this seventh month there shall be a day of atonement. It shall be an holy convocation unto you.²⁷ It shall be unto you a sabbath of rest, and ye shall afflict your souls. In the **ninth** day of the month at even, from even unto even, shall ye celebrate your sabbath.”³²

Leviticus 23:32 is the “*classic text generally cited in support of the sunset reckoning. This text does provide the most explicit and emphatic evidence of the Biblical method of day reckoning “from evening tot evening”*”.^{p.65c} This text though, **also** implies just the opposite, namely, an Old Testament reckoning of **sunrise to sunrise**. The two **most important Old Testament feasts**, Passover and Day of Atonement, were originally reckoned from sunrise to sunrise. However, that does not mean that the sunrise reckoning was at any time in the history of Israel, **dominant or the only**. A “**shift**” from the sunrise to the sunset method had been developed fully at an **early** stage, since it is **traceable** even in the earliest prescriptions for dating these feasts.

Says Bacchiocchi: “*To avoid any misunderstanding, the verse explains with utmost preciseness that the tenth day, according to the sunset reckoning, began “on the ninth day of the month beginning at evening” and it was to be kept “from evening unto evening.”* (Lv.23:32). (Emphasis CGE)

Bacchiocchi’s observation explains **utmost confusion**. It cannot be the tenth day while it is the ninth day still. The tenth day begins when evening begins. Evening begins the moment of sunset, and not before or “*at*” sunset. “At” even / evening is **before** evening (Refer Par. 5.1.1.6.4.11.1.) and with reference to the ninth and tenth days, “*at evening*” is still the ninth day.

Compare verse 32 with the description of the same occasion in verse 27. The difference is clear, but also the similarities. It must be the same occasion. Only the dating differs: The ninth day and the tenth day. Are there then two days of atonement? Ex.30:10, Lv.16:30; 25:9 and Nm.29:7-11 state the contrary: The Day of Atonement lasted **one day only**: “Once in a year”; “on that day”; “the trumpet sound on the tenth

2. On the fourteenth

After sunset, 'in the evening', 'in the night', midnight',

Bread is **baked**

The Passover **offering** is roasted and **eaten**;

Unleavened **bread** only (with bitter herbs) is **eaten**.

3. On the fourteenth

After midnight, the 'night to be much observed, Ex.1.2:42 Israel **started out**

And before sunset, **had left** Egypt. Ex.12:51

4. After the Fourteenth

'On the fifteenth, 'in the morning', 'a sabbath',

it is the feast of the first sheaf **wave** offering.

Now compare: Numbers 33: They **departed from Rameses** in the first month on the **fifteenth** day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their firstborn ... while the children of Israel removed from Rameses and pitched in Succoth.³⁻⁵

This day on which Israel **moved out**, while the Egyptians buried their dead, from the night the Passover was eaten till they camped at Succoth outside Egypt, comprises the **'night' to be observed 'much' and the day to be observed 'a sabbath'**. It is dated as being one day-unit of night and day: the **fifteenth** of the first month. **Therefore:** 'In the **fourteenth** day of this month is the **Passover = slain**; and in the **fifteenth** day of this month is the (Passover of the Lord) eaten ('feast'). Seven days shall unleavened bread be eaten (shall be feast with unleavened bread). In the **first day = the fifteenth** shall be an holy convocation; ye shall do no manner of servile work therein.'

"*Lauterbach rightly observes*", says Bacchiocchi,^{TCR p. 74b} "(*on Exodus 12:17 where of 'the fourteenth day of the month' it states: 'For on this very day I brought your hosts out of the land of Egypt'*), 'that "if they came out at night, that is the night following the fourteenth day, and it is said on the very same day, they were brought out, it clearly indicates that the night following the fourteenth day is still part of that day."

Lauterbach is incomprehensibly ambiguous. Does '*that day*' refer to the day the lamb was slaughtered, or to the day the Israelites left Egypt? In the above references it is said that Israel was brought out "that night", and, "on the **fifteenth (day)**". That clearly indicates that **the night preceding and the day following** were the "Fifteenth".

"*When Josephus speaks of the Passover whose main event occurred during the night with the eating of the lamb, it would be natural for him to think of the following morning as marking the beginning of the new day, especially since the lamb intimately connected the night to the preceding day during which its slaying and preparation took place. The intimate connection between the sacrificing and eating of the lamb may also explain why the beginning of the feast of Unleavened Bread, which started on Passover night with the eating of the lamb with unleavened bread, is placed "on the fourteenth day of the month" in Ex.12:15, 18 and "on the fifteenth day of the month" in Lv.23:6. The former night is seen as belonging to the preceding day according to the sunrise to sunrise reckoning, because the emphasis is on the events of Passover night which began the preceding afternoon (Ex.12:16-18); in the latter the night is viewed as belonging to the new day according to the sunset reckoning, because emphasis is on the events of the seven days following Passover (Lv.23:6-8).*"

^{TCR p. 86b, c} (Emphasis CGE)

An "*intimate connection*" is also obvious between the events of the night, the eating of the lamb, and the events of the following day, the actual **exodus** from Egypt **of which** the ceremony of the night became the memorial feast. The relation of the Meal with the following day of deliverance **and** days of unleavened bread is **twofold**.

5.1.1.5.2.

Date of Passover changed from "Fourteenth" to "Fifteenth"

Keep in mind Ex.12:8, "That night (previously of the fourteenth) they shall eat the meat (of the offering) fire roasted, **with unleavened bread and bitter**".^{ML}

It implies that the offer was roasted and eaten "on the fifteenth", because only on the fifteenth unleavened bread was eaten the first time: "On the fourteenth day of the first month is the Lord's passover (killed). And on the **fifteenth** day of this month is a feast (eaten). Seven days shall unleavened bread be eaten."^{Numb.28:16-17} "In the fourteenth day of the first month at (against) even is the Lord's passover (killed). And on the **fifteenth** day of the same month is the **feast** of unleavened bread unto the Lord: seven days ye must **eat** unleavened bread".^{Lv.23:4-5}

Two methods of dating are discernible, overlapping one another, the first being the sunrise to sunrise reckoning of day, and the latter, the later sunset to sunset reckoning of day.

The night of the **fourteenth** originally was "the night to be observed much" by the roasting and eating of the meat and the baking and eating of the unleavened bread, "bitter", "standing" and "watching", waiting on the deliverance of the Lord. The actual day of "deliverance", of "leading out" the "hosts of Israel" **followed** after this night. This night and day **combined**, comprised the heart of the "**feast**" of Passover **deliverance**. It would be natural for the night and day to merge into one and the same day in contrast to the day of actual **slaying** of the Passover offering. **The night of the fourteenth became the night of the fifteenth. The resultant division between the two days now came at evening with sunset, right in the middle of the original "fourteenth" day, in stead of at morning with sunrise.** The **original** section of preparation of Passover on the fourteenth included, first, the removal of leaven, second, the slaying of the offer lamb, and, third, the preparing of utensils and of unleavened dough. The **original** "feast" section of Passover included, first, the roasting of the meat and baking of the bread, and second, eating the meat with the unleavened bread during the night of the fourteenth. (**"To feast" is the equivalent of the English "to enjoy" – "enjoy" for "eat"!**) The **two stages** of Passover were separated and distinguished not long after the Exodus, and were accordingly dated over two days.

The Hebrew expression usually translated "between the evenings" – *ha-**arbayim***, is used eight times and but for one instance **exclusively for the Passover** reckoning. To suppose for *behn ha-**arbayim*** a period of time extending between the afternoon and the evening or between sunset and dark, which is **neither** the fourteenth **nor** the fifteenth, makes no sense. There can't be an **entity in between** these two days, as the eighth is in a series of fifteen. The slaying of the Passover needs to be placed, not after sunset "in" the evening, but before sunset "**at**", or, "**toward**" evening: **Dt.16:6**. The **slaying** of the Passover does **not** mark off the fourteenth from the fifteenth. The lamb is killed "**on** the fourteenth" (at three o'clock afternoon).^{Refer}

Par. 5.1.1.6.4, "Dusk-Slaughter of Passover Theory".

The Hebrew word translated “first” (day) in Ex.12:15, is the word for “**head**”, “principal”, “most important”. The month Abib (Nisan) was such a month for Israel, being their “first” month, because in it God led them out of Egypt, Ex.12:2. On the “**chief**” day of Passover – the fourteenth if reckoned from sunrise to sunrise, the fifteenth if reckoned from sunset to sunset – the Passover sacrifice was **eaten with unleavened bread**. Mark, who writes under the influence of the **Septuagint**, which, in Ex.12:15 uses the numeral, calls this “**head**”-day on which the Passover was killed and leaven removed, the “first” day. The more **menial** and **ceremonial** kind of duties which were done before sunset on this “most important” day, the 14th, contrast sharply with the more **liturgical** and **institutional** kind of duties of the actual “Feast” after sunset and during night. **The two parts of the “chief” day eventually became the “Preparation of Passover”, and the “Feast of Passover”.**

Both the “Preparation of Passover” and the “Feast of Passover” are thus indicated in the Gospels in the **Genitive** case. It could not be any day or any kind of “preparation” **for** or about Passover, or any day or any kind of “feast” **for** or about Passover, but it **had to be** the constitutional, genetic, “**Passover’s** Preparation” and “**Passover’s** Feast”.

Although in the oldest records of the institution of the Passover both the slaughter and the eating are specified to be on the fourteenth, the “**eating**” **according to this dating is never described as “feast”**. To “eat”, according to the Exodus version, on this first occasion, was not festive, but “**solemn**”. The Israelites ate while standing and not reclining; without wine (later on introduced); with the grim expectation of the death angel to strike if the door posts were not marked with blood. **They ate no bread then**. Great haste determined that the meat was only roasted, and not cooked as the custom later changed to. In after-times haste and expectation made way for accomplishment and commemoration. The **character** of the occasion changed to that of a “feast”: “eating with joy”. Also the **date** changed. According to the prescriptions of the original fourteenth Nisan, the Passover sacrifice was slaughtered and other preparations for the feast meal were made before sunset. As certain meanings came to be attached to specific practices and times of the day, the day was divided into two days of individual character. The division **naturally** came to fall with sunset. The practices of the original daylight half of day were **preliminary**. Those of the original night half of day were **cogitative**. The “old” fourteenth acquired the distinction of the “Preparation of / for Passover”, while the “new” fifteenth was considered “Feast of Passover”.

5.1.1.5.3.1.

“Day of Leaven Removed” – Adzumos

In the **oldest** Scripture treating on the Passover, it is commanded that *seor*, “**leaven**”, should be **removed** “already the first day”.^{Ex.12:15b} This word *seor* is also used elsewhere for the same command. The idea of the Hebrew for the removing of leaven is to allow it to “**rest**” – to stop fermenting. The fermented lump used for contamination was **locked away**. But, the **feast** of unleavened **bread** is referred to with the word *matsah*, Ex.12:15a, c, et al

The **Greek** – *adzumos*, also does not in itself contain the idea of “bread”. In Acts 12:3 and 20:6 *adzumos* is used as (“**technical**”) name for the week long “**Feast**” in its widest meaning. In 1Cor.5:7-8, *adzumos* is applied figuratively to **believers** with no reference to bread. In Mk.14:1 *adzumos* is used in the context of Passover **Feast**: “After two days comes Passover and (eating) of unleavened (bread)”. The ideas of “bread” and the “eating” of bread are evoked by the association of *adzumos*

with Passover as “**Feast**”. In Mark is implied what in Luke 22:1 is expressed in so many words: “The **feast** (eating) of unleavened bread **called** Passover was near” – *ehngidzen de heh hehorteh tohn adzumohn heh legomeneh pascha*.

Bread, and the eating of bread, when **implied**, is **only** implied in the word *adzumos* because it could be and is used **without the implication of “bread”** or the eating of bread, as in Mk.14:12 and Lk.22:7. *Adzumos* could here not have been used in any other sense than its most **literal**: “**de-leaven**” / “**remove** leaven”,^{Ex.12:15, 19; 13:7 1Cor.5:7} for the single reason that it was the identical day the Passover sacrifice was **slaughtered** and **no** unleavened bread **eaten yet**. In fact, the Gospels mention the **start** of this day and the Last Supper right at its **beginning**, even before leaven **had been** removed. According to Luke it was the day **intended** for the purpose of **removing** leaven and the **slaughter** of the sacrifice – which at the time of the Last Supper, **had not happened yet**. **At this stage it was only “evening” the beginning of the day of de-leaven.**

Luke’s description of the **intended** occupation of the day to **follow** is unambiguous indication of his **sunset** reckoning of the day. (The **Present Infinitive**, *ehngidzen*, serves as exact equivalent of the **Aorist (Participle)** used by Mark, Matthew and John in 15:42, 27:57 and 19:31 respectively. See Par. 5.1.4.2.)

5.1.1.5.3.2.

Jewish Tradition

The fourteenth Nisan is considered by Jewish tradition as a feast day for which a peace offering should be made, called the *Haggigah*, and which consisted of a meal during evening. (This evening was the beginning of the day.) An intricate ceremony called *Bedikat Chametz* (“Search for Leaven”), **based on the Mosaic prescriptions for the removal of leaven**, began the **evening of the day** that the Passover sacrifice **would** be slaughtered. During the night – in the case of the Passover at times of Jesus’ crucifixion, this was the evening of Wednesday – leaven was intensely searched by candlelight and in absolute quiet. A few crumbs of leavened bread were left on purpose on some obvious spot from whence, when ‘discovered’, it was ceremoniously swept up with a feather onto a clean tissue, wrapped, and displayed till morning when it was burned at a bonfire.

Jewish tradition finds reference to this practice in Zephaniah 1:12, “And it shall come to pass at that time, that I will search Jerusalem with candles, and punish”.

Christians could make the same case out of it for the passion of Christ, reading further, “The great day of the Lord is near ... The mighty Man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of waste and desolation, a day of darkness and gloominess, a day of clouds and thick darkness ... because they have sinned against the Lord...”. **Compare Acts 2:19-20.**

Paul seems to have been acquainted with this custom. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passover is sacrificed for us: Therefore let us keep feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”^{1Cor.5:7}

On the day following this night of removal of leaven, on the 14th Nisan, (in our case the day of Thursday) the utensils for baking and cooking are washed and purified; unleavened dough is prepared, and, the lamb is slaughtered. All is in readiness to, after sunset, be cooked or baked and served and eaten.

5.1.1.5.3.3.

Jewish References

Josephus' statement: "We keep a feast for eight days, which is called the feast of unleavened bread", Antiquities of the Jews 2, 15, 7, in TCR p. 75c is in full agreement, not only with Mark, but with Exodus 12. See discussed under "Preparation of Passover", Par. 5.1.1.3.1. The implication is that **the Passover had two 'first' days**, the fourteenth as well as the fifteenth of the month of Abib. That would agree with the 14th Nisan being the day of preparation for Passover, as the first counted day, before unleavened bread was actually eaten on the "first day" of "seven days unleavened bread should be eaten". Jewish tradition reflects Nmb.33:3-5 where the 15th Nisan is counted "**The day after the Passover**" but also makes out the **first day** of the period of unleavened bread eaten.

Talmud Babli Sanhedrin 43a: "On the day of the Preparation of the Passover Jesus the Nazarene was hanged."

Book of Feasts, 49:1 distinguishes the 14th Nisan as the day on which the Passover was slaughtered from the 15th Nisan as day on which the offer was eaten.

Josephus Yom t. 4, 4, 207, "No execution (conviction) is permitted on a day of feasting". The 15th Nisan, Friday at the time of Jesus' passion, was "Feast", and He would not have been "convicted" by trial, "delivered" or executed by crucifixion, on it.

On the change of date of the Passover from the fourteenth of Nisan to the fifteenth, see also Talmud Jerushalmi Pes. X.37b, 53, in Bacchiocchi, *Times of the Crucifixion and the Resurrection*.

5.1.1.5.3.4.

Sadducean Reckoning of Passover

The date: "on the fifteenth" of Passover, makes impossible the claim that the "Sadducean' reckoning of the Passover was normative during the time when Christ was crucified". According to their reckoning, the Passover always occurred on a **weekly Sabbath** because the **month** supposedly always started on "the first day" and subsequently the seventh, the fourteenth, and so on, will always be on a "Sabbath". But if Passover fell on the fifteenth, its dating can have nothing to do with such a supposition. The same argument with reference to the Day of Atonement illustrates that the Sadducees' reckoning must be incorrect because the "Sabbath" of the Day of Atonement is dated on the **tenth** (or ninth) of the month. (See Part 1 / 2, Par.5.2.2.5.4, p 173f.

5.1.1.5.3.5.1.

First First Day, "Passover" in its Own Right

While there was a **first day** of the **feast period of unleavened bread** that was the one they **killed** the sacrifice for Passover on, there **also** was the **first day** of the **feast period of unleavened bread** which was the one they **ate** the sacrifice for Passover on. And **this day** they ate the Passover sacrifice on, was the **first day** of the feast period of unleavened bread and on which they **the first time as well, ate unleavened bread**, because it was eaten **simultaneously** with the Passover Meal. Cf. Nmb.33:3-5.

The Jews arrested Jesus **on Passover**, but not on Passover **Feast** Day, because they arrested him on the same day he had the Last Supper with his disciples, and that day was "the day they **sacrificed** the Passover". It was on this very same day, "On The First Day of De-leaven" – *a-dzumos*, that Jesus was later arrested. This "First Day" is called "Passover" as properly as the following day is called "Passover",

because originally **both** composed the same "**head**"-day of **14th** Nisan. But neither could the first original first day be called the "**Feast**" any longer, nor could the second original first day be called "Passover" **merely** any longer. Now **only the second** of the original first day division was '**Feast**' proper, and **only the first** of the original first day division of Passover was '**Preparation** of Passover'. The 'First day of Unleavened Bread', **just as it**, in its own right, was the day dedicated to the removing of leaven, was, in its own right, also the day on which the lamb was **slaughtered**. If Mark and Luke distinguish this day by the fact that on it the Passover was **killed**, their distinction is based on the **separate calculation** of the second first day when the Passover was not killed but **eaten**.

"Preparation of Passover" stood not only, in conjunction while in contrast, with the **Day** of Passover **Feast**, but it stood in conjunction while in contrast, with the **full period** of Passover and Unleavened Bread. The **whole** "feast"-period, "was near" – *ehngidzen heh heorteht tou pascha*. ^{Lk.22:1} "Passover (Time) comes after two days", *meta duo hehmeras to pascha ghinetai* : "and the Son of man is delivered to be crucified", ^{Mt.26:2} "The Feast of Unleavened Bread which they called Passover, was near." ^{Lk.22:1}

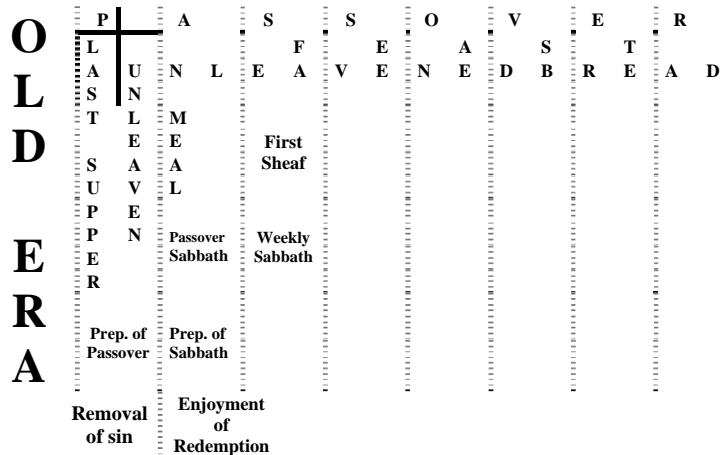
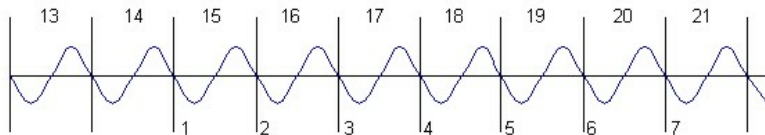
They called the feast of unleavened bread, "Passover", Luke says. That means, those days on which unleavened bread was **eaten**, were called "Passover". But, according to Mk.14:12, Lk.22:7 and Mt.26:17, it was "Unleavened Bread (Time)" **before** the Passover sacrifice was slaughtered! It is no contradiction; it is no enigma. It is plainly Passover reckoning which included **both** the day the Passover was sacrificed and the day on which it was eaten – the first day when leaven was removed; and the first when unleavened bread was **eaten with** the Passover offering as Passover Feast (Meal).

The word for "Unleavened Bread" – *adzumos*, literally does not contain any idea of "bread". It means "without leaven", even more literally, "**not sour**". In the context of the original first day on which the Passover sacrifice was slaughtered – not "roasted" or "eaten" yet – the **first day "without leaven"**, was in fact **dedicated to compliance** with the Mosaic prescription in this regard. **Instruction was emphatic** to the effect that leaven had to be carefully searched out and removed from every household and throughout the whole nation. **Heavy penalty** waited whoever did not heed. ^{Ex.12:15,19; 13: 3,7 Hos.7:4; 1Cor.5: 6} In the **oldest** of these instructions, the removal of leaven and the eating of unleavened bread can **already** be made out to have occurred on **separate** days. "Seven days shall ye eat unleavened bread. Even the **first** day ye shall **put away** leaven out of your houses: For whosoever **eateth** leavened bread from the **first** day until the seventh day, that soul shall be cut off from Israel". ^{Ex.12: 15} Here clear distinction is made between "the **first** day ye shall **put away** leaven", and, the **first** day unleavened bread was "**eaten**". The same distinction is unmistakably clear in Dt.16:6, 4: "Thou shalt **sacrifice** the passover against evening at the going down of the sun...". "Neither shall there of the flesh which thou sacrificedst **the first day** before evening, remain...". The distinction is most obvious in Ex.13:18. "In the first month on the fourteenth day of the month **in the evening** (later changed to the "Feast" on 15th Nisan) ye shall **eat** unleavened bread until the **one and twentieth** day of the month in the evening. Here one should constantly think according to the **sunset** reckoning of day and remember that the evening of the 21st Nisan came before its light half.

5.1.1.5.3.5.2.

Tables

Evening start of	14	1	Slaughter, Leaven Out	First Day of PASSOVER
" " "	15	2	LAMB EATEN	First Day of Unleavened Bread FEAST
" " "	16	3		2nd " " " " "
" " "	17	4		3rd " " " " "
" " "	18	5		4th " " " " "
" " "	19	6		5th " " " " "
" " "	20	7		6th " " " " "
" " "	21	(8)		7th " " " " "



Seven days symbolic of Eternal Salvation
 Fourteen Nisan symbolic of Age of Bondage.
 "This Night" symbolic of "Pass Over".

Whereas the original night of the Fourteenth fell away as part of "Passover", the evening of the 21st was gained as part of "Passover" of Unleavened Bread Feast.

5.1.1.5.4.

"Preparation of Passover"

Having found solid foundation for the presupposition that the Old Testament as well as the New view the reckoning of the day cycle as from sunset to sunset, investigating the Passover for its relevance to the times and days of Christ's crucifixion and resurrection can now be proceeded with.

Paul calls Christ "our Passover Lamb". All the Gospels direct the attention to the fulfillment of "Scripture" in the Passover and Resurrection events. Agreement

between Passover and Crucifixion events may not "prove" the deity of Christ. But scholars because of alleged contradictions have often got sceptical and even scornful because of a lack of agreement. If harmony can be discovered where the critics find discrepancy, it would confirm the believer in the faith of Jesus. Reason also to follow after keeping the Sabbath will then be founded on the life of Christ in his own great acts of redemption.

5.1.1.5.4.1.

Exclusive Use of "The Preparation" – Paraskeueh, for Friday

The presupposition has above been motivated that the Passover had its own "Preparation" as part and parcel of the "Feast of Passover". That day could fall on any day of the week. But had Friday exclusively been known for being "the Preparation", then Jesus had to have been crucified on a Friday, and could He not have been crucified on a Thursday because no Thursday would have been called "the Preparation".

What makes the use of paraskeueh "exclusively" for Friday as the "Preparation of the Sabbath"? Bacchiocchi refers to, 1. *Scholarly Opinion and Tradition*; 2. *Order of Days*; 3. *No Incidence Other than for Friday*; 4. *The Definite Article*; 5. *'Not Generic Sense'*; 6. *Paraphrasing the term*.

5.1.1.5.4.1.1.

Scholarly Opinion and Tradition

Says Bacchiocchi, "... analysis of John 19:14 ... has shown that such a theory (a 'Preparation of Passover' different from Friday) is based on human fantasy and not on a Biblical fact. We have submitted numerous evidences indicating that John's expression "the day of Preparation of the Passover" (John 19:14), simply means as most scholars acknowledge, "the Friday of the Passover week".^{45b} (Emphasis CGE) The number and calibre of scholars confirming Bacchiocchi's viewpoint of the "exclusive", "technical" use of paraskeueh as "name" for Friday is almost overwhelming. Their claims may be universally and intimidatingly propagated and argued, but are imitative, repetitive and without substance. A few Examples will suffice to illustrate.

"There is no evidence to show that that word (Preparation) was used in the time of the Gospel writers for the 'eve' of other festal days than the Sabbath."^{C.C. Torrey in TCR p.42c} "It has never been shown that the day before the Passover was called 'The Preparation of the Passover'."^{Mulligan & Moulton Loc cit.} "The fact must be faced that no example of the use of paraskeue is cited for any other day than Friday."^{Leon Morris Loc. cit.} (Emphasis CGE) Walter Bauer asserts that the term paraskeueh is used "in our literature for one appointed day only ... Friday."

All these "arguments" are based on the single supposition of the non-existence of the use of paraskeueh for any day other than Friday. It does not prove it. Its very assumption is taken for proof of what is assumed.

5.1.1.5.4.1.2.

Order of Days

"We have shown that "the day of Preparation of Passover" mentioned in ... John 19:14, was a Friday ... The main reasons we have cited for this conclusion are: the consistent and exclusive use of the term "Preparation" to designate Friday; the sequence of the days as given in the Synoptics: "Preparation, Sabbath, first day".^{59d} (Emphasis CGE)

Bacchiocchi's "numerous evidences" that only Friday could be denoted by the term paraskeueh are specified by him by the three criteria mentioned above. His

argument of “*the sequence of days as given in the Synoptics*”, does not take into account the **subsequent days** on which Christ was **crucified and buried**. Jesus died and was buried just as there was a division of the original first day of Passover into the day of slaughter and the day of eating the sacrifice. The **order** according to that of the “Passover” is consistently found in the Gospels: “Passover’s Preparation”.^{Jn.19:14} “Preparation which is the day before the Sabbath” (on which Passover Feast fell).^{Mk.15:42} The weekly Sabbath.^{Lk.23:54} The First Day of the week.^{Mk.16:1} ... **Four days in stead of three only.**

5.1.1.5.4.2.1.

General Use of Paraskeueh

All traditionalistic scholars deny the possibility of a “Preparation (Day)” at the time of Jesus’ crucifixion other than the one for the weekly Sabbath, despite the fact that the word *paraskeueh* was **not exclusively used for Friday**, but also, for example, for preparations for war^{1Cor.14:8} or a journey. *Paraskeueh* is not only used in the sense of provision or supplies but in the sense of preparation for **ceremonial observances**. Its recurrence to preparations for food,^{Acts 10:10} **feasts and sacrifices**^{Ex.35:24} is significant.

From its very nature **Passover** disposes of the necessities for preparation **like no other** occasion, not even the weekly Sabbath. It would be logical for **Passover’s** “preparation(s)” to be designated by this term and to actually have become the “**Day** of Passover’s Preparation”.

The **verb**, *paraskeuadzoh* in the New Testament is in no manner associated with the preparation of the Sabbath but means “to be prepared” generally – for about anything.^{Acts 10:10; 1Cor.14:8; 2Cor.9:2,3} **Equivalents** and / or variants of *paraskeueh* include words like *kataskeueh* and *aposkeueh*. *Kataskeueh* is used for preparation for **sacrifice**.^{Hb.9:6} Passover revolved around sacrifice. *Aposkeueh* means “to **remove**”, as with **leaven** in preparation for Passover. Compare *hetoimadzoh*,^{Ex.16:5 et al} for preparations for the weekly Sabbath. *Paraskeueh* is **only one of various** similar words. It has no special characteristic making it “**exclusively**” or “**consistently**” the “**technical**” appellation for Friday.

5.1.1.5.4.2.2.

Definite Article or No Definite Article

“... As J.H. Bernard points out, if “Preparation” meant “**the Preparation day of the Passover**” we would (in Jn.19:14) **expect a definite article in Greek, which, however, is absent.**”^{p.43a} (Emphasis CGE)

Why would we **expect a definite article**? If **without** the definite article, it is supposed the use of *paraskeueh* (or any other noun for that matter) is “**technical**” and functions as the **name** of the day involved. If the absence of the article means anything *paraskeueh* in this instance – Jn.19:14 – can just as well be the ‘technical’ name for “**the Preparation-Day-of-the-Passover-Sabbath**” for every reason it might be the ‘technical’ name for “the-Fore-Sabbath-Preparation-Day” (which is Friday in Mk.15:42). The definite article is absent in both cases anyway! For John 19:14, Bernard demands, and Bacchiocchi approves, a definite article is **needed** if *paraskeueh* were to denote the “**technical**” meaning of a day-name (which they, right or wrong, say is Friday). In the cases of verses 31 and 42 though, Bacchiocchi deems the **absence** of the article an indication of a “**technical**” consuetude for the day’s name, (Friday).

“*In verse 31, John explains that the Jews did not wish the bodies to remain on the cross, “on the Sabbath, because it was Preparation” (literal translation). Here*

John not only mentions the Sabbath explicitly, but also refers to the preceding day by the technical term “paraskeue – Preparation” without the article, thus meaning : “because it was Friday.”” (Emphasis CGE)

Bacchiocchi is **right** that *paraskeueh* refers to Friday in verse 31 of John 19 – ‘technically’ or not, with or without the article, “*thus meaning : “because it was Friday.”*” (I have never contended the fact.) But he is **mistaken** in alleging that it “*refers to the preceding day*”. It was **not** the past day, but the **prospective** day just **beginning**. See many times indicated in this work.

The article, or rather the debate around the article, is abstract. One must have something substantial to build an argument on – not something that isn’t there. The context of each **incidence of use** of the term “preparation” should be determinative. In the case of John 19:14, the absence of the article is of no consequence. Despite the absence of the article the meaning is “**technical**”: the day’s **name** is given: “Passover’s Preparation”.

5.1.1.5.4.3.1.

“Preparations of Jews”, John 19:42

“*Similarly, in verse 42, John reports that Jesus was placed in a garden tomb near the place of His Crucifixion “because of the Preparation of the Jews”. In this context the term “Preparation” is used again by itself (‘without the article’). not in a generic sense, but in a temporal sense as a technical designation for Friday. What John is saying is that Jesus was buried in the garden tomb because it was near and because it was late Friday (Preparation) when the Sabbath was about to start.*”^{p.43c} (In brackets and emphasis CGE)

Many things Bacchiocchi takes for granted here, will not be given attention now in order to be able to concentrate on the one aspect of the “**technical**” use of the term *paraskeueh*. What gives the phrase *paraskeueh* its “**technical**” meaning in this verse and context, according to Bacchiocchi, is that it is used “**not in a generic sense**”. That means, *paraskeueh* is used **without** general significance, or, positively, it is used **specifically** as name for Friday.

It **was** the day before the Sabbath – nothing else can be deduced from the **urgency** of the moment: Preparations had to be made before sunset **because the Sabbath was approaching**. This fact is the cause of the perception of **haste** – which is not mentioned in so many words, but is **real**. These were the “**Jewish preparation(s)**”. The plural is justified by the genitive: “preparations of the **Jews**”. **Only the last** part of Friday is relative. Only the specific **hours dedicated to preparations** for the Sabbath are implied. “Preparation” as such: **general, common** preparations are meant; the **type** of preparations Jews make, **for the Sabbath**. The use is not “**technical**”, but “**generic**”. And not the entire day as “The Preparation” is meant, but a **portion** of it only.

John does not mention it, but nothing prohibits bringing together the **Jews’** preparations of Jn.19:42 and the adventitious preparations the **women** had to make after they had left the grave and had gone home: Luke 23:54-56. The special nature of that Sabbath must also be brought into consideration to form an idea of the **type** of “preparations of the Jews” presupposed in verse 42. The “preparations” here intended, are “general” in every respect and “genetic” rather than “technical” They were “the Jews’ ”; they were the “Sabbath’s”; and they were for an embalming ceremony. That these preparations happened to be made on the **usual** Day of Preparation of the Sabbath – Friday, which is called “(The)- Before-Sabbath”^{Mark.15:42}, was **purely incidental**. Linguistically, that is, for in the **providence of God** there was nothing

accidental about any aspect of this occasion. It was the working out of, and, according to, the Old Testament type of Passover.

5.1.1.5.4.3.2.1.

Synoptists ... Matthew 27:62

“Further support for this conclusion (‘that John’, by using the term paraskeueh, ‘simply means ... ‘the Friday of the Passover week’)” ^{p.43d} *is provided by the Synoptics where the same “Preparation” day mentioned by John (in 19:14) is unmistakably identified with Friday, the day before the weekly Sabbath (Mk.15:42 Mt.27:62 Lk.23:54).*” ^{p.43/44} Certain aspects of Bacchiocchi’s claim will not be discussed, but only his relevant argument.

Mt.27:62: “On the morrow which is after the preparation, the chief priests and Pharisees had a meeting with Pilate”. Here is indeed made mention of “*the same “Preparation”*” referred to in John 19:14. Although the day was Friday, it was not “Preparation” with a capital letter. Here again, as in the case of John 19:14 and 42, *paraskeueh* means more than “*simply Friday*”. “Preparation” in Mt.27:62 implies the preparation(s) made by the two women mentioned in verse 61. They, after Joseph closed the sepulchre and “went home”, ⁶⁰ also “went home” ^{Luke 23:56a} to prepare spices with the view to balm Jesus’ body after the Sabbath (an unavoidable coincidence). If understood in this way, the **article** in the phrase *meta tehn paraskeuehn* – “after the preparation”, acts as a personal **pronoun** of belonging and has the meaning: “After **their** (the women’s) preparations (on the previous afternoon of verse 61), the chief priests and Pharisees the next morning met with Pilate”. “The preparation” could also imply the doings generally of the previous afternoon’s preparations, in which case the article acts as a personal pronoun implying the **priests’ and Pharisees’** preparations for the then prospective Sabbath. It could refer to the women’s **as well as** the Jews’ preparations for that particular Sabbath.

If the word *paraskeueh* necessarily indicated Friday, one may expect that Matthew would have called the next day the “Sabbath”, and not “*simply*” the “next morning” – *epaurion*.

5.1.1.5.4.3.2.2.1.

Words Compounded into a Noun: Luke 23:54-56

Two words combined in Greek, like *para* (“about”) plus *skeuos* (“means”, “utensils”) joined into the noun *paraskeueh* (“provision”), is claimed to **imply a complementary noun**, in the case of *paraskeueh*, the noun *hehmera*, “day”. Because *paraskeueh* is such a combined substantive, it allegedly cannot have an independent meaning: “preparation general” – it allegedly becomes a “*technical*” term, “The Preparation”. The meaning it has must imply the idea of a “day”. *Paraskeueh* cannot be translated in any way that does not reveal the underlying and completing idea: “The Preparation **day**”. This whole deliberation is artificial. To whatever degree it might be a valid argument, the different uses of the term *paraskeueh* proof its superfluity.

5.1.1.5.4.3.2.2.2.

Attributive Use

In Lk.23:54-56 where no doubt can exist that Friday is the day concerned, the idea of “**day**” is not supposed, implied or elliptic – it is **directly mentioned**: “The **day** was the day of preparation” – *hehmera ehn paraskeuehs*: “**The day** belonged to preparations”. The word *paraskeueh* is not used as technical appellation for Friday. Not only is the supposed complementary noun “day” stated, the word “preparation” is genetic and attributive. Had it been a name it would have been nominative, “*by itself*”

without the nomen *hehmera*, and would itself have functioned as subject of the verb of incomplete predication, *ehn* – “it was”: *ehn paraskeueh*, and not: *hehmera ehn paraskeuehs*.

If the absence of the substantive made the use of the term *paraskeueh* “*technical*”, then *paraskeueh* is applied ‘technically’ in John 19:14 because “day” is not mentioned, but implied: “the (**Day**) of Preparation of Passover”.

5.1.1.5.4.4.1.

“Preparation” Paraphrased, Mk.15:42

Bacchiocchi says of the term *paraskeueh* that it was used “*exclusively*” and “*consistently*”, “*to designate Friday*”. ^{p.59d} On p. 36b, he says the same of *prosabbaton*: “*The term “prosabbaton-Sabbath-eve” was used by Hellenistic Jews to designate explicitly and exclusively “the day before the Sabbath, i.e. Friday.”*”

If *heh paraskeueh* in Mk.15:42 is used in the “*technical*” sense alleged, the relative pronoun linking *paraskeueh* with *prosabbaton* in the phrase, “the Preparation **which** is the **Day** before the Sabbath”, would be expected to be of **feminine** gender, because “technical” means that the concept of “**day**” is implied. And the gender in Greek of “day”, *hehmera*, is feminine. Also *paraskeueh* is a feminine noun. “The Preparation Day **which** is Before-Sabbath” should make “which” in the Greek, feminine. But this pronoun in the text is a **neutral masculine**: *heh paraskeueh ho estin prosabbaton*. Such a pronoun indicates a **generic** meaning, which meaning is also general in the sense of **plurality**. This sense should be translated with a plural and an indefinite: “The preparations **which are** (made) the day before the Sabbath”. *Paraskeueh* does not here contain the concept of “the day on which”. This concept is contained in the explaining expression, “the day (coming) before the Sabbath”: “**Preparations of the kind / which are made on the Day Before Sabbath**”. In the New Testament *paraskeueh* clearly does not as yet have the “technical” meaning of the **name** for Friday it would later have acquired in its Christian usage.

5.1.1.5.4.4.2.

Reason for Explanation

“The Need for a Clarification. Christians coming from a Gentile background had to learn this Judeo-Christian nomenclature of the week-days (‘the Jewish practice of numbering the first five days of the week and of naming the sixth and the seventh as paraskeue and sabbaton – Preparation and Sabbath’), because in the pagan world the week-days were not numbered but named after the seven planetary deities (dies solis, dies lunae, ...) This may explain why Mark, in writing to a Gentile-Christian readership, who had only recently learned the Judeo-Christian nomenclature of the weekdays, deemed it necessary to clarify what he meant by “paraskeue-preparation”, by adding the qualifying phrase, “that is, the day before the sabbath” (Mk.15:42).” ^{p.37/38} (Emphasis CGE)

“The term “prosabbaton-Sabbath-eve” was used by Hellenistic Jews to designate explicitly and exclusively “the day before the Sabbath, i.e. Friday” (Judith 8:6; 2 Macc.8:26). Thus Mark, by defining “paraskeue-Preparation” as being the “prosabbaton Sabbath-eve”, gives the clearest possible definition to his Gentile readers of what he meant by “paraskeue”, namely, the day before the weekly Sabbath. Clarifications of time references by a qualifying clause are common in Mark (1:32, 35; 4:35; 13:24; 14:30; 15:42; 16:2), evidently because the author knew that his Gentile readers were generally unfamiliar with Jewish terms and customs.” ^{p.36b} (Last Emphasis CGE)

Bacchiocchi refers to “*Tertullian (c. AD 160-225) by who’s time ‘paraskeue’ had already become such a fixed name for Friday that he even argues that this had been the name for Friday since creation.*”^{p. 37c} (Emphasis CGE) If Tertullian’s observation were true for just two centuries of the thousands of years he presumes, then *paraskeueh* at least during the first century AD really “*had already become a fixed name for Friday ...*”. *Paraskeueh* then, was the name for Friday known to “Gentiles” – according to Bacchiocchi and Tertullian. It was a Greek term, often used for preparations of almost any kind “*since the Tragedies and Herodotus*” (5th century BC.).^{Bauer} Its application to the “Sixth Day” of Jewish tradition could have developed from centuries earlier. Jews were Hellenized long before the times of Christ and effectively influenced the world wherever they were. At the beginning of the Christian era even the Jewish Sabbath was widely observed by non-Jews. So the conclusion may be drawn that the heathen or pagan world was well acquainted with the term *paraskeueh* being applied to the Jewish preparations for the Sabbath. Hellenized Jews naturally would also have known the Hebrewism *Prosabbaton*. The LXX uses this term for Friday (see above). **Proselytes were not conversant with the Hebrewism but with the Greek *paraskeueh*.**

The Septuagint in the references above uses the term *prosabbaton* and not *paraskeueh* for the day before the Sabbath. If *paraskeueh* were that “*exclusive*”, “*consistent*” and “*technical*” Greek term for the Sixth Day of the Jewish week, since time immemorial – **why then is not it used in the Septuagint?** The Septuagint uses the word for other “preparations”? Why should Mark explain this “well known” Greek word to his Greek speaking readers with a Hebrewism? For Mark to explain to these Gentile readers what *paraskeueh* means, would have been needless because, it is assumed, *paraskeueh* was universally known and universally used for Friday. For Mark to “explain” to these readers this familiar word with an expression they were not so acquainted with and which they would have understood even less because it was a word from a strange language, seems to be **most improbable**. To explain the Jewish ways to those unfamiliar with it with a thoroughly Jewish concept would be ironic. Irony is not characteristic of Mark.

If Mark’s intention were to explain, and to explain to Greek speaking readers, the **sequence** of the two phrases would have been **opposite**. He would have said: “*And now when the even was come, since it was the day before the Sabbath (the strange Hebrewism, prosabbaton), that is, the Preparation Day*” (the virtually vernacular and well-known Greek word *paraskeueh*).

Why would Mark explain this term so comprehensively? Mark did not want to define a **term** to ignorant readers. He did not describe a word, but an **event**. The question should be, Why would Mark define the **event**?

Mark wanted to make sure his readers don’t **confuse** this “Preparation” with **another** “Preparation” that also occurred during the Passover period. It was the “Preparation”, “**which is (on the Day) before Sabbath**”. It was **not the other** “Preparation of the Passover” John speaks of and which Mark **insinuates** “*by adding the qualifying phrase*”, (Phrase borrowed from p. 38a.) “It was the Preparation Day which was the one the Day before the Sabbath”. Also **Matthew** insinuates **another** “preparation” than the Friday preparation, by calling the morning following it, “the morning which is after the preparation”. It was **not automatically** the Sabbath’s morning that followed “The Preparation”. **It needed explanation and therefore implies more than one kind of “preparation”.**

The term *paraskeueh*, is not “*exclusively*” the “*technical*” name for Friday, but can be used, and is used for **indefinite preparations**, and is **specifically** used for

another day of the week in Jn.19:14, which, on this occasion, happened to be the day **before** Friday and **not** Friday.

Mark’s definition of the “Preparation” of the particular Passover of Jesus’ crucifixion indicates the impossibility of the Sadducean reckoning according to which the fourteenth of Nisan would **always** fall on a weekly Sabbath day. **Explanation would be unnecessary if it always fell on Fridays.**^{See Par. 6.5.}

5.1.1.5.4.5.

Specific use of *Paraskeueh* for Passover, Jn.19:14

John mentions a “Preparation” on which Christ was crucified. He calls it the “Preparation of Passover”.^{19:14} Scholars and tradition identify this “Preparation” with Friday, the Sixth Day of the week and the Jewish “Preparation” of the Sabbath because, as they allege, **only** the weekly Sabbath’s day of preparation is known as “the Preparation”. They first assume an opinion: “*Paraskeueh* stands for Friday”. Then conclude: “So *paraskeueh* in Jn.19:14 must mean Friday”. Their **opinion** overrules the **facts**.

The **case in hand, Jn.19:14**, as name for the Preparation of the Passover in **distinction** from the Preparation for the Sabbath, is an “*example of the use of paraskeueh cited for another day than Friday*” – even though a Friday! “On the day of preparation of Passover Jesus the Nazarene was crucified”.^{Babli Sanhedrin cited from TCR p. 43a}

Of the **six** times *paraskeueh* is used in the New Testament, it will be shown that **with certain reservations only** Mark 15:42 and John 19:31 and 14 can be called “technical” instances of the term *paraskeueh*’s use. The **quantitative relation** between instances of *paraskeueh* used for Friday and for “*other than Friday*” seems **insignificant**. The instance John 19:14 of the use of *paraskeueh* though, contains **qualities** that make it suite a “*technical*” application **better** than instances of its use in connection with Friday. **If ever** there was one incidence where the word is used as a proper name for a day in a “*technical*” sense, **it is John 19:14** where *paraskeueh* is used in the phrase: “Preparation of the Passover” – *paraskeueh tou pascha*. Such a **genetic combination is nowhere** (in the New Testament) found in connection with the weekly Sabbath’s “Preparation”.

Bauer defines the meaning of the application in John 19:14 to be “*Freitag der Passawoche*” – in Bacchiocchi’s words, “*The Friday of the Passover week*”.^{p. 42c} (Emphasis CGE) Doing so, not only John’s words are twisted, but his **intent** is as well. The concept of the “**week**” is **foreign**. So is the sense of **belonging** to the “**week**” and not to the Passover.

In Jn.19:14, “The Preparation” does not introduce a period of several days as this view requires, but is mentioned as **the specific day “when”** Jesus was crucified. This happened when, precisely, and as, Pilate appeared outside on the Pavement and declared, Behold your King! (Verse 13) This was not just any possible day during the paschal period of seven or eight days, but **the day the Lamb would be slaughtered. At this time of that day**, says John, “**it was six o’clock** in the morning”. John had the clear purport to duly record the time **and the day** when Jesus was “delivered to the Jews”, verse 16: “**Then** delivered he Him unto them to be crucified”: “**It was the Preparation of Passover**”, verse 14.

Even if the whole **week** of Passover could be implicated by the phrase, “Preparation of the Passover”, it still would **reflect** precisely how that week evolved. In the Old Testament history of the Passover, “the day on which the Passover was **killed**” (Mark and Luke), **came to be** the day of **preparing** for the eventual “Day of **Feasting**” or “Day of Eating”, beginning after sunset. See above. If the whole week is

implied, then it is the Preparation of the **Passover week** as a unit, **the first of the series**; the Preparation **for** and **of** the “Passover-week”. “Passover’s Preparation” on this occasion would **not** be an indefinite **coincidence** with Friday and **still** a “technical” **name** for Friday.

In John 19:14 a **near perfect example** is found of the ‘technical’ use of the term *paraskeueh* denoting “(the Day) **Before** Passover”^{John 13:1} as “Preparation of Passover”. This day **began the evening** with the Last Supper, **broke into day** while Jesus was “delivered to be crucified”, and **ended** with Jesus on the cross. **No** instance of the use of the word *paraskeueh* to be denoted “*technically*” “**Preparation of the weekly Sabbath**”, will be found displaying such an array of prerequisites as **this one** (Jn.19:14) to be denoted “technically”, “**Preparation of Passover**”!

5.1.1.5.5.

“Preparation” and Crucifixion

5.1.1.5.5.1.

Between “Two Days Before” and “Feast”

“After two days was Passover and Feast of Unleavened Bread. Now the chief priests and professors sought how they might take Jesus by craft to put him to death. But they said, Not on the Feast day, lest there be an uproar of the people. And on the first day, of **removing** leaven, the day when the Passover was **sacrificed**, his disciples said to him, Where wilt thou that we go and **prepare that thou mayest** eat the Passover?”^{Mk.14:1, 14}

Two days before Passover the Jews decided on their wickedness. But they would not do wickedness on the Passover’s day of Feast. So they had to bring their plans into action on the day **between**, the only chance left. It would be the day “**before** Passover (Feast)”^{Jn.13:1} So it happened – “it was Passover’s **Preparation**” (Jn.19:14) when finally “**came their day**” (Lk.22:66), they got it their way. “This is your hour” (22:53).

The New Testament no longer applies the old reckoning of the fourteenth of Nisan. The fourteenth got to be known as “Passover’s Preparation”, the first day “before Passover Feast”. For the fifteenth, the New Testament uses the descriptions of both “Passover” and “Feast”. The fifteenth as the day of their deliverance from slavery acquired special significance for the Jews under the prevailing circumstances of **Roman domination**. Uproar could easily be provoked. Only a few days before (on ‘Palm Sunday’), the Jewish leaders saw the popularity Jesus at the time enjoyed. “*The excitement of this Sunday burnt out like a fire of straw.*”^{Janson p. 11} Through their fear and hypocrisy the Jews’ conduct was the working out of providence.

5.1.1.5.5.2.

Ultimate First Day Of Passover

“**Even the first** day ye shall **put away leaven ...**” could be presented as “the **ultimate** first day ...” in view of **another** first day, **following** the ultimately first, “**on which**” (Luke) unleavened bread was **eaten**. That this is the real meaning, is further deduced from the neglected possibility of a more economic use of words by leaving out the repeated use of the words “first day”. “Seven days shall ye eat unleavened bread; **even the first day** ye shall put away leaven out of your houses: for whosoever **.... from the first day ...** until the seventh day eateth leavened bread, that soul shall be cut off from Israel.”

The word “**even**” – *ak*, in the phrase “even the first day” can also be translated with “**already**”, “**very**”. “For seven days you will eat unleavened bread, clearing your houses of all leaven the **very already** first day; for if anyone eats

anything leavened from the **first** until the seventh day (that unleavened bread should be **eaten**), that person shall be eliminated from Israel”.^{MLB} A day that is “**already**” / “**absolutely**” first, comes before **another** day which (**after it**) **also** is the first – the **first in the series of seven** days of Unleavened Bread Eaten. The day of preparation “**belongs to preparation of Passover**” – *paraskeueh tou pascha* – **Genitive**. It is “Passover’s Time” **being** “the **very** First Day of Unleavened Passover **Time**”. Being described as “**the Very First Day**” in Ex.12:15, this description acts as the “**technical**” appellation or “**name**” for the “Preparation of Passover”.

Looking at Mk.14:1 again, the phrase, *ehn to pascha meta duo hehmeras*, “after two days came Passover” (Future-Aorist), the “Feast Day” as such would be implied as the third day. The “First-Day-on-Which-They-Removed-Leaven-and-Slaughtered-The-Sacrifice”, **being Passover in its own right**, came first. On the **day before** “the very First Day (of Preparation of Passover)” and **second day** before “First (Passover **Feast**) Day”, the Jews conspired to kill Jesus.

Scholars are of the opinion that a discrepancy exists in Mk.14:12 where it is “*stated*” that Jesus and disciples ate the “*Passover*” on “*the first day of unleavened bread when passover was slaughtered*”. None of the components required for such a discrepancy really exists in the **text though**. They all are the result of **mistranslation** and **traditional** misunderstanding. Underlying these erroneous assumptions is the **conjecture** of the impossibility of a “Preparation of Passover” **in its own right**, that is, the impossibility of a “Preparation of Passover” as “*technical*” appellation for the Day Before Passover Feast Day. (In the way “Preparation” is applied to Friday for the day before the weekly Sabbath Day).

Mk.14:12 does not say that the disciples prepared on the day unleavened bread was **eaten** the first time, or, that unleavened **bread** was implied at all. The “bread” was not “**unleavened**” bread, but **ordinary** bread on occasion of the **Last Supper**. (See Par. 5.1.1.7.) And least of all is the idea of “**Feast**” of unleavened bread implied in Mk.14:12. Literally, without destroying any idiomatic quality of the expression, it was the “First Day of **Unleaven(ing)**”. It was “the First Day Dedicated to **Removing** Leaven” because it reflects the etymology of the expression through its historical development in Old Testament times – the 14th that **became** the 15th Nisan and that also **remained** the 15th Nisan:

“In the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.” Nmb.28:15-16. See also **33:3-5** – The day after the Passover = 15th Nisan.

On the fourteenth the lamb was slaughtered as well as leaven removed, because, “on the first day (of the “seven days”) shall unleavened bread be eaten”. Leaven **had** to be removed **before the Feast**. It had to be removed even before the **dough could be prepared** on the **fourteenth, in order that** unleavened bread could be baked and **eaten** – on the **fifteenth**. Thus, the fourteenth, although not the first day on which unleavened bread was **eaten**, was in fact first day of the **paschal period and FEAST, and of the (Paschal) period and FEAST of Unleavened Bread**. “Seven days shall ye eat unleavened bread; the very first day ye shall **put away** leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel”^{Ex.12:15}.

Passover Lamb and Passover Bread were thus eaten **together** on the evening of the fifteenth, constituting the beginning of that day and “Feast of Passover” **as over against** “Preparation of Passover”. Mk.14:1 says nothing different: “After two days was the Feast of Passover and of Unleavened Bread.” Verse 12 says nothing to the contrary: “And the first day of Unleavened Bread (Feast Period) **when they killed** the

passover sacrifice, his disciples said unto him ...”.

If Mk.14:12 supposed a sunrise reckoning of day as was the case originally when both slaughter and eating were prescribed on the fourteenth Nisan, then Jesus would have had to be crucified **before sunrise**. Otherwise He would have been killed **“on the feast”**, which would be contrary to the significance of Passover as well as against its Institutions.

On the **“Preparation of Passover”** Jesus was arrested. **Not** on the **“Preparation of the Sabbath”**. Also **not** on the Passover **Feast** Day for more and other reasons than those given above. Peter and the rascals that came to arrest Jesus had **weapons** on them. That would have been illegal were it the Day of Feast. On the Feast Day **“servile work”** was not permitted. The day of crucifixion (which started with the Last Supper) was a working day. Simon returned into Jerusalem **“from his land”**, *ap’ agrou*. He might even have brought his lamb for sacrifice **“from his land”**. The **singular** is used, meaning an **agricultural** land and not the **“countryside”** which is the meaning of the **plural**. On the **Day of Feast**, those attending **could not leave or enter Jerusalem** and a limited area around. Simon would not have arrived in Jerusalem from far, as some assume, from Africa. Simon was a Jewish citizen of Jerusalem who owned land of sustenance outside Jerusalem. He (or his forbears) could have been from Cirene, and he was therefore called Simon of Cirene. The **Sanhedrin** would not have gathered, were it the Feast Day of 15th Nisan. A **judgement** on the Feast was forbidden.^{Josephtha Yom L4.4, 207} The Jews on this day least of all would have partaken of a **Roman court**. And for the high priest, to tear **his official robe** on this day, would have been sacrilege.

Mk.14:12 is translated as though the passover could be slaughtered on **random** days: “When they **usually** killed the passover”. Such an interpretation has the opposite result of what Mark intended. Mark would not have gone to **all the trouble to define** from more than one point of view which day he meant if it could have been one of sundry. A translation such as the one cited, depends on the **Imperfect** aspect of time in the Greek text. But this time aspect should be interpreted in the **definite** sense that “they **always** killed the passover on this day”. It was the **set date** for the institution. **Luke 22:7** confirms exactly this idea: “Then came the day of unleaven(ed bread) when the passover **must** be killed”, *edei thuesthai*. Luke further does not say “when” in the ordinary way, *hote*,^{Mk} but specifically, **“the day on which”**, *ehlthen heh hehmera hehi*. This use of the dative is instrumental: “The day came **with which** (occasion) the passover ought to be slaughtered”. This was the day Matthew describes as the “first day of de-leaven” : *a – dzumos*, 26:17; and Mark defines with the combined periphrasis, “The first day of un-leaven **when** (*hote*) always they killed the passover”. There can be no doubt that “first day” is not the first day of unleavened bread **eaten**, but the day **before** it. This day is deemed **“Passover”** also in the light of Mk.14:1 and Mt.26:2, “after two days Passover **Feast”**. This day is used to **“prepare** for Passover” in itself by the slaughter of the passover sacrifice. It can not be so strange for John to call this day “Preparation of Passover” if the other Gospels’ appreciation of it amounts to it being in fact The Preparation day of Passover.

IN SABBATH’S-TIME BEFORE THE LORD

FOURTEEN ABIB FIRST FIRST DAY
GOSHEN TO GETHSEMANE –
PREPARE THE DAY OF PASSOVER!
BEGIN! REMOVE ALL LEAVEN!
TO THE END TO SACRIFICE THE LAMB!

FIFTEEN ABIB FIRST OF PASCHAL DAYS AGAIN
FEAST! REMEMBER! EAT!
UNLEAVENED BREAD’S ROASTED LUMP!
OUT FROM UNDER EGYPT’S CLAIMS
TO FLAME TO ASH TO EARTH WITH THE REMAINS

SIXTEEN ABIB THIRD DAY ACCORDING TO THE SCRIPTURES
YAHWEH’S PASSOVER CONSUMMATE!
FIRST OF WINTER HARVEST DAYS –
WAVE THE SHEAF – CLARION CALL TO SHAVUOT!
IN SABBATH’S TIME BEFORE THE LORD!

FEAST ON STILL, BITTER LEAVENLESS BREAD
FIRST OF FIFTY TO THE DAY
LAST OF WINTER’S GROWTH,
TWO LOAVES WAVED – ONE THE BODY THAT IS CHRIST’S
IN SABBATH’S TIME BEFORE THE LORD!

5.1.1.6.

Palm Sunday

From Dr. Murray Janson’s booklet, *“Sewe Dae Sonder Son”*, (*Seven Days Without Sun*)
N.G. Kerk-Publishers we read: *“... The four Evangelists pictured Jesus’ conduct during the last week before his death on the cross in such detail that we could, so to speak, open the itinerary at every hour and follow the growth and unfolding of this mighty week.”*
p.2b

“Not long before this ‘last week’, Jesus “withdrew to the remote hamlet of Ephraim by the desert”^{p.4b} far north of Jerusalem. From here over Jericho it would be a detour of two days (about 24 kilometres) to Jerusalem.

“At the nearing of the Passover feast Jesus found himself to be a co-pilgrim on road to Jerusalem”.^{p.5b} *“The Thursday (before the ‘last week’) He probably spent the night in Jericho at the little tax collector Zacchaeus’ house ... Friday He resumes his journey ... Against noon they arrive at the small town of Bethany against the outskirts of Jerusalem ... There He intended to overnight and spend the Sabbath.”*^{p.5c-d}

“Then Jesus six days before the Passover arrived at Bethany where Lazarus lived”.
Jn.12:1 *“Then they made him a supper”*.² The passage further treats on the supper’s events, how Mary anointed his feet and the argument over money. The **supper**, **“six days before** Passover”, occupies most of the context. Jesus’ journey preceding this event is **not the topic** of the story. The journey is implied, but it is not what **happened** on the sixth day before Passover. Jesus did not on the sixth day **depart** from Ephraim on the long and wearisome walk to Jerusalem. The verb *erchontai* (*ehlthen*) in the context does not mean: He “went”, but, He “came to”, or, “arrived at”, or, “entered” Bethany on the sixth day: **“into where Lazarus was”** –

ehlthen eis Behthanian hopou ehn Lazaros.

The preposition *eis*, here, implies **movement into** Bethany from territory immediately outside Bethany, or, **movement from within** Bethany **into** the implied dwelling “where Lazarus was (or “lived”).

Of a journey **from** Ephraim, on this sixth day before Passover, there is no question. This sixth day before Passover was not a day Jesus undertook a journey on. On this day He enjoyed the company and hospitality of his friends. Jesus **completed** his journey from Ephraim **before this day**, most probably just the day before. Janson must be correct in assuming that Christ slept the night of this sixth day in Bethany and there “*would have called halt for the Sabbath*”.^{p.9c} The remainder of this sixth day before Passover was occupied by the supper and fellowship of his friends in Lazarus’ house in Bethany – **on the Sabbath**.

It should be kept in mind that the **sunset** reckoning of the day applies. Therefore: To arrive six days before **Passover Feast** in Bethany and to spend that sixth day there while Passover proper – Passover Feast, **fifteenth** Nisan – fell on a **Friday**, the sixth day before had to be a weekly **Sabbath** – which is universally accepted. **Tradition agrees**. Tradition celebrates “**the following day**”, that is, the **fifth** day before Passover Feast Day, as ‘**Palm Sunday**’. John 12:12 supplies the information from which the appellation ‘Palm Sunday’ is derived. If Jesus was crucified on the day “before Passover (Feast)” – John **13:1**, which “was the Preparation of Passover” – John **19:14**, it is incomprehensible how Tradition can arrive at Friday as the day of Jesus’ crucifixion with **Sunday being the fifth day** before Passover.

Chronologically the events of this last week are:		Nisan	
“ six days before Passover ” John 12:1	=	Saturday	9
“The following day”	=	Palm Sunday	10
fourth day before Passover	=	Monday	11
third day before Passover (“Two days crucified”)	=	Tuesday	12
second day before Passover (“Passover to two days”)	=	Wednesday	13
“Before Passover” / “Preparation of Passover”	=	Thursday	14
“ Passover ” / “ Feast ”	=	Friday	15

Jesus **started** his ministry with a **meal**, at the **house** of Peter’s mother in law, where **she served** him, on the **Sabbath**. Jesus comes to the **end** of his earthly mission in a similar situation – a **meal** at the **house of a friend** where a **women, honours** him with her best, on the **Sabbath**.

Presume the sixth day before Passover **was Sunday**. That would imply that Jesus journeyed on the Sabbath. **He would not**, for various reasons, not to mention the ethical. Journeying on the Sabbath would have given the Jews opportunity to kill him before the right time. But they do not accuse Jesus for journeying on the Sabbath. Jesus undertook his journey at a time the Jews were determined to find something to accuse him of and to kill him for. The least provocation would have resulted in some desperate comportment on their part. They had the order to betray him. Jesus travelled with these Jews, and they, for one, would not have desecrated the Sabbath through travelling on it.

Suppose the sixth day before Passover **was the Friday**, then Jesus’ entrance into Jerusalem would have been on a Sabbath. Everything that happened on this occasion however, were of such a nature that the Jews would never have done it on the Sabbath.

John 12:1 and 12 give unmistakable indication that **Friday** was Passover because “six days before Passover” **could be nothing but the Sabbath**. The Gospels

abundantly underscore the fact that Jesus was crucified the day before Passover Feast. The conclusion is inevitably reached that Jesus was crucified, not on Friday according to tradition, but on Thursday, according to the **fulfillment of Passover as a Messianic eschatological institution**. “*It was ordered of God that it should be at this particular time (when Jesus was crucified), for two good reasons. For one thing, the passover lamb was the most striking and remarkable type in the whole Jewish ceremonial of Christ Himself, and the history of the passover of Christ’s work of redemption. For another thing, it secured the greatest assembly of Israelites to be eyewitnesses of our Lord’s crucifixion...*”.^{Rylc} (Emphasis CGE)

“(Jesus) came to Jerusalem to die. But then not by death wherein his life was **taken from him**; also not in any manner the people arbitrarily would choose, for example by stoning or assassination. No, He would himself **give his life in death** (John 10:18), and then **only after tribunal and on the Passover**, because He came to be the **true paschal Lamb, the Lamb that taketh away the sins of the world. He would die only when “His hour has come”**. Therefore, when the Jews want the hour to sound too soon, He remains master of the situation and leaves Jerusalem. But when the Passover fires are lit even in Galilee ... Jesus leads the way ... to Jerusalem ...”.^{Janson p.4d} (Emphasis CGE)

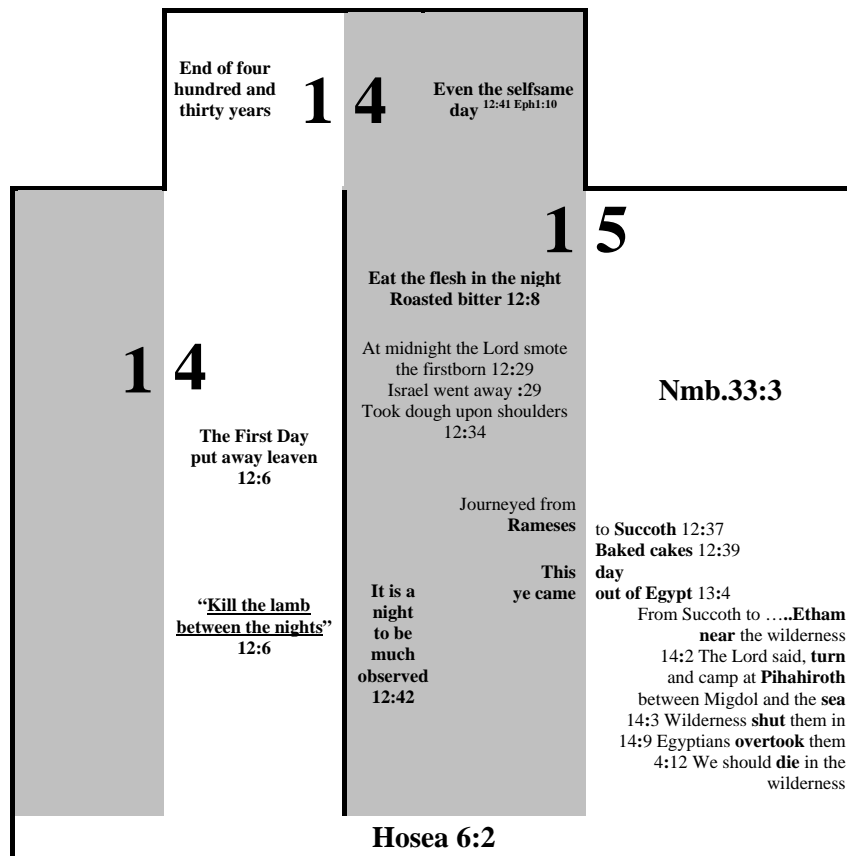
5.1.1.6.1.1. SCHEME OF PASSEVER DATING: 10 NISAN TO 16 NISAN							
NISAN	TIME	EVENT AND DAY	DAYS	EX 12	LV 23	NM 28	DT 16
10		<u>LAMB SEPARATED [PALM SUNDAY]</u>	5	3			1
11		<u>KEPT</u>	4	6a			
12		>	3		5		
13		<u>TILL</u>	2		Mt.26:2		
13 (14)	SUNSET	<u>FOURTEENTH</u>					
	EVENING	<u>PREPARATION OF PASSEVER</u>	Day	Jn.19:14			6
		<u>LEAVEN SEARCHED REMOVED</u>		<u>15b</u>			4
		<u>1ST FIRST DAY OF FEAST</u>		Jn.13:1			
		<u>[LAST SUPPER]</u>		Jn.13:1			
14	SUNRISE						
	AFTER NOON	<u>PASSEVER</u>		6b	5	16	4, 6
		<u>KILLED</u>	before	Lk.22:7			
14 (15)	SUNSET						
	EVENING	<u>EAT THAT NIGHT = FIFTEENTH</u>		8		33:8	7
		<u>Second FIRST DAY OF FEAST</u>		<u>16</u>	6		17
		<u>SABBATH</u>		<u>15c</u>			18
		<u>(1ST DAY UNLEAVENED BREAD EATEN)</u>		23,42			
		<u>LORD PASS THROUGH - THIS NIGHT</u>		8,27	7		7
		<u>ONLY LAMB ROASTED EATEN</u>		17		33:3	2
	MIDNIGHT	<u>BROUGHT OUT</u>		39b			3b
		<u>THRUST OUT - TARRIED NOT</u>		34			
		<u>CARRIED UNLEAVENED DOUGH</u>	Rameses to Succoth	39a,d		33:6	7
15	SUNRISE			10			4
		<u>BAKED</u>		16b			
		<u>BURN REMAINDER OF LAMB</u>					
		<u>NO SERVILE WORK</u>	Succoth to Pihahiroth			33:8	
	AFTER NOON	<u>[BURIED]</u>					
	SUNSET	<u>[PREPARATION OF SABBATH]</u>					
16	SUNSET						
	EVENING	<u>DAY AFTER FEAST-SABBATH</u>			11		
		<u>FIRST OF FIFTY DAYS</u>			16		
		<u>FIRST SHEAF WAVE OFFERING</u>			15		
		<u>SECOND DAY UNLEAVENED BREAD EATEN</u>		15:17			
		<u>SABBATH</u>					
		<u>[RESURRECTED]</u>	RED SEA INTO PROMISED LAND				
17	SUNSET						
		<u>SUNDAY - 2ND OF FIFTY DAYS</u>	3				
		<u>EARLY ON THE FIRST DAY HE APPEARED</u>	eaten				
18	SUNSET						
		<u>EVENING - 3RD OF FIFTY DAYS</u>	4	Jn.20:19			
19	SUNSET						
		<u>TUESDAY - 4TH OF FIFTY DAYS</u>	5				
20	SUNSET						
		<u>WEDNESDAY - 5TH OF FIFTY DAYS</u>	6				8
21	SUNSET						
		<u>THURSDAY - 6TH OF FIFTY DAYS</u>	7 th day				8
		<u>7TH DAY OF UNLEAVENED BREAD</u>	u.l.bread				
22							
		<u>FRIDAY - 7TH OF FIFTY DAYS</u>					9
		<u>WAVE OFFERING OF FIRST BREAD</u>	FIFTIETH DAY			26	11

PALM SUNDAY TO PASSEVER

NISAN	TEXT	DAY BEFORE PASSEVER	PLACE	EVENT
8	*			
9	Jn.12:1	SIXTH = Saturday	Bethany 'where Lazarus stayed'	Meal Mary anoints Jesus' feet
10	Lk.19:29-44 Mk.11:1 Jn.12:12 Mk.11:11	FIFTH = Palm Sunday 'the next morning' 'late hour'	Village Into Jerusalem, in temple To Bethany	Colt, palm branches 'looked around'
11	Mt.21:18 Mk.11:12 Mk.11:15 Lk.19:45-48 Mk.11:19	FOURTH = Monday 'early' 'next morning' 'when it got late'	From Bethany 'came to Jerusalem' 'out of city'	Fig tree cursed Cast out money changers
12	Mk.11:20 Mk.11:12 Mt.22:23 Lk.20:1-8 Mk.13:1, 3 Mt.26:2	THIRD = Tuesday 'early' 'on the same day' after two days crucified	'returning' (from Bethany) 'to Jerusalem again' 'out of temple' Mount of Olives Lk.21:37	Fig tree withered Temple building Jesus preaches Kingdom of heaven
13	Lk.21:38 Mt.26:3 Mk.14:1-3	SECOND = Wednesday 'After two days Passover/Feast'	'being in Bethany' 'Simon's house'	CONSPIRACY Meal Woman anoints Jesus' head
14	Jn.13:1-29 Mk.14:17 Mt.26:21 Mk.14:2 Mt.26:5 Lk.20:17 Mk.14:12 Lk.22:7 Lk.22:14 Jn.13:30 Mk.15:1 Lk.22:66 Jn.19:14 Mk.15:25 Mt.27:45 46, 50	FIRST = THURSDAY 'BEFORE the FEAST' / 'TOWARD the FEAST' <u>"When the even was come"</u> 'NOT on the Feast Day' 'on the first day of de-leaven' 'on the first day of de-leaven' when they always sacrificed the Passover' 'came the day of de-leaven whereon passover must be 'when the hour was come' 'It was night' 'early morning' 'Came their day' 'Preparation of Passover' 'THE SIXTH HOUR'(6AM.) 'THE THIRD HOUR' 'the sixth hour' 'the ninth hour' EARTHQUAKE RETURNED BREAD BEATING	SLAUGHTERED' <u>LAST SUPPER</u> TRIBUNAL DELIVERED <u>CRUCIFIED</u> darkness <u>DIED</u>	
15	Mk.15:42 Mt.27:57 Jn.18:28 Jn.19:31 Mk.15:42 Mk.15:45 Lk.23:53 Jn.19:38c Jn.19:40a 42	FEAST 'might eat the Passover' 'Because it was preparation 'being the Fore-Sabbath' Pilate "granted" Joseph Jesus' body 'He took the body down' 'He therefore took the body of Jesus away' 'Then they prepared the body of Jesus' 'There laid they Jesus'	the Jews asked Pilate After these things Joseph asked Pilate	

* 8th Nisan: "*The people were come in great crowds to the Feast of Unleavened Bread on the eighth day of the month Xanthicus*" (or Nisan / Abib), Josephus, Wars vi, 5:3. Also Megalil Ta'anit (Die Festerrolle - Eine Untersuchung Zur Jüdisch-Hellenistischen Geschichte, H. Lichtenstein, HUCA 8-9, 1931-32.

5.1.1.6.1.3.1.
The Exodus And 14th Nisan



5.1.1.6.1.3.2.

Out on the 15th and In on the 16th Nisan See App. p. 325f.

The lamb was slain on the afternoon of the fourteenth Nisan. Its flesh only was eaten after sunset just before midnight on the following day of fifteenth Nisan – which started with sunset. When Israel ate the Passover sacrifice the very first night, they only ate it “bitter” – with nothing else. **They did not eat unleavened bread then.** They only baked unleavened cakes after they had reached Succoth and it had become day. They “prepared themselves no victuals”, ^{12:39} and ate these cakes before the end of the day, **on the day after the lamb was slaughtered.** Unleavened bread was their **only** sustenance for the whole week. They first suffered **thirst**, three days after passing the Red sea. ^{15:22-23} They probably spent the **Seventh Day** after they had crossed the red sea, 23rd Nisan, at **Elim**. “There were twelve wells of water and seventy palm trees” and abundance of food and water. It was the Sabbath: ^{15:27} “From Red Sea” ^{Ex.15:22a} – 17th Nisan; “Into Shur” ^{Ex.15:22b} – 18th Nisan; “Three days in Wilderness of Shur” ^{Ex.15:22c} – 19 to 21 Nisan; “Come to Mara” ^{Ex.15:23-26} – 22nd Nisan; “Come to Elim” ^{Ex.15:27} – 23rd Nisan – **Psalm 23. (The Psalms are arranged so as to be read from the 1st Nisan. Psalm 2 therefore is a Sabbath's Psalm as is the 16th. Cf. Acts 13 and 2)** Later on – only after Israel had entered Canaan after another forty years – and only after the ceremony had become formalised – the eating of the flesh and the eating of the unleavened bread were made to coincide. Consequently the date for eating the lamb – 14 Nisan – was changed to 15 Nisan (**Cf. Josua 5:10-11**) by reckoning the day from sunset instead of from sunrise. The four hundred and thirty years of slavery ended that very day of **Passover**, and the new era was entered upon with that very night, the “night to be much observed”. Then did the Lord bring Israel “out of Egypt”. That day of fifteenth Nisan the Lord led Israel into the situation where they faced death. They had a **Jonah's** experience. “They were entangled in the land, the wilderness hath shut them in. ^{14:3} Pharaoh and his horsemen and his army, all the horses and all the chariots overtook them encamping by the sea beside **Pihahiroth** before the god of typhoons ⁹ to die in the wilderness”. ¹²

Thus did the Lord bring Israel out of Egypt and came they on the point of going through the sea into the Promised Land. “Fear not, stand still and see the salvation of the Lord which he will shew to you today. The Lord shall fight for you. The angel of God went before the camp of Israel and the pillar of cloud stood behind and it came between the Egyptians and Israel and it was a cloud and darkness to them, but it gave light by night to these all night. The Lord by a strong wind all that night caused the sea to retreat and made it dry land, its waters divided. The children of Israel went into the midst of the sea upon dry ground and the waters were a wall unto them. The Egyptians pursued and went in after them. The sea returned in its strength when the morning appeared and covered all the host of Pharaoh. Thus the Lord saved Israel that day. And Israel saw that great work which the Lord did and believed the Lord. ^{Cf. Eph.1:11-12} Then sang Moses and the children of Israel this song unto the Lord, for He hath triumphed gloriously. The depths have covered them. They sank into the bottom. The earth swallowed them. Thy right hand, O Lord, is become glorious in power: thy right hand, o Lord, hath dashed in pieces the enemy: Ps.92:7 – a Psalm for the Sabbath! In the greatness of thine excellency thou hast overthrown them that rose up against thee. By the greatness of thy arm thy people pass over, o Lord, whom thou hast purchased. ^{Eph.1:14} Thou shalt bring them in and plant them in the mountain of thine inheritance. ^{Ps.92:12-13}

“And they took their journey from Elim ... and came unto the wilderness of Sin ... on the **fifteenth day of the second month** ... And the whole congregation murmured ...^{16:1-3} Then said the Lord ... I will rain bread from heaven for you; and the people shall go out and gather a certain (“daily”) rate (“of”) **every day**⁴ ... On the sixth **day** they shall prepare ... twice as much as they gather daily ... **Toward evening** (today, the first day of the six days) ye shall know that the LORD hath brought you out from the land of Egypt; and in the morning (of the second day) ye shall see the glory of the Lord. ... The Lord shall give you flesh to eat toward evening and in the morning **bread to the full** ...⁴⁻⁸ And they gathered it **every morning**²¹ ... On the sixth **day** – **not: “the sixth time”**, they gathered twice as much²¹⁻²² ... So the people rested on the **seventh day**.³⁰ [“At even”: the Hebrew word, **Ereb**, LXX *hespera, hesperas, en hesperai*,^{Jdg.19:16-17} Till sundown – *heohs deilehs*;^{1Sm.20:5} before sunset – *hesperas ... dunontos tou hehliou*.^{1K.22:35-36} When birds settle on land;^{Ex16:6, 12-13} When Passover lamb slaughtered.] Refer Par. 5.1.1.6.4.10.6.2. **Cf. NT, Lk.24:29, Acts 28:23.** They gathered manna **five times**, “in the mornings”, “daily”.

Why is the redemption from Egypt added to the creation motive in the Fourth Commandment? Because “the salvation of the Lord” literally occurred on the Seventh Day Sabbath. **The date of the 15th of the Second Month is given. The following days are “every day” numbered till “the Seventh” which is the Sabbath falling on the 21st.** Counting back, the 16th of the First Month (Abib or Nisan) fell on the **Seventh Day Sabbath**. On “this day” (see the scheme above) Israel was “**brought into the land**” God swore to give his people. He swore it,^{Ex.13:11} that is, He accomplished it in his **Word, Jesus Christ. Jesus Christ was brought from the “deep” on the Sabbath Day** – Mt.28:1, 12:40 – by the excelling / exceeding greatness of his power which He worked when He raised Christ from the dead : Ephesians 1:11-12. See App. “in Afternoon” p. 331

5.1.1.6.1.3.3.

Calendar of First and Second Months

FIRST DAY Sunday	SECOND DAY Monday	THIRD DAY Tuesday	FOURTH DAY Wednesday	FIFTH DAY Thursday	SIXTH DAY Friday	SEVENTH DAY SABBATH
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

See Appendix to Part 3 / 1, “Pentecost”, p. 321

5.1.1.6.1.4.

New Moons And Equinox

5.1.1.6.1.4.1.

New Moons and 14th Nisan Crucifixion

5.1.1.6.1.4.1.1.

The Present View Is Independent

The above concept of the Passover events and dates has developed in the mind of the present writer over a period of over two decades. It happened without influence or contribution from any scholars or **denominational dogmatic persuasions** and while oblivious to the implications of the calculations of new moons, equinox and the specific years in history that Jesus could have been crucified. The tables given above are original in every respect. Even the viewpoints of commentaries were worked on only after a **distinct understanding** of the events of the month Nisan had been reached **independently and from the Scriptures only**. From a *Paper 159* of the United Church of God recently discovered on Internet (20/1/1998) some **extracts** of interest are here presented unchanged except for some tables and emphasis editing. The **above** schematic Nisan – Passover tables compared with **these** extracts will bring

to attention some crucial differences ... and resemblance?

5.1.1.6.1.4.1.2.

Possible Years of Christ's Birth

The only **Friday** occurrence of a Preparation of the Passover (14 Nisan) from 28 AD to 33 AD was in the year **33 AD**. "*Paper 159*" **mistakenly** makes of Fourteenth Nisan of this year, a **Thursday**, while it in fact was a **Friday**.

Christianity throughout the centuries of its history has made the dating of Christ's birth and crucifixion the subject of **thorough investigation** and has reached **amazing consensus**. Research had always been unbiased and based on **historical and Biblical** sources of information. It is generally accepted that Jesus could not have been older than **30** years when He was baptised. How the year of Christ's **birth** is determined will for the purpose of this discussion not be of concern. The year fairly **universally accepted** for Jesus' death, is **30 AD**.

A priest's ministry started when he was **thirty** years old. Refer Gn.41:46, Nm.4:3, 23, 30, 35, 39, 43, 47; 2Sm.5:4; 1Chr.23:3. Jesus' ministry lasted three and a half years. He must have died in 30 AD considering the Christian calendar starts four years after Jesus' year of birth. See p. 94; App. *Chronological* p. 292. Scholars have further given attention to the possibility that the year 1 is approximately four years after the actual year of Jesus' birth. A Friday crucifixion in the year 33 AD would mean that Jesus died when about **37** years old instead of about **32** years of age!

The likely year and date of Jesus' death though had never been checked against modern scientific **astrometric calculations**. In 33 AD, the new moon fell on Friday **17** April, but observed on Saturday, that is, on Friday night. 14 Nisan would therefore be on a Thursday. But equinox cannot be later in the year than **7** April. This for the Wednesday crucifixion theory supplies another reason why the year 33 AD cannot be considered the year of Jesus' death.

Paper 159 reads, "*Her Majesty's Nautical Almanac Office has supplied the dates on which the New Moons fell in the years 28-33 AD based upon the work of H. H. Goldstine (ibid.). The times are supplied from observation at Babylon (Baghdad) and thus 37 minutes must be deducted from the times to get Jerusalem civil time. Irregularities in the earth's rotation give rise to small irregularities in times. The equinox is also earlier from the Julian dates, i.e. 20-21 March. The equinox can be as early as 20 March in the Gregorian system.* (See App. Equinox, p. 294)

<u>Midnight Day</u>	<u>New Moon times</u>	<u>Jewish Day</u>	<u>14 Nisan</u>
Monday	15 March 28 AD @ 03:38	Second Day	Sunday
Tuesday	13 April 28 AD @ 17:21	Third Day	Monday
Friday	4 March 29 AD @ 04:13	Sixth Day	Thursday
Saturday	2 April 29 AD @ 20:43	First Day	Saturday
Wednesday	22 March 30 AD @ 20:59	Fourth Day	Wednesday
Friday	21 April 30 AD @ 12:48	Sixth Day	Thursday
Monday	12 March 31 AD @ 01:29	First Day	Sunday
Tuesday	10 April 31 AD @ 14:45	Third Day	Monday
Saturday	29 March 32 AD @ 23:08	First Day	Saturday
Monday	28 April 32 AD @ 10:09	Second Day	Sunday
Thursday	19 March 33 AD @ 13:41	Fifth Day	Wednesday
Friday	17 April 33 AD @ 22:12	Sabbath	Friday

(*Paper 159* has Thursday)

The years and dates of the new moons above then, are undeniable facts of science. They discover **astounding incompatibility** with the traditional **Friday** crucifixion tradition. Was the **Church** all along **mistaken** about the possible years of Christ's death? Can the Gospels be wrong and there never was a fortnight's after the new moon first after equinox occurrence of a Passover's Preparation on the **Sixth** Day of the week (**Friday**) on which Jesus was crucified? **Or was Friday not** that Passover's Preparation day on which the Passover Lamb was slain?

5.1.1.6.1.4.2.1.

First Nisan – New Moon and Equinox

"*Standard rules of the New Moon nearest the equinox*", *Paper 159*, means, The day of new moon and equinox **coinciding**, or whichever day of new moon **before** or **after** equinox is **nearest**, is **1st Nisan**. For *Paper 159* it is **provided** though that **1**, The new moon is observable with the naked eye, **2**, The new moon from which **1st** Nisan is derived must occur **between 20 March and April 7** the earliest and the latest possible days of equinox. This limitation though was **unknown and irrelevant** throughout ancient Jewish history. New moon was observed during daylight and must have been **calculated astrometrically** and not by observation merely. See Par. 5.1.1.6.1.4.4, p. 91. **Refer Appendix, p. 294**. New moon **after** rather than before equinox also would quite naturally be regarded as the beginning of the year – the year would not start while the old has not finished yet.

The method of the **first new moon after-equinox First Nisan** obviously must be preferred because it leaves no doubt under any circumstances where the new moon **does not occur** between and including 20 March and 7 April. It actually leaves one with no choice but to accept it as the **only "standard rule"**.

A **Thursday** 14th Nisan in 29 AD is impossible, *Paper 159* argues, because 1st Nisan of March **4** would be "*too early*", **20** March being the earliest possible equinox. Thursday and Friday in 33 AD came either "*too early*" or "*too late*". We are left with **one** possibility – according to the Wednesday crucifixion theory – **Wednesday**, April 4, 30 AD. But why can the **Thursday** of the **same** year, 30 AD, not be the 14th Nisan we are looking for? New moon and 1st Nisan occurred on 21 April, outside the equinox variation margins of 19 March and 7 April, says *Paper 159*.

Even though we **might** not be able to reconcile these calculations with our own view of a Thursday-crucifixion, it would be no reason to not adhere to the **Biblical** chronology that indicates a Thursday crucifixion. We only quote these calculations to illustrate the **unlikely possibility of a Friday** crucifixion. Other **principles of exegesis** also come to the fore through reference to these calculations and they are therefore considered nevertheless.

5.1.1.6.1.4.2.2.

"Postponement" and "Advancement"

The date and time HMNA of new moon nearest equinox are given: "*Wednesday 22 March 30 AD @ 20:59*". *Paper 159* Fifty nine minutes past eight p.m. less 37 minutes is 8.22 p.m. That is well into **night** and consequently a **first time observable** new moon. It therefore was **1st** Nisan on Wednesday night – the night of the Fifth Day Bible reckoning sunset to sunset (Thursday). That **ends up** on a **Wednesday Fourteenth-Nisan-Passover-Preparation** and day of Crucifixion.

Sunday First Day	Monday Second Day	Tuesday Third Day	Wednesday Fourth Day	Thursday Fifth Day	Friday Sixth Day	Saturday Sabbath
				March 22 1 Nisan	23 2 Nisan	24 3 Nisan
25 4 Nisan	26 5 Nisan	27 6 Nisan	28 7 Nisan	29 8 Nisan	30 9 Nisan	31 10 Nisan
April 1 11 Nisan	2 12 Nisan	3 13 Nisan	4 14 Nisan	15 Nisan Passover	16 Nisan First Sheaf	Sabbath
"17 Nisan First Sheaf" ^{51c}						

*“... By ancient Jewish tradition, when the New Moon cannot be observed on the day on which it falls, i.e. that it falls **within daylight hours, it is observed on the following day.** Thus, 1 Nisan 33 AD would have been **Friday 20 March 33 AD.** From these dates the Passover preparation day of 14 Nisan would have fallen on Thursday two weeks later. The Passover itself (Feast) would have been on a Friday commencing from the previous evening – but Christ was crucified in daylight of the previous day which was a Thursday. However, given the **Jewish tendency to avoid Sabbaths and Holy Days in sequence** (except for the minimal times), a Friday crucifixion was possible in this year. Thus the crucifixion would have been on the following days from the above tables:*

Sunday 28 March 28 AD
 Sunday 17 April 29 AD (postponed from Saturday)
 Friday 4 March 29 AD
 Wednesday 5 April 30 AD
 Sunday 25 March 31 AD
 Sunday 13 April 32 AD (postponed from Saturday)
 Friday 3 April 33 AD (postponed)

*Except for 33 AD, it is impossible for the crucifixion to have been on a Friday. The date in 30 AD is clearly a Wednesday. From the ancient system of observation which was observed by both Orthodox Christians and Jews prior to the Hillel calendar's introduction in 344-358 AD, the latest possible date for 1 Nisan is the Gregorian 7 April (or earlier with the Julian date). The **nearest New Moon to the equinox** and the Passover after the equinox makes a latest possible date of 7 April (Gregorian). The **postponements** have seen dates as late as 8 April for 1 Nisan (e.g. 1997 Jewish Calendar) but this rests on **no biblical authority and no evidence prior to 344 AD.**” (Emphasis CGE)*

First Nisan in 29 AD was on Friday, March 4, at thirteen minutes past four o'clock, **daylight time**. Therefore the first day the new moon could be “*observed with the naked eye*” was on Saturday night. That would bring 14 Nisan on a **Friday again!** But it would be postponed because of immediate “*succession of holy days*”, to Sunday, according to the *Wednesday crucifixion theory*.

But, in the first place, **14 Nisan** was regarded the “*holy day*” of Passover by neither the Bible nor the Wednesday crucifixion theory itself. **15 Nisan** was the Passover’s “*holy day*” – which would have fallen on the Sabbath, had the new moon been observed by the naked eye in order to determine the date of 1 Nisan. In the second place, had the new moon been determined astrometrically, Friday would be 1st Nisan and 14 Nisan would have occurred on **Thursday** in the year 29 AD!

“*Postponement*” is ascribed to the “*Jewish tendency to avoid holy days in*

sequence” or to “*ad hoc decisions*” – it has nothing to do with purely Biblical and Gospel determination of Passover dating. It gives no reason why the actual days on which the new moons were observed should be advanced to the next day. When the new moon **was observable** with the naked eye, that day was New Moon’s Day reckoned from sunset to sunset. Why should 14th Nisan – which officially was **not the “Holy Day”** of Passover be postponed to the 15th Nisan or have a date skipped? The very fact that the “*postponement*”-practice originated only in the **fourth century** proves that it was an “*ad hoc*” and strictly **non-Christian, Jewish and non-Biblical decision, of the time.**

“*Postponement*” flies in the face of the Old Testament Time economy. The assertion that the New Moon nearest to equinox of 19 March 33 AD was **not** observed on the Thursday **on which it occurred** is therefore denied. **Absolutely no reason** exists why it should have been “*postponed*”, advanced or delayed.

Why is Nisan 14 of Wednesday April 4 made “*Wednesday 5 April 30 AD*”? was it also “*postponed*”? Nisan 14 of April 4 is counted from Wednesday 22 March, 30 AD, new moon at 20:59 – Jewish time, the Fifth Day.

This Paper 159, contains the following observation: “*From these dates (of the First New Moon after equinox in 33 AD) the Passover preparation day of 14 Nisan would have fallen on Thursday two weeks later. The Passover itself (15th Nisan) would have been on a Friday commencing from the previous evening – but Christ was crucified in daylight of the previous day which was a Thursday.*” (Emphasis CGE.) The Paper deduces a table of dates of **1st Nisan** in accordance with the sunset reckoning of day:-

Monday 15 March 28 AD
 Sunday 3 April 29 AD (List above has Friday.)
 Thursday 23 March 30 AD
 Monday 12 March 31 AD (List above has Thursday)
 Monday 31 March 32 AD (postponed from Sunday 30 March)
 Thursday 19 March 33 AD (List above has Friday)

Paper 159 must suppose, either that the **second** of consecutive “*holy days*” is “*postponed*” to **one day further**, or, that the **first** is “*postponed*” in order to **coincide** with the second. If, according to Paper 159, the Friday traditionally believed to be the day of crucifixion actually was the 15th Nisan already “*postponed*” from Thursday, it would have defeated the objective to “**avoid “holy days” in sequence**”. It would have **caused** “*holy days*” to occur in succession on Friday (15th Nisan) and immediately again on Saturday (Sabbath).

5.1.1.6.1.4.3.1.

How was the New Moon Determined?

“*Before (AD 70) the first of the month was determined by the High Priest’s personal observation of the moon from the temple. If it was overcast, the calendrical new moon could be later than the astronomical new moon. So to reconstruct the date, you would have to have the weather reports for Jerusalem and you’d have to know how keen each High Priest’s eyesight was and how attentive or forgetful he was.*”^{Ken Collins, personal letter.} (Emphasis CGE)

I shall disregard the rather sarcastic tone and answer in goodwill. Even a modus operandi of the first century AD for establishing the time of occurrence of the new moon as described by Ken Collins is not found or implied in the **Scriptures**. **God through Moses** gave the first instruction in the history of Israel on the determination of the **1st Nisan**. He gave it in **Egypt** coinciding with Israel’s **exodus** from Egypt centuries before New Testament times. That, and the New Testament’s own

indications with regard to the dating of the Passover is the **only norm** acceptable for a trustworthy understanding of dates involved with Jesus' crucifixion and resurrection.

If "overcast" conditions could cause "the calendrical new moon" to be "later than the astronomical new moon", and those conditions persisted for long, for how long could the postponement effect the calendar new moon? Why would overcast conditions not cause the "calendrical" calendar to be **earlier** than the astronomical new moon? Ken Collins' argument nullifies **any possibility** to find the dating of the 1st Nisan that **is supposed possible** in the Old Testament as well as in the Gospels. Practical problems like weather conditions obviously should have had **some way of resolve**, and the only possible way would have been efficient **astrometric knowledge** (applied mathematics and physics for the calculation of the movements of "heavenly" bodies.) There is every reason to believe that civilisations of old were **masters** of these **sciences**. The ability of man at those early stages of history to make proper astronomical **calculations**, especially in **Egypt**, should not be underestimated. Calculations like that of the new moon were not made haphazardly and by an occasional "look" perhaps hampered by poor sight. If astronomic movements could be unravelled to unbelievable accuracy, surely movements of the much easier observable moon could be understood even better. Just one month's or even **half** a month's observation **before time**, is enough to enable the observer to **calculate in advance** when the next new moon or next full moon would occur. The Jews were able to calculate the New Moon even when the moon was unobservable. The greater difficulty faced them when determining the **equinox**. (See App. *Equinox*, p. 294)

*"How is this Friday of the Last Supper and the crucifixion related to the days of the official Passover week? Since we are dealing with members of the Council ["Sanhedrin" or "High Council"] and priests of the temple and not with sectarians, our inquiry concerns the official festival calendar of Judea. As defined by this calendar, the date in question, consisting of the night and the following day, turns out to be a Day of Preparation ... 14 Nisan ..."; page 179 :- "The fourth evangelist knew this day (the first day of the week of unleavened bread, i.e., 15 Nisan) as a "high Sabbath" (John 19:31), and Pharisaic rabbis called it simply "the Sabbath" in determining the date of Pentecost following Lev.23:11, 15)." (Emphasis and [] bracketed phrase CGE) *The New Testament Era* by Bo Reicke, translated by D.E. Green, Fortress Press Philadelphia, page 177.*

According to this respected scholar, and according to good sense, the important duty of determining the sacred calendar was the task of **several competent officials** and not that of the High Priest only. Again it may be inferred from this fact that the new moon would not have been determined only a day or two before occurrence by casual visual observation. And if observation depended on good eyesight, no High Priest with impaired sight would have been entrusted with the task. We may conclude that the dating of the new moon during New Testament times was quite **dependable**. **While we definitely are without proof of an inaccurate fixation of equinox, we must accept that the Jews' calculation of both the new moon and equinox during the particular year of Christ's crucifixion will correspond with the findings of modern technological calculations.** That means the tables above are accurate and incontrovertible, **showing two Thursday occurrences of 14 Nisan in the two most likely years of Jesus' crucifixion.**

We have to do not only with the "High Council' of the Jews" calculations of equinox and New Moon for the year in which Christ was crucified, but with the **Council of God**. The Scriptures that emphasise the fact that Christ would die for the sins of many when the time was fully come should not be appreciated figuratively

only. Time is in God's hand as much as the very existence of heaven and earth and man's being – and the Son of man especially was not exempted from the Eternal design and purpose. For this reason only it must not only be accepted, but also **believed**, that Christ's times were true to Scriptures. Actually *vice versa* – **Scripture's times are true to Christ's times**. The New Testament coined the phrase that Christ "rose from the dead the third day **according to the Scriptures**". He was crucified the 14th Nisan "according to the Scriptures". That was fourteen days after the **first new moon AFTER the Spring equinox**. He rose from the dead "the third day according to the Scriptures" – "**the third day**" of **Passover-time** – on the 16th Nisan. Not before or after, but **true to Divine determination** of time and Revelation.

5.1.1.6.1.4.3.2.

Church's Own Method

See App. p. 294

"How the date of Easter is determined"? One should first distinguish between "Easter" and "Passover". Easter of course used to be a pagan festival for the celebration of the New Year. Passover is reckoned fourteen days after the **first new moon AFTER the Spring equinox**. The Bible does not date Passover like this of course, but the indications are that this method is as true to principle as possible.

God through Moses gave the first ever instructions regarding the dating of Passover. Exodus supposes these personal communications. **The season for Passover is deduced from the Third Component of this festival**, namely the "First **Sheaf** Wave Offering".

The "First **Sheaf** Wave Offering" must be distinguished from the "First **Bread** Wave Offering", the "First **Fruits** Offering" and Offerings of **Firstlings**. Offerings were demanded of all Firstlings throughout the calendar year. The "First Fruits Offering" mainly consisted of grapes, the **summer** fruit Canaan was renowned for. Grapes are harvested in Autumn. The "**Day of Atonement**" came the time of "First Fruits" about six months after "First Sheaf Wave Offering". The "First **Sheaf** Wave Offering" implies the harvest of **winter** crop in early **Spring**. Canaan was also renowned as the land of "bread". Exactly "**Fifty Days**" ("Pentecost") after First Sheaf Wave Offering and after the finished harvest, came the second "**Wave** Offering", that of "First **Bread** Wave Offering".

The month of Nisan or Abib is taken as the first month for the people redeemed through "Passover". "Officially" the first of Nisan is taken as the first after Spring-equinox new moon. Fourteen days later, **14 Nisan**, the Passover lamb was **slaughtered. Simultaneously** and as part and parcel of the "**preparation** of Passover". **Leaven** (yeast) was **removed** throughout the land. This was as much an ordained institution as was the Passover. Then, after the lamb had been slaughtered "between the pair of nights" – "the pair of nights" that came before and after the day on which the Passover was killed – the lamb was eaten "in the same night" – "the same night" **following the day of slaughter**.

Exodus dates **both the slaughter and the eating** of the lamb "on the **Fourteenth** Nisan". Exodus also dates the **departure directly after midnight** from Rameses to Succoth, "on the same day" of **Fourteenth** of Nisan. The day is reckoned with the night following as the same calendar date, meaning a sunrise reckoning of day. But, Numbers and Deuteronomy date the event of slaughter 14th Nisan while it dates events of eating and departure the following morning, **Fifteenth** Nisan. Leviticus also dates the event of eating 15th Nisan while it dates event of slaughter

14th Nisan. Exodus has definite indications to the same effect. These later dates reckon the night with the day following as the same calendar date and therefore imply a sunset reckoning of day. **It means a change in the method for counting days.** The Fourteenth if divided according to sunset reckoning will be counted **two** days. The Day of Fourteenth now falls “between (its historic) pair of nights” – *behn-ha-arbayim*. Killing of lamb and eating of lamb consequently will happen on different days, Fourteenth and Fifteenth Nisan respectively.

“**The Fifteenth**” Nisan, “Day of **Feast**” – i.e., “Day of Eat” – is called “a **sabbath**”, a day of “congregation” and of “no servile work”. The Fourteenth Nisan **never** receives this significance. “From the day after the sabbath (of Feast, 15th Nisan), i.e., **From Sixteenth** Nisan inclusive, “seven times seven days” are counted and with “the day after the sabbath” included, “Fifty Days” are counted. The Fiftieth Day or “**Pentecost**” was the Day of the “First **Bread** Wave Offering”. In this is symbolised the creation of the Church through the working of the Holy Spirit by virtue of Christ’s resurrection from the dead – the corn flower and the leaven throughout and the fire of God’s Spirit bring forth the Bread, the Body of Christ.

The “Feast of Unleavened Bread” is intertwined with the “season of Passover Feast”. First, on the Fourteenth Nisan, all **leaven** (yeast) had to be **removed** throughout all the land. Then, together with the Passover lamb, unleavened **bread** must be **eaten** the first time “in that night”, “the night to be solemnly observed”. For six more days unleavened bread had to be eaten. The Day of First Sheaf Wave Offering therefore, was the second day of Unleavened Bread (eaten).

That is “how the date of Passover is determined”. Indeed it was **determined** according to the Eternal Council, the Covenant of Grace between God the Father the Son and the Holy Spirit. It was determined **for the salvation of God’s people**. Read Exodus 13 to 16 but especially chapter 16. **But how is Passover celebrated seeing it is “determined” for the salvation of God’s people?** Paul gives certain indication, that Christians should celebrate the Passover **spiritually**. Read 1Cor.5:7-8.

Christians, therefore, should not celebrate Passover **annually** like the Jews because Jesus ended all offerings for sin. The Passover sacrifice was to atone for sin in a particular sense, that the angel of death might “pass them over”. The annual commemoration of Jesus’ death and resurrection any date of the **year always comes to the exclusion of the weekly!** But to restrict the Passover Season to certain **days** of the week – “**Good Friday**” and “**Resurrection Sunday**” – and those days are irreconcilable with the days of week of Jesus’ death and resurrection, then there’s much to object to. God in his Word had connected the events of Passover once and for all with **one** day of the week, the **Seventh** Day Sabbath. God in fact wrote the Commandment with his own finger – his Spirit with which He drives out devils – in the hearts of his people whom He had brought out of Egypt and into redemption through the events of Passover. (Dt.5) **Christian faith thus associates** the Messianic significance of the Passover with existential life and witness in the world.

“When it was **evening** (after sunset) **already** since it was Preparation, that is, the day before the Sabbath (Friday by now and Jesus still hanging on the cross), Joseph of Arimathea ... came boldly, entered unto Pilate and asked for Jesus’ body (with the view to burial).” Mk.15:42 Mt.27:57; “And late **Sabbath**’s sun’s decline toward the First Day of the week (and) Mary Magdalene and the other Mary set off to go have a look at the grave, there suddenly was a great earthquake for the angel of the Lord descended and rolled back the stone from the door and sat upon it”.

“*Part of the reason why the Church came up with its own method of calculating Passover ... was to undo the effects of rabbinical calendar reform. The*

other reasons were to have the celebration of the resurrection on the weekday on which Scripture records it, to make Christian observance uniform, and to become independent of the rabbis.” ^{Ken Collins}

We may class the last “**reason**”, “**to become independent of the rabbis**”, with the first, “**to undo the effects of rabbinical calendar reform**”. Two reasons remain, “**to have the celebration of the resurrection on the weekday on which Scripture records it**”, and, “**to make Christian observance uniform**”. These are the **reasons** given for the Church to “**come up with its own method**”. **How** did the Church “**come up with its own method**”? Ken Collins supplies the answer by referring to the Church’s **Synods**. **The fact that the Church had to “come up” with these Synods tells the real “reason” for them.** They had “**to make Christian observance uniform**”, Ken Collins says. Had Christian observance been uniform, these Synods would not have been called. Were the issues discussed non-existent they would not have been put on the agenda. The “**reason**” of the desire for **uniformity** – or shall we rather call it the desire for **conformity** – was in fact the **only** real reason for the lengthy “Easter”-Debate. This debate is first documented in connection with the lifetime of Irenaeus. Its implication already exists in the martyrdom of Polycarpus. The 14th Nisan entirely rested on the Scriptural and, as Polycarpus said, “**apostolic tradition**” that was “**the only one (he) knew**”. From Irenaeus the Passover dating was one of **the most serious issues** between Rome and the Eastern Church and **that implies the interpretation of the days of the week** on which Christ was crucified and resurrected. The very fact (in the controversy in Irenaeus’ time) that Rome through the bishop there insisted on **Sunday** for “the third day” and “**Good Friday**” for the “first day” of “**Easter**” (as these days were observed in the seat of that bishop), plainly and undeniably implies a clash over **the days of the week** involved. This debate certainly implies **no uniformity** in Christian worship, but **the strong Old Testament orientation toward the Faith among dissenting non-Jewish Christians.**

See Appendix, *Apollinaris*, p. 305 (See p. 18)

According to the 14th Nisan method of Old Testament typology Sunday could not be counted the third of the three days Jesus was in the state of the dead. Synod after Synod of later centuries clearly had to do with a very reluctant sector of Christianity as regards giving up observance of the Sabbath and **along with it** the quarto-decimal calculation of Passover. The Synod of Nicea of 325 AD came a long time after the times of the writing of the New Testament with which we are concerned. Nevertheless this Synod reflects a status quo that **persisted** from New Testament times to the fourth century. The issue of the quarto-decimal dating of Passover as against the Sunday observance of Easter was the outstanding reason for Church **division** in medieval times into West (Roman Catholic) and East (Greek Orthodox). These developments are well investigated in many scholarly treatises available in many academic libraries and archives. **Through being convened to discuss the quarto-decimal question the Councils imply the fact that the days of the week on which Christ was crucified and resurrected were the point of dissent among Christians.** These Councils and their ‘**Canons**’ are **not infallible** – as the Roman Catholic Church claims. They could and did **leave out** matters of discord among believers. They could and did entertain **heresies**. They do **not have authority** in matters of faith and practice of the Church. It is the **Protestant** standpoint and ours.

“*The other reason(s) the Church came up with its own method of calculating Passover (was) to have the celebration of the resurrection on the weekday on which Scripture records it*”.

The implication is that the calculation of the Passover dating was the problem, and it simply is incorrect and **self-contradictory** to claim that “all branches of Christendom and all ancient writers universally have the same belief that Jesus was crucified on Friday and rose from the dead on Sunday”. These Synods, convened to “come up with (an) own method of calculating Passover (and) to have the celebration of the resurrection on the weekday on which Scripture records it” is the very proof that “these days” were in fact hotly “disputed in ancient time”. To ask, “Why not these days were disputed?” loses sight of the real **reason** for and **aim** of these Synods – which were the aim and “reason” of these “disputes” – an issue of **Passover dating** and consequently the **observance** of the Christian religious **days**.

“Undisputed tradition” on the reckoning of the Passover (Bacchiocchi, *TCR*, p. 44), is a **fallacy**. In fact, it was if not the greatest and gravest problem, one of the greatest and gravest problems in Christian history.

This was a major issue. It implies that, generally speaking, **not everyone** accepted “that Sunday was the day of the resurrection” and that, **although** “prevailing by a wide margin”, **only** “some”, “came up with a method of calculating the (“proper”?) date within the Roman civil calendar that was independent of the rabbinical calendar reform”. The division may not be traceable in the synod decision as such or even in the delegations because the chairman allowed nothing less than unanimous vote. Although the delegations were “from all over the world” they not necessarily represented the sentiments of all believers of the regions they came from. The divisions were at **grass roots** while representatives were **appointed** according to the preferences of higher **hierarchical** colleges. Delegates could be chosen for the very reason that they **opposed** “independent traditions”. These early Synods were not democratic. Constantine in particular tolerated no decisions not to his liking. Topics were carefully selected, defined and limited for debating. If “none of the 318 bishops in Nicea in AD 320 (sic.) noticed anything wrong with Sunday”, it is a meaningless observation. No one really had any say, and no one actually cared. Delegates more often than not put self-interest before anything else. Not every tradition these delegates adhered to was “apostolic”. To be more correct, **very little** of their traditions was “apostolic”. The canons that are the legacy of the Council of Nicea are no indication of a perfect Church doctrine.

An example of the problematic nature of the traditional interpretation of Matthew 28:1 already at this early stage in the history of its interpretation is the Dionysius Letter quoted in Par.5.3.2.2.3.4.1. The difficulty according to this letter experienced to understand Matthew 28:1 to 4 is the result of a **Roman tradition**, the fast of Holy Week. Dionysius clearly understood the terms and phrases of this Scripture to indicate a Sabbath resurrection. See also the rest of the paragraph for sundry other documents indicating the resurrection on a Sabbath. But all these sources are not needed because Scriptures only is authoritative and indispensable for settling matters of doctrine, faith and practice.

“The dispute” (implying division and conflicting understandings), Ken Collins says, was resolved (by Synods convened due to these disputes) by “calculating the proper date” of the day of the resurrection to be Sunday. “That was necessary”, he says, “because many congregations were either not located near synagogues or the rabbis were not co-operative”. That is a categorical implication that Christians at that stage in history where synagogues were available still worshipped with the Jews – which implies that these Christians reckoned and observed Passover with the Jews the 14th Nisan way, **in conjunction with the Jews’ observance of the Sabbath**. The problem for the Roman Church of Christians worshipping with the Jews persisted till

as late as at least the fifteenth century. J.J.I. von Döllinger, *Beitrag zur Sektengeschichte des Mittelalters*, München, 1890, 2nd print, p. 661, mentions an inquisition who found that “not a few (Moravian Waldenses) indeed celebrate the Sabbath with the Jews”.

(The present writer is of the opinion that the 14th Nisan celebration of Passover by **Christians** was a **compromise with Judaism** and a deviation from the Apostolic and missionary Church’s **Sabbath-celebration of Passover**. But more about that can be read in Part One of Part Three, *Pentecost to Pisidia*.) A denial from an **after-Apostolic** historical viewpoint of the Passover dating actually falls **outside the scope** of this study which I want to restrict to the guidelines from Scripture and the times of the Scriptures’ composition – the **first** century only. The supposition that Sunday is the day of Jesus’ resurrection therefore will further be challenged **exegetically** from two angles of approach:

First, No Scripture states that Christ rose from the dead on ‘Sunday’ or on “the First Day of the week”. That He rose from the dead on Sunday is (almost) universally **taken for granted**. It is (almost) never questioned. But that is no reason for going along with popular opinion. “**First Day of the week texts**” speak of Jesus’ **appearances** – **after** his resurrection – never **of** Jesus’ resurrection.

Second, Only one Scripture tells of the resurrection by implication, while indicating “**Sabbath’s** (time)”. Whatever the Church did with this single fact is irrelevant to the truth of the case. It matters not at all that this verse, Matthew 28:1, came to be interpreted and **translated** to indicate the First Day of the week (as in the case of Mk.16:9) to be the day of Jesus’ resurrection. No number or ages of wrongs makes one right. The Gospels **besides this verse have many and definite indications** of a Sabbath resurrection – as does the Old Testament whether **prophetically, ceremonially, symbolically, poetically, historically or legally**.

5.1.1.6.1.4.4.

New Moon Celebrated During Daylight

Combining Jewish and Roman time concepts, it means that if **equinox** occurs, say, between Monday night after sunset and Tuesday at sunset, equinox would have occurred on the ‘Third Day of the Week’ in terms of the Bible nomenclature for the days of the week. **If the moon got ‘new’ during daytime it would not be visible to the naked eye before sunset**. The Day of New Moon always started with the night whether the new moon could be **observed or not**. The Hebrew word for ‘New Moon’, *chodesh*, is also the word for ‘month’. Whether every 30th day afterwards was the first day of the next month, or whether every following new moon indicated the first of every consecutive month is uncertain. Whether as the first day of every month or as any day during the second month and the rest, the New Moons were celebrated as a religious significant day. See Psalm 81.

The “ancient Jewish tradition” to celebrate New Moon during **night** is **not the Old Testament way** of observing New Moon. The **First Samuel 20** anecdote clearly **contradicts Jewish custom**. When the story of David and Jonathan is read, it becomes clear that New Moon was **celebrated during daylight of the actual day of new moon**. (This implies a reckoning of day from sunset to sunset.) “David said to Jonathan, Behold, **tomorrow (machar, “tomorrow by the time the sun be hot”**, 11:9 is the **new moon (chodesh)** and I should not fail to sit with the king at meat.”⁵ (This clearly proves an **astrometric calculation** of new moon, and contradicts the notion of the **first visibility** of new moon to indicate 1st Nisan.) See also^{12, 18}. “And when the **new moon (chodesh)** was come, the king sat upon his seat as at other occasions (of New Moon) ... (verse 24) Saul spake nothing that **day (yom)**”.²⁶ “And the next

morning (*mochorath*, proper “morning”), the **second** (*sheni*, “second (morning)”) of the month (*chodesh*), it so happened that David’s place was empty”.²⁷ “Wherefor cometh not the son of Jesse to meat, neither yesterday (*temol shilshon*) nor today (*hay yom*)?”

Also **Psalm 81** suggests a **daytime festivity** “in the **time appointed** (the day of ‘New Moon’) **on our solemn feast day**. (*Yom* – which may stand for daylight as in “day and night”, Ps.88:1.) The New Moon “He ordained in Joseph” as a festival of deliverance from hard **daylight labour**. “I removed his shoulder from the burden: his hands were delivered from the pots”. Instead of labour the command comes, “Take a psalm, bring hither the timbrel”. The absence of the mention of torches is conspicuous. Detail suggests a **daytime** festivity of the **least resemblance** with the **idolatrous new moon feasts of night of the heathen**.

According to Isaiah 66:23 celebration of the New Moon received the same approach as celebration of the **Sabbath** which had its **congregational worship during daytime**. And according to this Scripture the New Moon was kept “**from new moon to new moon**”, obviously **without any “postponements”** to the day **after** new moon.

5.1.1.6.1.4.5.

“First Holy Day” Indicates Thursday

The *Paper* used here as reference to the theory under discussion itself deems the **first “High Day”** of the Passover season to be the **15th Nisan**. “*Christ was buried* [on the day of crucifixion, 14th Nisan] *in haste before sunset at about 6 p.m. before the First Holy Day at sunset [15th Nisan].*” (Bracketed dates and emphasis CGE) That means that, if the **Thursday** in the year 29 or 33 AD according to *Her Majesty’s Nautical Almanac Office* was **14th Nisan**, then **Thursday was no “holy day” and could not have been “postponed” to Friday!** (Accordingly the Greek of Mt.28:1 could not be rendered as this theory claims, “*After the Sabbaths*” – plural. See Par. 5.1.1.6.2.5.4, 5.1.1.6.2.2.4.2.)

In **one of the years 28 AD to 33 AD** Passover’s Preparation Day **Jesus was crucified. Of these years not one had the Nearest to equinox Full Moon, or first after equinox full moon-Passover on a Friday!** 14th Nisan was the day for slaughtering the Passover lamb. If Christ had been crucified as the Paschal Lamb He would have been crucified on the 14th Nisan. He in fact is the Passover Lamb of God and in fact was crucified on the 14th Nisan. But for its lateness it could even have been the Thursday of 33 AD. The Thursday – 14 Nisan of 30 AD seems to be the possible date of Christ’s crucifixion. According to the Gospels’ information Jesus could not have been crucified on a Monday, Tuesday, Wednesday, Sunday or Saturday. But according to the **Gospels’ independent information** Jesus was in fact crucified on a **Thursday**. The New Moon dates **only confirm** Thursday as the obvious day of the crucifixion. These various sources of information are **complementary** in making an **exceptional good case** for the hypothesis of a **Thursday** crucifixion.

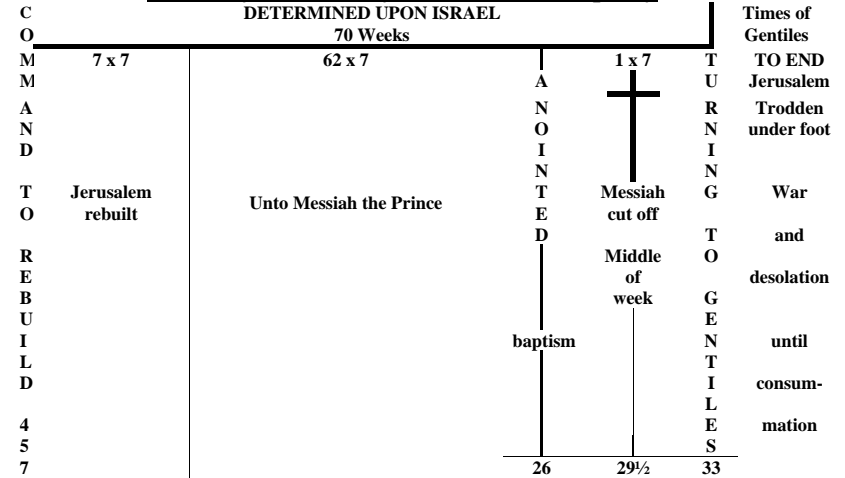
5.1.1.6.1.5.1.

Thursday In Harmony With Events of Crucifixion

In its concluding paragraph this Paper asserts that “*33 AD is far too late (in history) to be accommodated by the gospels and is completely at odds with the sequence of events in the gospels*”. (Emphasis CGE) It has been shown in the present study – **without appeal to astrometric factors** – that **Thursday is in fact implied** in the Gospels to be the day of Christ’s crucifixion and in fact is completely **in harmony**

with the sequence of events in the Gospels. The second of the two reasons contained in this concluding remark is **unfounded**. It is beyond the scope of this book to argue the years of Christ’s birth. But the present writer is of the opinion that **no definite conclusions are possible** whether the **arguments and historical references of this paper** or any other are used in this regard. The best of scholars adhere to some **range** of years rather than to any **specific** year. These scholars also agree that Christ had been born some **four years before** the Christian count of years started. But while also the year **29 AD** had a 1st Nisan on a Thursday – which corresponds with historical requirements and the events recorded in the Gospels – Thursday should be accepted. Not even astrometric data can refute the authority of Scripture.

5.1.1.6.1.5.2.
Thursday in Harmony with Daniel’s Prophecy



For the understanding of the following view of Daniel’s prophecy in chapter 9, it is presupposed that, **1**, the ‘*prophetic day*’ be regarded one solar year; **2**, that the year **457 BC** (Esra 6:14 – Artaxerxes) be the year of the “commissioning of the contract to restore and to build Jerusalem”. (See Appendix p. 275.) **3**, that at least four years must be allowed for a more correct year-count. (See Appendixes pp. 275, 290-292.)

“**Seventy weeks are determined upon thy people [Israel] and upon thy holy city [Jerusalem], to finish transgression [by making full the measure of sin by killing the Anointed as well as by rejecting the preaching of the Gospel – see below.] and to make reconciliation for iniquity [by the sacrifice of Messiah], and to bring in everlasting righteousness [the Righteous for the unrighteous dying], and to seal up the vision and the prophecy [by making an end of it all Himself being the perfecting of the vision and the prophecy], and to anoint the most Holy [entering at the right hand of the Father with his own blood into the most Holy to make everlasting atonement.]”** – **This is a preview.**

Now follows an **analysis** of the time allocations. “Know therefore and understand that **from** the going forth of the **command** to restore and to build Jerusalem **unto Messiah** the Prince (Jesus **Anointed**) shall be **seven weeks, and, threescore and two weeks**. [7 + 62 = 69 weeks or 49 years plus 434 years = 483 years. 483 years from 457 BC is **26 AD**. At the **baptism** of Christ He was declared “Son of God”, God anointing Him with the Holy Spirit, Acts 10: 37-38.] After the command is given to “restore and to build Jerusalem ... The street shall be built again, and the wall, even in troublous times. [This is a **parenthesis**.] And **after** the threescore and two weeks [i.e., **after** the second phase of 62 weeks of years that reached to 26 AD] shall Messiah (Jesus Christ) be **cut off** [killed by crucifixion], but not for Himself [but for the people’s sins.] And the hosts of the ruler that shall come shall destroy the city and the sanctuary. [Jerusalem and the temple destroyed by Titus.] And the end thereof [of Jerusalem and the temple] shall be with a flood [of blood and death]. And **unto the end** [of time] war and desolations are determined.”

Next the **last week** is described in **detail**. “And He [Jesus Messiah] shall **confirm the covenant** [of grace] with many [with the elect] for one week. **In the middle of the week** [i.e. middle of the fourth **solar** year after three and a halve years, **Spring of 30 AD**] He shall cause sacrifice and the oblation to cease [by the offering of his own blood]. And on the wings of abomination a desolator shall be even until the **consummation** [of history], and that determined shall be poured upon the desolate [in judgement at the Second Advent of Christ].”

Three and halve years after Christ’s crucifixion, when the 70th week ended, God’s covenant He made with the Jews was ended:- “**seventy weeks are determined upon thy people** [Israel]”. “It is necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we **turn to the gentiles**”. Acts 13:46 “And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered throughout the regions ... they that were scattered abroad went **everywhere** preaching the Word.” Acts 8:1, 4 “They (the Church) shall be led away captive into **all nations**: And Jerusalem shall be trodden down of the Gentiles [also the Jews now were accounted Gentiles] until the times of the Gentiles be fulfilled ... and [Jerusalem shall be trodden down of the Gentiles until] they shall see the Son of man coming in a cloud with power and great glory”, Lk.21:24, 27

The Wednesday crucifixion theory claims that Daniel’s prophecy that Messiah the Prince would be cut off “*in the middle of the week*” should be literally interpreted as if He had been killed on a Wednesday, the middle day of week. If the seventieth ‘week’ should be understood for a literal week, the other 69 weeks should also be understood for literal, and the prophecy would be meaningless. Literalness should be applied consistently, in which case Jesus would have had to be killed in the morning at six o’clock, and not the afternoon at three o’clock. Six o’clock Wednesday morning is the precise middle of the week since so much in terms of hours and even minutes and seconds is required by the Wednesday crucifixion theory. [Some of its adherents go so far as to view Jesus’ being delivered over to be crucified at six a.m. as the beginning of the “seventy two hours” of the “three days and three nights” allegedly according to the Jonah prophecy. See Par. 5.1.1.6.5.]

5.1.1.6.2.

Nisan and Passover Sequence

On “**The fourteen days before the Passover**”, Paper 159 has the following, “**The priesthood prepare themselves in accordance with the law. Ezekiel 45:18-20 shows the cleansing process. The Tabernacle is cleansed on the first of Nisan. The simple and sinful are cleansed on the seventh day (Ezek. 45:18-20). The priesthood cleanse themselves for the Passover. It was suspended by Hezekiah because of the failure of the priesthood to sanctify themselves (2Chron. 30:3).**

The first day of Unleavened Bread is actually the preparation day commencing the fourteenth of Nisan. The period in question in Matthew 26:17 was in the preparation period of the thirteenth of Nisan prior to taking up the temporary accommodation for the thirty-six hour period from the evening of the fourteenth of Nisan to the first Holy Day morning (Deut. 16:6).

The first activity undertaken by Christ at this final Passover was the cleansing of the Temple. This process was done from the first of Nisan. He had cleansed the Temple previously at the beginning of his ministry as we note from John 2:13-21.

There were in fact two entries by Messiah to Jerusalem in this final phase and not one. The first entry mentioned in Matthew 21:1-7 was unexpected and was preliminary to the second expected entry.

The sequence is set out to explain the harmony of events undertaken by Christ in order to obey the requirements he had issued to Moses at Sinai as the Angel of the Presence and Elohim of Israel, being anointed to that position by The God Most High who was Jehovah of Hosts, Eloah (Deut 32:8 (LXX; RSV); Ps. 45:6-7; Heb. 1:8-9). We can now deal with the events of the six days before the Passover, from 9 Nisan.

The Sixth Day Before the Passover

9 Nisan (sunset Thursday to sunset Friday)

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Christ approaches Jerusalem from Jericho.			19:1-10	
Christ passes Thursday night at the house of Zacchaeus			19:6	
delivers the parable of the pounds.			11-27	
He proceeds towards Jerusalem.			19:28	
He sends two disciples for an "ass" and a "colt". Note that there are two animals.	21:1-7			
He makes his first entry from Bethphage (not Bethany).	8-9			
He is unexpected, "Who is this?"	10-11			
He cleanses the Temple in accordance with the law.	12-16			
He departed to Bethany.	21:17			

The purpose of the first journey to Jerusalem was to cleanse the Temple which had to be done for the Passover ceremony where Christ was to be the Passover Lamb. The next activities concern the tenth of Nisan which is the setting aside of the lamb for the Passover sacrifice in accordance with Exodus 12:3. This occurred on Friday sunset to Saturday sunset. Christ dedicated himself and was anointed on this Sabbath.

The Fifth Day Before the Passover
10 Nisan (sunset Friday to sunset Saturday)

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
The Lord passed the Sabbath at Bethany. From sunset on Sabbath (Saturday) the first of three suppers (probably at Lazarus' house). At this supper the first of two anointings takes place.				12:2 12:3-11

The Fourth Day Before the Passover
11 Nisan (sunset Saturday to sunset Sunday)

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Second triumphal entry to Jerusalem. Two disciples sent for unbroken colt. The Lord then starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem. He weeps over the city.		11:1-7	19:29-35	12:12
Enters the Temple and looks around. He then returns to Bethany.		8-10 11:11	36-40 41-44	12-19

The Third Day Before the Passover
12 Nisan (sunset Sunday to sunset Monday)

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
Returns to Jerusalem in the morning. The fig tree is cursed. Reappears at Temple and re-cleanses. Teaches in the Temple. Faces opposition of the rulers. Leaves the city probably for Bethany	21:18 19-22	11:12 13-14 15-17 :18	45-46 47 47-48 21:37-38	20-50

The Second Day Before the Passover
13 Nisan (sunset Monday to sunset Tuesday)

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>
Question about the fig tree. Again in Jerusalem and the Temple. Teaches in questions and parables. First great prophecy in the Temple. The Lord's custom this last week. Second prophecy on Mount of Olives. The second prophecy continued.	Chpt. 21 23-27 21:28 to 23:39 24:1-51 25:1-46	11:20-26 27-33 12:1-44 13:1-37	20: 1-8 20: 9-21:4 21: 5-36 21:37-38

This point appears to carry on in the dialogue but is probably a regression back to the events of the previous evening where the activities in the house of Simon, the leper, occurred. The statement after two days is the Passover is the time indicator. This story takes up concurrent activities which were set in motion for the activities at the house of Simon. Judas Iscariot went to betray Christ over the activities of this day. The other disciples were sent in the afternoon to arrange the temporary accommodation. If the story is actually continuous, then the meal at Simon's house could only have been the midday meal and the activities flowed from that event. The tight time frame and comment indicates that the story may have regressed to the

previous evening. The narrative in Mark appears to continue the action in a list of activities of the same day. It appears that multiple activities were undertaken for the preparation day and, at the very latest, the meal in Simon's house had to be the midday meal on 13 Nisan. The Appendix in the Companion Bible regarding the Three Suppers (Appendix 157, p. 182) is thus dependent on the regression to the previous evening or be confined to three meals, being two evening meals and one midday meal. In any event, the disciples and Christ had taken up their accommodation by the evening of the fourteenth of Nisan for the last supper.

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
The statement "after two days the Passover". He returns to Bethany and is present in the house of Simon the leper. Second anointing. Judas Iscariot plots to betray Christ.	26:1-5 6-13 14-16	14:1-2 3-9 10-11		22:1-6
The preparation for the last supper. The disciples here prepare to take the Lord's Supper in temporary accommodation.				
Deuteronomy 16:5-7 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. (KJV)	17-19	12-16	7-13	
This then brings us to the close of the thirteenth of Nisan.				

Day Before Passover. Preparation, Crucifixion, Sunset Tuesday to sunset Wednesday

<u>Event</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
"The even was come" to execute the plot against Christ.	26:20	14:17	Chpt. 22	
The Last Supper commenced with the washing of feet.				13:1-20
The announcement of the betrayal. The supper is eaten and the New Covenant of Jer. 31:31 is announced. The bread and wine is instituted. The first prophecy of Peter's denials.	21-25 26-29	18-21 22-25		21-30 14-23
The quarrel as to who would be greatest. The second prophecy of Peter's denials. Final appeal to his first commission, Lk.9:3				13:31-38 24-30 31-34 35-38
The last address to the eleven is followed by Christ's prayer. The party goes to Gethsémané	30-35	26-29	39	14:1-17:26
The third prophecy of Peter's denials.		30-31		

The agony in the garden.	36-46	32-42	40-46	
The apprehension of the Lord.	47-56	43-50	47-54	2-11
The escape of Lazarus (see fn. Mk. 14:51-52, Comp. Bible).		51-52		
The trials of Christ continued throughout Tuesday night.	57 to 27:31	53 to 15:19	54 to 23:25	12 to 19:13
At our Tuesday midnight, the sixth hour, Pilate said "Behold your king".				14-15
Christ is led away to be crucified.	31-34	20-23	26-31	16-17
With him were led two criminals (kourgoi).			32-33	18
Discussion with Pilate re inscription.				19-22
The dividing of the garments occurs.	35-37	24	34	23-24
He was crucified at the third hour (9 am our Wednesday).		25-26		
Then two robbers were crucified with him.	38	27-28		
The reviling of the rulers, both robbers and one malefactor.	39:44	29-32	35-43	
The Lord delivers his mother to John.				25-27
Darkness envelopes the land at the sixth hour (noon)	45-49	33	44-45	
Last cry at Wednesday 3 pm and dies.	50	34-37	46	28-30
Later activities and events.	51-56	38-41	47-49	31-37
Christ was buried in haste before sunset on Wednesday at about 6 pm	57-66	42-47	50-56	38-42
Before the First Holy Day began at sunset.				

5.1.1.6.2.1.

Wrong Approach

5.1.1.6.2.1.1.

John Eleven and Twelve Refer to Same Passover

To date Christ's crucifixion on a Wednesday in the year 30 AD the supposition, "If the gospel of John refers to one Passover only in chapters 11 & 12", is basic. For this Paper, that, "is almost certain". "The commencement of the narrative", says this Paper, should also be "at the Passover of 28 AD". If so, it alleges, "we have a 30 AD Passover". Now to the present writer it is certain that Jn.11:55, "The Jews' Passover was nigh at hand", implies the same Passover of 12:1, "Then Jesus six days before Passover did arrive at Bethany". But the inference contains no allusion to any given year in history. Nothing proves a previous Passover.

5.1.1.6.2.1.2.

Events of Sixth Day Before Passover

As this *Paper* explains the events of Luke 19 and Matthew 21, they could be reconciled with the prescriptions of the law for the **two weeks** of Nisan before Passover. The first difficulty is the **laboured attempt** to fetch the events from Luke 19 and Matthew 21 and to make them fit in **exactly before the very day** which starts the series of the **last six days** according to John 12, Mark 11 and Luke 19. Starting from Palm Sunday, this *Paper's* sequence should **move back with one day**. "The Lord passed the Sabbath at Bethany" **on the sixth day** before the Passover, and **not** on "The Fifth Day Before the Passover". See Par. 5.1.1.5.5.1-2 above. Had Wednesday been the 14th Nisan, day one before the Passover Feast 15th Nisan, "the sixth day before the Passover", Jn.12:1, would have been the Saturday when Jesus entered Jerusalem. The whole circumstance of the day indicates a day that least of all could have been the Sabbath. *Paper 159* makes the entry into Jerusalem "The Fourth Day Before the Passover", referring to Jn.12:12. But John expressly says it was the "next day" that followed the "sixth day" of verse one, in other words, that it was the **fifth** day before Passover Feast of fifteenth Nisan!

5.1.1.6.2.1.3.

"Ninth Nisan": "Six Days Before Passover"?

Because the Wednesday Crucifixion Theory takes the **anointing of Jesus at Lazarus' house** as his "**separation**" as Passover Lamb, Friday must be counted the ninth day before Passover Feast – assumed Thursday 15th Nisan. Thursday 15th – Passover Feast; Wednesday 14th – Preparation of Passover; Tuesday 13th – 2 days before; Monday 12th – 3 days before; Sunday 11th – 4 days before; Saturday 10th Nisan: **Separation** – 5 days before; Friday 9th – 6 days before.

But "six days before Passover (Feast)", **on the Sabbath**, "Jesus arrived at Lazarus' " in Bethany. See Par. 5.1.1.6. above. **Friday** therefore, was the **seventh** day before Passover Feast. **This theory arranges the chronology to suit its preconceived ideas and does not adapt its chronology to historic facts of Scripture.**

5.1.1.6.2.1.4.

The Third Day Before Passover

The second difficulty is exposed in this remark, "The other disciples were sent in the afternoon to arrange the temporary accommodation. ... This then brings us to the close of the thirteenth of Nisan." This in fact happened when "having had come The Day-On-Which-They-Slaughtered-the-Lamb" – evening already and afternoon no longer – when the **Fourteenth** Nisan had **started**.

5.1.1.6.2.1.5.

The Second Day Before Passover

Another major difficulty for this Paper's exposition heaves in sight at "The Second Day Before the Passover". After the Paper refers to "The second great prophecy on the Mount of Olives", Mt.24:1-51 and Mk.13:1-37, it states that "This point" – where "The second prophecy is continued", i.e. "Mt.25:1-45", "... probably (is) a regression back to the events of the previous evening". But the same "great prophecy" is clearly **continued uninterruptedly in Matthew 25**. Consequently the 'event' is the **same**. No "tight time frame and comment" that "indicate that the story may have regressed to the previous evening", can be discerned in the context. Not Mark 14 or Matthew 26 'regresses', but introduces and **progresses** to the **following** event when the "chief priests and scribes sought how they might take him by craft". They discussed their modus operandi, how they cleverly, "by craft", "might take him and **put him to death**". (On their **previous** meeting they discussed how they might "**catch him in his words**", 12:13.) The Jews needed a special meeting for **intense planning** of the "craft" they intended to use. They were all assembled, "**chief priests and scribes**", for the purpose.

Matthew actually uses the words, "And it came to pass ("next", or even "next day") when Jesus had finished all these sayings he said unto his disciples, Ye know that after two days is the Passover". He was no longer teaching, which indicates an occasion unconnected with the day he taught on. Jesus speaks on the day from which he reckoned two days to the Passover, which clearly was not the day that he taught and preached on, as recorded in Matthew chapter 25. Jesus counted each day to the last. Nothing indicates a "regression back to the events of the previous evening". "The narrative in Mark appears" therefore, **not** "to continue the action in a list of activities of the same day". A **new** subject and new circumstance is introduced which as it were **prepares the way and sets the scene in advance** for the **last two days** before Passover Feast Day. These things had to be done **before** the Feast, "**not** on the Feast", as the Jews expressly decided. This *Paper* should separate where it identifies two

days, and thus should move all of the previous days back with one day and **begin, not with the 9th Nisan** but with the **8th Nisan, not “The sixth Day Before the Passover”**, but with the **Seventh**. And consequently, “The Lord passed the Sabbath at Bethany” **not “from sunset on Sabbath (Saturday)”**, but from sunset on **Friday = Sabbath, “six days before Passover”**.

An interpretation of the meaning of the events of the 11th Nisan and 10th Nisan **different** from this *Paper’s*, results from moving the dating back. The tenth was the day for **separating** the lamb for Passover. This happened **not at the table in Bethany**. Tenth Nisan was Palm Sunday. **Christ’s entering of Jerusalem** should be understood as his being **brought within the bounds of the lamb’s pen**. The people shouting “Blessed is the **King of Israel that cometh** in the name of the Lord” unwittingly acknowledged Jesus’ Messiahship that meant his destination to be the Passover Lamb of God. This was the Servant of the Lord at last “taken out” / “put apart”, ^{Ex.12:5} *i.e.*, sanctified, for the fulfillment of his destiny. He was to be brought **outside** the city to be slaughtered.

See Appendix *Apollinaris* p. 305

5.1.1.6.2.1.6.

Day of Crucifixion And Day of Burial Not the Same

“The identification of the week will depend on the year in which he was killed and the sequence of events of the week ...”. The *Paper 159* adds “events ... as herein” – in the *Paper* that is, “A table of events ... must be done in order to test the biblical chronology against the dates”, the *Paper* proposes. But should not the dates be tested against the Bible’s information? If so, a **third major deviation** from the Biblical facts can be identified in the *Paper’s* chronology of events. It will be found at “Later activities and events”, ^{Mt.27:51-56, Mk.15:42-47, Lk.23:50-56, Jn.19:38-42} “Event(s) of “**The Day Before the Passover**, **The preparation day of the fourteenth of Nisan**, **The day of crucifixion 14 Nisan ...**””, Christ’s **burial is placed on the same day as his crucifixion, “in haste before sunset ...**”. However, “Evening” – *opsia*, is **part** – the first part – of the new day. It is not some time in **between** the day of crucifixion and the day of burial. Christ was not taken off the cross before “**it had become evening**” and Joseph had asked Pilate for the body – Mk.15:42 and Mt.27:57. He was not entombed before the body was prepared “as was the custom of the Jews”, Jn.19:40. The **interment** had been finished **well before sunset** and evening, Lk.23:54-58, which implies that the **crucifixion** was the day before. **See App. p. 106 Apollinarus**

5.1.1.6.2.2.

Grammar

5.1.1.6.2.2.1.

General

Another **major** mistake of this *Paper’s* hypothesis is to interpret the **plural** in Mt.28:1, “**Sabbath’s**” – *sabbatohn*, as a **plural**. How could this be a mistake? According to this *Paper*, The King James’ version – singular in Mt.28:1, “In the end of the Sabbath”, “*is misleading*”. The *Paper* refers to a certain *Green*, who allegedly “*renders the text from the Greek, after the Sabbaths, ... into the first of the Sabbaths*”. “*The meaning* (of the plural) *is more clearly understood*” the *Paper* says, “*as referring to the plural* (more than one Sabbath) *used in the sense of the complete Sabbath or week of seven days*”. The implications of these claims do not agree with Greek **grammar and idiom**.

The **meaning of the words** used, e.g. the meaning of *opse*, “late”, must be twisted. *Opse* here as everywhere means “late on” and not “*after*”. While having its

proper meaning, “late in”, the term *opse* **can only apply to one** day and not to any plural. It can be “late in the Sabbath”, but it cannot be “late in more than one Sabbath”. It is possible though to say “Late in the week” if the week is considered as one **unit of “days”** (and not a unit of “*sabbaths*”). Then even Thursday or Friday could mean “late in the week” – it need not be the Seventh Day Sabbath. But saying “In the **end** of the week” excludes any but the **last day** of the week. It could be **early** on the Sabbath **and** “in the **end** of the Week”, *i.e.*, Sabbath morning. But that would be irreconcilable with the meaning of *opse*, “late”. In Mt.28:1 consequently, *sabbatohn* means, “**Late in the end of the week which is the Sabbath Day**”. ^{Refer to Par. 5.3.2.2.}

Mark’s use of the term *sabbaton* differs not from Luke’s. He speaks of no other “Holy Day”. According to Luke 24:54-56 “the Sabbath – *sabbaton*, **approaching**”, the women “prepared spices”. Mark in 16:1 speaks of “the Sabbath” – **singular, weekly** Sabbath. He says not “after Sabbaths” – plural, implying “an High Day” according to the Wednesday crucifixion theory. According to the Wednesday crucifixion theory, a **plural** – **not** the singular – could indicate another “*holy day*”. Also **Luke** speaks of the **singular** “Sabbath” of the **weekly** cycle before which the spices were prepared.

It could not have been a **genitive** in the **first** phrase of Mt.28:1 if the meaning had been “*after the Sabbaths*”. It should have been an accusative if used with a **preposition** – which *opse* besides is not.

It could **not** have been an **accusative** in the **second** phrase of Mt.28:1 if the meaning had been “*into the first of the Sabbaths*”. The application of the preposition *eis* with regard to **time** (see further on) in the New Testament is **not “into”**, but “**against**” / “**with the view to**” while requiring an **accusative** – as in Mt.28:1’s **second phrase**. The meaning of *eis* with regard to **time** has nothing in common with its meaning in regard to **spatial movement**, like when dipping one’s hand “into” water. In such a case it in any case requires a **genitive** – which in the second phrase of Mt.28:1 is **absent**.

These considerations are more than enough to discard with the **confused idea** that the resurrection occurred “*after the Sabbaths*” (**plural** allegedly for “*Holy Days*” in Mt.28:1’s “*first phrase*”), and “after the (‘*Holy-Day-*’ on Thursday) **Sabbath**” (**singular** in Mk.16:1), yet **before** the “**Sabbath**” (**singular** for **weekly** Sabbath in Luke 23:54), but “**into** the **First** of the Sabbaths” (**plural** for “*Holy Days*” in Mt.28:1’s **second phrase**). See Par. 5.1.1.6.2.2.4.2.

5.1.1.6.2.2.2.

Prepositions and Case

The phrase “**of three days and of three nights**” used with a preposition or without, or with prepositions of different meaning, will mean the same irrespective. **Three days and three nights constituted the “three days” of which “on the according to the Scriptures third day”, Jesus rose from the dead.**

5.1.1.6.2.2.2.1.

Prepositions

5.1.1.6.2.2.2.1.1.

“After” – Meta

When the Jews heard that Pilate gave Joseph permission to bury Jesus, they came to talk to him about the matter. Joseph’s actions were so important for them that they came **as soon as possible** “on the morning after their preparations”

notwithstanding the fact that it was the Sabbath. On Friday afternoon they were so preoccupied with “their preparations”, Mt.27:62. “After the third day” of his death (*meta treis hehmeras*), the Jews said, Jesus when still alive predicted that He would rise again. The Jews called Jesus a deceiver but still would not be taken by surprise because his disciples might steal the body. Their suggesting the possibility that the disciples would steal Jesus was a false excuse for sealing the tomb. **They for sure feared Jesus to be resurrected and wanted to prevent it.** The Jews expected Jesus to rise on that very day, the third of the three days – any time on it. So they asked Pilate, “Command therefore that the sepulchre be made sure until the third day” – *heohs tehs tritehs hehmeras*. That was as good as asking to have the tomb secured till the third day “was over”, or, “had passed”, or, “had gone through”, or, “had run out”, or, “had ended”. An **ellipse of verb** occurs in the text. *Heohs tehs tritehs hehmeras diagenomenehs*, or, *heohs teleiohthehsetas hehmeras tritehs*. “Until the third day has passed” is in terms of time the same as saying “till after the third day”.

Literally “after the third day” would imply “on the fourth day”. But the Jews being so anxious about the third day proves that the meaning of the preposition *meta* should be understood according to the **idiomatic thrust** of the phrase, *i.e.*, “any time on the third day” and before the twenty-four hours of that day would have elapsed by sunset. “After the third day” therefore actually means “before the third day is over”.

Meta treis hehmeras – with the **genitive** – means “lasting over three days”, or, “through three days”. Compare “after two days”, Jn.4:43 “after eight days”, Jn.20:26 “not many days after”, Lk.15:13 “after a time”, Lk.22:58 Mt.26:73 Mk.14:70 Acts 15:36 where “after” simply means “during” or “over the period of ...”.

Says Bacchiocchi, ^{TCR} p. 26b “Evidence for the **basic identity** of the two phrases (“after three days” and “on the third day”) is provided by Matthew 27:63-64. In verse 63 the Jewish leaders tell Pilate that Christ had said, “after three days I will rise again”. In actual fact, up to this point **only** the expression “on the third day” occurs in Matthew (16:21; 17:23; 20:19), which suggests the identical meaning of the two phrases.” (Emphasis CGE) It may be added that since also the expression “of three days and of three nights” occurs in 12:40, the identical meaning of all three phrases is a matter of course. **The part represents the whole.**

5.1.1.6.2.2.2.1.2.

“By” – *Dia*

Dia triohn hehmerohn ^{Mt.26:61 Mk.14:58} means any time “during / after / as a result of / for / by means of three days”. Jesus “used three days to rise”. Twenty-four hours for each day is a foreign idea.

5.1.1.6.2.2.2.1.3.

“In” – *En*

En trisin hehmerais ^{Mt.27:40 Mk.15:29 Jn.2:19} means “with”, or, “by means of”, or, “in three days”. It functions the same as does the dative only, *tehi tritehi hehmerai*. Mt.16:21, 17:23, 20:19, Lk.24:7, 46, 18:32, 33, 9:22 Acts 10:40 1Cor.15:4

5.1.1.6.2.2.2.2.1.

The Dative

The dative means “with / within / in / on / by means of / requiring three days”. Three days and three nights of 24 hours each unit were not needed and were not instrumental in themselves. Christ could rise and did rise “by three days” of, a night and a day each, simply.

5.1.1.6.2.2.2.2.2.

The Genitive

The very verse of Scripture which allegedly shows the seventy-two hours which the Wednesday crucifixion theory claims for Jesus’ entombment, Matthew 12:40, decisively disproves the idea when it is – as so assuredly demanded – interpreted **literally**. No manner of speech literally says clearer, that the Son of man would stay in the state of death for **less than seventy-two hours whatever portion of time** “of three days and of three nights” (*treis hehmerais kai treis nuktas*). “How that Christ died for our sins according to the Scriptures and that He was buried, and that He rose again the third day according to the Scriptures”, 1Cor.15:3-4, means that He rose on the third day, according to Mt.12:40, “literally, “of three days and of three nights” **any time**, but not fully or more. As Jonah was there for **any portion** “of three days and of three nights” so shall the Son of man be there for **any portion** “of three days and of three nights” – not necessarily of the same duration or of exact agreement – **naturally not**.

5.1.1.6.2.2.3.

The Phrase A Quoted Parenthesis

“For as Jonas was in the whale’s belly (for three days and three nights), so shall the Son of man be in the heart of the earth (for three days and three nights).” Jesus quotes Jonah not because the reference contained the time-phrase “three days and three nights” but because it tells of Jonah’s experience “in the whale’s belly”. “As with Jonah ... so shall the Son of man ...”. Being a **quote**, not everything quoted can be applied to Jesus literally. What should apply, “the things concerning Himself”, must apply. The other things should not be applied to Him.

5.1.1.6.2.2.4.

Plural “Sabbaths” Not Two Sabbaths

5.1.1.6.2.2.4.1.

“After the Sabbaths”, “First of the Sabbaths”

In effect the statement quoted says that the plural refers to a **plural of Sabbaths** and not to a **plural of ordinary weekdays**. Neither does this Theory mean that a **normal week’s end** is the sense of the word *sabbatohn*, even though it says so. A normal week’s end is a normal and **single** “Sabbath’s Day” – and that is the last thing this theory could admit for that would indicate the Seventh Day Sabbath – **singular** – of the week in Mk.16:1 and Mt.28:1. What could be found “**misleading**”, is not the King James’ version of Mt.28:1, but that this theory actually means two consecutive sabbaths while calling it the end of a “*week of seven days*”. Whatever the *Paper’s* real intent is, it makes no sense as to what benefit there is in it for its **own interpretation** that the resurrection occurred on the Sabbath. Green’s rendering can mean only one thing: that the resurrection occurred **not in** this specific week, but “**after**” it, in other words, **not on the Sabbath**. The crux of the matter is that for this theory, when the plural *sabbatohn* is interpreted as a **plural** in the first phrase of Mt.28:1 – “**after the sabbaths**”, the phrase implies **consecutive “sabbaths”**. But consecutive Sabbath’s is what the Wednesday crucifixion theory claims **did not occur** in the year 30 AD!

5.1.1.6.2.2.4.2.

“Sabbaths” – Greek Idiom – Plural for Singular

To understand the plural *sabbata* – “sabbaths”, for the plural instead of the singular, is contrary to Greek **idiom** and “*the great preponderance of scholarly*

translation". H.E. Howell says, *The Review and Herald* of August 10, 1939, quoted from Francis D. Nichol, *Answers to Objections*, 1952, p. 796f "As to the word translated "week" in this verse (Mt.28:1), it is true that it is in the plural form, but the word sabbaton is used freely in either the singular or the plural when denoting a single day. For example, in the account of the Saviour and his disciples going through the field and eating corn on the sabbath, Matthew uses the plural in chapter 12:1 and the singular in verse 2, Mark uses the plural in both instances in chapter 2:23, 24, and Luke uses the singular in the first instance and the plural in the second, in chapter 6:1, 2 – exactly the reverse of Matthew – and all tell the same incident. Hence the plural form does not necessarily require plural translation. ... The only place in the New Testament where "sabbath" is properly rendered in the plural, "sabbath days", is in Acts 17:2, where it is said that Paul reasoned in the synagogue "three Sabbath days". In the Authorized Version (sabbaton) is put in the plural (sabbata), also in Matthew 12:10, Mark 3:4 and Luke 6:2, in which text the principle that it is lawful to do good on the Sabbath is discussed. But this is without reason, and is put in the singular in all three places in the Revised Version. Now in Matthew 28:1, the word "week" is simply the plural of sabbaton, put in the genitive case, which is equivalent to our form of using "of the", or the possessive. Hence "first" being in the feminine and sabbaton in the neuter, and the two words being in different cases, it could not be made to read first sabbath. Nor could it be first of the Sabbaths for that would make it mean first sabbath of the sabbaths, and the genders of the two words would be in utter conflict."

Howell continues *Review and Herald* of August 10, 1939, from the same book by Nichol, p. 796/797 "The Greek word for "sabbath" in the first phrase of Matthew 28:1, and the one for "week" in the second phrase, are identical – sabbaton – and in the plural. By an idiom of the language, either the singular or the plural of sabbaton may be used for either "sabbath day" or "week". Out of sixty-eight times the word for sabbath occurs in the New Testament, it is rendered week nine times. In addition to the context as a guide to determining the sense of week, the word itself is preceded by the ordinal numeral first in every instance of the nine but one, in which latter the number is the cardinal "twice". Luke 18:12. It is preceded by the ordinal "first" in Matthew 28:1, and why not translate it week here (in the second phrase) as in the only other eight instances in which it occurs? There is no just ground for changing the translation in this one instance, from week to sabbaths, as is done in Dr. Young and Knoch's translation." If true of the use of *sabbatohn* in the "second phrase" of Mt.28:1, the above implies no less that *sabbatohn* in the first phrase of the verse cannot mean more than one "Sabbath" – "after the Sabbaths" – either. In Lk.18:12 the fasting doesn't last "two Sabbaths"! There is no just ground for changing the translation of the first phrase of Mt.28:1, from "sabbath", to "sabbaths". And there is no grounds whatsoever to change the meaning of *opse*, "In the end (of)", to "After (the)".

5.1.1.6.2.2.4.3.

Style and Statistics

Sabbata, plural of *sabbaton*, is used 25 times in the New Testament and each time for the weekly Sabbath except for those instances where it is used with the ordinal "first". Instances with "first", are Mt.28:1 second phrase – giving the time of the resurrection; Mk.16:2, Lk.24:1, John 20:1 – giving the times of appearances; Acts 20:7 – giving the time of Paul's "discussion" with the disciples. In every other instance of the use of the Greek plural, *sabbata* means **the weekly Sabbath of the Seventh Day**. And that is its meaning in the first phrase of Mt.28:1 as well.

Sabbaton, the **singular**, is used 43 times, of which but twice is in the compound "first day of the week". Mk.16:9 – when "Early on the first day of the

week He appeared first to Mary Magdalene", and 1Cor.16:2 – giving the time "every one of you (should) lay by him in store". The singular is used in the expression "on the second Sabbath after the first", Lk.6:1 (which has nothing to do with the "week" or a "holy day" other than the **weekly Sabbath**. See Part Two of Part Three, Par. 7.3.2.1.2.) In John 19:31 the singular describes the "**High-Day-Sabbath**" of Passover, **Friday in the year Jesus was crucified**. In every other instance of the use of the Greek **singular**, *sabbaton* means **the weekly Sabbath of the Seventh Day**. The singular confirms the meaning of the plural in the first phrase of Mt.28:1.

Mark and Matthew use the plural more than do Luke and John. Mark would rather use the plural where Luke has the singular. E.g. where Jesus journeyed through the grain plucking ears and eating on the Sabbath, Mk.3:23-24 and Mt.12:1 in contrast with Lk.6:1. Also where Jesus taught in the synagogue, Mk.1:21 against Lk.4:16; the man with the withered hand is healed, Mk.3:2-4 and Mt.12:10 against Lk.6:6. This indicates a purely **stylistic difference** without any literal implications as to the meaning of either the singular or plural of *sabbaton*. In Acts Luke would also rather use the singular. Acts and John have the **singular** except in the combinations "first day of the week" and "the Sabbath (day) of the week".

5.1.1.6.2.2.4.4.

Essential Meaning

In Mark and Matthew the plural is preferred where an **abstract idea or custom** is the subject, e.g. "do on the Sabbath what is not allowed", Mk.2:24 and Mt.12:2 "It is permitted to do good on the Sabbath", Mk.3:4 and Mt.12:12 "It is the normal **Sabbath's use**. It belongs to the '**essentials**' of the Sabbath – *existin* – "it ought to be (like this) on the Sabbath Day". Every Sabbath one should do good. The plural as a **singular**, **represents the essential whole**. The plural of the word *sabbaton*, *sabbata*, will stand for the **single or for each of every single weekly Sabbath**, even more so in its plural form than in the singular. In Matthew 28:1 that in effect indicates nothing but the weekly and single "Sabbath's afternoon toward the First Day of the week".

5.1.1.6.2.2.4.5.

"Great Sabbath" – John 19:31

5.1.1.6.2.2.4.5.1.

Implied "Great Day"

It is not strange then to find that **no other** holy or festive day is in the **Gospels** called a Sabbath – with the plural or singular, **except** in John's reference to the **Passover "High-Day-Sabbath"** which fell on **Friday** in the year Jesus was crucified. (See on Col.2:16 in Part Four, "Sabbaths" and "Feasts".) The **Passover** is always referred to as the "Passover" or "the Feast" in the Gospels and New Testament **but** with this exception in John 19:31 – there implied as "**that Great Day of a Sabbath**". John 19:31 mentions the **weekly Sabbath's** "Preparation", **coinciding** with the **15th Nisan's** High-Day-Sabbath of Passover (**Friday** in the year 30 AD) – which calendar day in fact was the **weekly Sabbath's** "Preparation". The day that "**began**" (See Par. 5.1.4.2.2.) when the Jews wanted to go see Pilate about the bodies on the crosses, was **this day – Friday**. And "after this", Jn.19:38 Joseph went in to Pilate to obtain Jesus' body for interment – which he got and which he had finished with "when the Sabbath drew near".

The Jews were anxious to get rid of the crosses because it would be an unsavoury spectacle on The Great Day of the Feast-Sabbath. It was not at the **end** of the Preparation day or **after** any Sabbath when the Jews became upset about the bodies on the crosses. **That would make no sense**. They were concerned in **advance**

because of the Holy Day that would follow. “The day was great of that Sabbath”, John says. A “Great Day” is implied that would make “the day of that Sabbath”, “great”. **The implied “Great Day” was current having shortly been entered upon** when the Jews visited Pilate: **“(It now) being” (ehn)** the (Friday of) Nisan 15th Passover Feast after sunset – *“that great day of a Sabbath” just beginning*. The **weekly** Sabbath was to **subsequently** follow this very Passover “Great-Day-Sabbath” – this very Passover-Sabbath which **also** was the **“Before-Sabbath’s Preparation”**. Mk.15:42 The Sabbath would follow soon after “the preparation (rituals) of the Jews”. Jn.19:42 **The weekly “Sabbath” was to follow, and was not, to precede, the women’s preparations** as the Wednesday crucifixion theory wants.

5.1.1.6.2.2.4.5.2.

An Exceptional Sabbath

The implied “Great Day of a Sabbath” that was to follow immediately as **the current day that started** with “evening” when the Jews and after them Joseph went in to see Pilate, was “The Feast (Day) of Passover” – **never** called a “Sabbath” in the New Testament **but in John 19:31**. It is called a “Sabbath”-**exceptional**, since the word *sabbaton / sabbata* is **consistently and exclusively used** for the **weekly** Sabbath in the New Testament. Samuele Bacchiocchi comments on this matter,

“This assumption (that since certain annual feasts such as the Day of Atonement are designated as “sabbath” (Lev 23:24, 32, 39), then all the references to the Sabbath found in the Passion narratives must refer not to the weekly Sabbath but to the annual ceremonial Passover Sabbath) is discredited by the fact that the day of atonement is designated by the compound expression shabbath shabbathon, meaning “a sabbath of solemn rest” (Lev 23:32; 16:31). But this phrase is rendered in the Septuagint by the compound Greek expression “sabbata sabbaton”, which is different from the simple “sabbaton” used in the Passion narratives. It is therefore linguistically impossible to interpret the latter as a reference to the Passover or to any other annual feast day, since these are never designated simply as “sabbaton”.”

Bacchiocchi is correct except for John 19:31. **But in John 19:31**, the word “sabbaton” is **circumscribed** as being the **Passover’s** “Great-Day-of-a-Sabbath” – an **exceptional** use of the word that **proves the rule** of its use and meaning – that of being the word for the **weekly** Sabbath. *“The simple “sabbaton” is NOT used”* in the instance of Jn.19:31, but an elaborately defined specific so as to show it belonged to Passover. Matthew’s use of the *“the simple “sabbaton”*” in 28:1, although the plural of it, does not nearly resemble John’s intentional emphasis on the **specific** “Sabbath” he had in mind (that of Passover).

5.1.1.6.2.2.4.6.

Eventual Meaning the Same

If the term *sabbatohn* in the **first** phrase of Mt.28:1 – plural, meaning “the Sabbaths” – indicates the *“Holy Days”* of the “week” which this *Paper* presupposes **ending** then, it also should indicate the *“holy days”* of the same “week” ending then, in the **second** phrase. But the second phrase – the *Paper* says – mentions the *“first of the Sabbaths”*, **contradicting** the assumption of these holy days’ **beginning** in the first phrase.

Whether *sabbatohn* in the first phrase of Mt.28:1 stands for the end of the weekly Sabbath **or for both** the weekly Sabbath and the “Great Day” of the 15th Nisan Passover Feast, it indicates **the end of both**. The end of both would be **“in the end” of the last**, which was the **weekly** Sabbath. It in any case would have been “Late Sabbath’s afternoon towards the First Day”, whether “after” both these “Holy

Days” as a unit of “High Days” or not, but **definitely not “after the (weekly) Sabbath on the First Day of the Sabbaths”**.

If the resurrection occurred *“after the Sabbath’s”* and **“in the end”** of the Passover ‘week’, this Theory cannot place **yet another** Holy Day, **“Sunday”**, **“17th Nisan”** which allegedly was observed as the Day of First Sheaf Wave Offering, **after** the plural *“Sabbaths”*. It is also impossible to understand how this *“17th Nisan”*, **Sunday**, is calculated. If Wednesday had been the 14th Nisan, by simple arithmetic, Thursday would be the 15th, Friday the 16th, and **Saturday** would have been the 17th, which, according to this Theory, was the Day of First Sheaf Wave offering.

5.1.1.6.2.3.1.

“Dawn”

This *Paper 159* states, *“The meaning (of Matthew 28:1) is more clearly understood as referring to the plural used in the sense of the complete Sabbath or week of seven days ... It more properly could read At the end of the week, as it began to dawn into the first day of the week. The text in Matthew 28:1 shows that Christ had risen before the dawn broke. Thus he did not rise on the Sunday.”*

“Risen before the dawn broke”: **That is on Sunday** because this Theory reckons the day from sunset to sunset. *“Before the dawn broke”*: That is “towards” or “approaching” the break of dawn – **not “into the first of the Sabbaths as Green renders the text”**. *“The text”*, according to this *Paper* and according to Green, *“shows that Christ had risen” ... on Sunday!*

The concept of “dawn” is irreconcilable with the Jews’ reckoning of day when it is “after” one day and after another has just begun, because for them – and for the writers of the New Testament – the day begins with “evening” and not with “dawn”. See Par. 5.3.

5.1.1.6.2.3.2.

“After” Yet “Before”

The Wednesday crucifixion theory maintains that the interment was done **on the same day as the crucifixion before sunset** that introduced the Holy Day of Fifteenth Nisan. The theory also rests entirely on the supposition that no spices were bought or prepared **either on the day of crucifixion** or on the Passover Sabbath that followed. The women had to wait till the 15th Nisan “had gone through”, Mk.16:1, before they could buy spices. That allegedly would have been after **Thursday** after sunset. If it is **assumed** that the women actually **prepared** the **same** spices they had **bought** on the occasion supposed in Mark, the only way to harmonise the implications of the assumption would be to suppose **an ordinary day in between two Sabbaths** on which these purchases and preparations were made. The assumed order of events in these two verses is the only and **fundamental presupposition** for the Wednesday crucifixion theory to suppose a **plural** meaning for the word *sabbatohn* in the first phrase of Mt.28:1 – *“After (these) Sabbaths ... the angel rolled back the stone”*. But many factors must be ignored and clear **matters of fact** must be overlooked to envisage such a scheme of events.

Common sense and natural development of sequence must be either wished away or palliated to accommodate the supposition that the women bought their spices only after sunset of the “Great Sabbath” of 15th Nisan. That, allegedly, was in the evening of Thursday a **full day after the burial**. And **only on Friday afternoon** they prepared it. Why would the women buy spices and ointments “when the Sabbath had gone through”, that is, **just after sunset** just after the supposed *“Holy Day”*, and **then wait** to prepare it only the **following** afternoon **towards sunset** before the **next** “Great

Sabbath” – **remember the plural meaning of the literal plural!**

Had spices and ointments **bought been the same**, why **only spices** were **prepared**? Had the same spices been bought **and** prepared, the **women** had to have been the same. But they are not. Why had **no male** part in these preparations? The women – according to the Wednesday crucifixion theory – **all** participated and were all present **while the males** laid Him in the tomb. Why did not the **women then** have part in the salving and embalming (John 19:38-40) if they all on the **same day** had the same opportunities and intent? Why are the women only in verse 42 **implied** where the **actual interment and the subsequent “preparations of the Jews”** are mentioned – verse 42? The only possible answer is that “the preparations of the Jews” – **directly after the burial** – are mentioned as **those for the weekly Sabbath. These preparations included the women’s** preparations for Jesus’ body.

Precisely, indeed minutely, Luke’s account correlates with that of John: “The women also ... followed after and beheld the sepulchre, and how his body was laid. And they **returned**, and **prepared** spices and ointments **and (immediately afterwards)** began to **rest** the **Sabbath** day according to the commandment” **Without any days in between after the Sabbath they had rested on**, “they upon the **First Day** of the week very early in the morning came unto the sepulchre”.

5.1.1.6.2.3.3.

Mark Leaves No Vacuum

Mark supplies more information. He also tells of the women’s purchasing of spices “after the Sabbath had gone through”. Obviously, and very simply, the business of the preparation of spices and ointments was **not finished**. The only question is **in what respect** was it not finished? And the answer is also obvious, right here in Mark 16:1. Mark **now mentions three** women whereas he mentioned **only two** who were present at the burial. These two naturally were the women Luke mentions and John implies as present at the interment. But **the absentee did not participate** in these **two’s** preparations on Friday afternoon. So they had to buy spices **for her** after the Sabbath had gone through. Now the group was **re-united** and could as one accomplish their common objective of salving the body of their beloved Jesus. They only had to wait a little longer till the Roman guard’s watch expired at midnight. **Then they would be allowed** to enter the grave again and to salve the body.

How, according to the Wednesday crucifixion theory, could Mark **skip the entire period** from **Thursday evening** when the women allegedly bought the spices and ointments – **16:1, to Sunday morning** before sunrise when they visited the grave – **16:2**? Mark does **not** leave such a void. He in 15:42 supposes and mentions the “Preparation which is the **Fore-Sabbath**”, which is **the most definite indication of Friday. After this day** of Mk.15:42 to 47, of Lk.23:53 to 56a, **and the next day** of Lk.23:56b to Mk.16:1 – “when the Sabbath had gone through” – the women “**bought spices**”. Not before – it was indeed **on the First Day** of the week **because it was “when the Sabbath had gone through”!** Mark mentions the First Day **immediately** afterwards in verse 2 without any hesitation because he takes for granted the **inevitable sequence** of days without any other day in between. The women **together**, the **Saturday** evening, bought **other** spices, than those “**prepared with ointments**” on Friday afternoon. The women prepared spices **before** the Sabbath began in order to be ready to “**rest on the Sabbath Day**”.^{Lk.24:54-56} The Sabbath “**according to the commandment**” is implied, that is, the weekly Sabbath of the **Fourth** Commandment. The women in fact prepared spices **uninterruptedly after the burial on the “Holy Day”** of 15th Nisan, and not, according to the Theory, at the end of the 16th Nisan. They **prepared** their spices **having “gone home”** after the

interment **on the same day before sunset and the approaching Sabbath**. They had not gone to the traders “the Sabbath having **gone through**”^(Mark 16:1) **after** some “**holy day**”-Sabbath the evening **before** and then **waited at their homes** yet another day before preparing the spices. No Gospel account allows for a **day between the burial and the weekly Sabbath** on which the purchase **or** the preparation of spices could be made.

5.1.1.6.2.4.

Jesus Buried for Seventy-Two Hours?

5.1.1.6.2.4.1.

The Real Motive Seventy-Two Hours

Paper 159 contrives, “Given the Jewish tendency to avoid Sabbaths and Holy Days in sequence (except for the minimal times), a Friday crucifixion was possible in this year” (30 AD). This *Paper* refutes the **Friday** crucifixion hypothesis. It assumes the so-called “**postponement**” in the case of the Thursday New Moon of 33 AD. Now what should be one’s conclusion if any “**postponement**” is **denied** and the proposed day of crucifixion is not Friday, but **Thursday**? What should be one’s conclusion if “*the Jewish tendency to avoid holy days in succession*” should be adhered to? **Despite** the problematic nature of its choice – which has three “**holy days**” in succession (Friday 15 Nisan, Saturday First Sheaf Wave Offering ... **and** Sunday “**17 Nisan**” (sic.), this theory chooses Wednesday 30 AD as the day of crucifixion. Proponents of this theory insist on “**postponement**” and “**advancement**” of dates and days **because they insist on a full seventy-two hour period of entombment** allegedly in accordance with the “**sign of Jonah**”. Astrometric determination of New Moons allegedly only **confirm** calculations these proponents boast to have **already** reached on the principles of **their interpretation of the Jonah “sign”**.

We unconditionally reject a literal seventy-two hours for the “three days and three nights” Christ was “**in the heart of the earth**”. Nothing in all of **Scriptures** indicates a seventy-two hour meaning for the expression “three days and three nights”. This *Paper* claims that “*The timing of the Passover either in 30 AD or 31 AD has great significance for the Sign of Jonah*”. (Emphasis CGE) This claim betrays the real grounds on which the assumption is based that the Passover of John chapters 11 and 13 should be dated Wednesday 30 AD. Fundamental for this preclusion is a **seventy-two hour period of entombment!** (The ‘Jonah sign’ allegedly implies seventy-two hours of **interment**.) If any of the First New Moon dates during the years within the limits of possibility do not allow for a seventy-two hour period of entombment it is excluded. The chronology of the Gospels’ narrative is not really the determining factor, neither the dates of New Moon. The determining factor is a **theology** built upon the peculiar interpretation of the “**Jonah Sign**”.

5.1.1.6.2.4.2.

The “Sign of Jonah” – Why Consider this Theory At All?

Quite a few million Christians around the world nowadays believe a **Wednesday** crucifixion and **Sabbath** Resurrection. Even a conservative publication like the *Wycliffe Commentary* fell victim to it! See p. 984, *Mt.27:57 – 28:15. The Church had failed to account for Sunday* observance on a Scriptural basis while the *raison d’être* of the Sabbath’s rest remaining for the people of God – the **resurrection** of Jesus Christ from the dead – has been usurped by the Day of the Sun. These people have tried to escape the confusion surrounding the times of the crucifixion and resurrection and have tried to **find a consistent appreciation of these events for the celebration of the day of Christ’s resurrection**. Two factors

concerning these attempts are noteworthy. They honestly have **failed** in respect of sound exegesis and hermeneutics. Doctrinally and dogmatically they unrightfully stake claims. E.g. the “Sign of Jonah” as applied to underscore the theory of a Wednesday crucifixion is taken to extremes and arbitrary conclusions. The further characteristic of these attempts at alternatives for the Sunday assumption, is their accompaniment of fundamental christological and soteriological eccentricities. **No corollary**, no comparison and no essential similarities exist between the Wednesday Crucifixion Theory and the present view of a Thursday crucifixion. Both views end with a Saturday resurrection, but to have reached this **superficial similarity** very different routes were taken. **Strictly** speaking this Wednesday crucifixion theory accepts a **Sunday** resurrection. And it **makes nothing** of the significance a Sabbath-resurrection should have for the Sabbath as such. The conclusion of a Sabbath’s resurrection of Christ in the present treatise has been reached from a **Calvinistic fundamentalist approach**. The **reader** should judge on the acceptability of the Wednesday crucifixion theory and on its demands on his faith in Christ and his divinity.

5.1.1.6.2.4.3.

“**The One Evidence Of Christ’s Messiahship**”

Even the respected and devout theologian and scholar J.C. Ryle entertained **strange ideas** on the “sign of Jonah” :- *“The Jews procured our Lord’s burial the very day that He died, and thus secured the fulfillment of His famous prophecy : ”Destroy this temple of my body, and in three days I will raise it up.” (John ii:19.) If He had not been buried till Sunday or Monday, He could not have risen again the third day after his death. As it was, the Jews managed things so that our Lord was laid in the grave before the evening of Friday, and was thus enabled to fulfil the famous type of Jonah, and give the sign He had promised to give of His Messiahship, by lying three days in the earth, and then rising again the third day after He died. All this could not have happened if the Jews had not interfered, and got Him taken from the cross and buried on Friday afternoon! ... The restless, busy, meddling of the Caiaphas and his companions, was actually one of the causes that Christ rose the third day after death, and His Messiahship was proved.”* Expository Thoughts on the Gospels, Vol. Four, chap. 19

In Mt.12:40 Christ referred to what is recorded in the second chapter of Jonah. Jonah landed in the sea and the fish and was freed from the fish and the sea. Christ’s reference has but one purpose, to illustrate that **He would die and rise** as Jonah **so to speak** died and lived again. **That was the sign**, and **not the time** that He would be buried, whether for the same period Jonah was ‘dead’ or not. The fact that Christ died and rose again *“proves his Messiahship”*. If it could so have happened that He died and rose from the dead within two days or within four days, it would not have changed the fact that He was able to break the bonds of the grave and death and was Victor. **His divinity would have been proven by the fact that He was able to overcome death**. Therefore Christ’s **resurrection as such** was the sign, its meaning and its fulfillment. The first fact that should be observed is that Christ says, *“As Jonah was (hohsper ehn) ... so shall the Son of man be ...”*, and **NOT**, *“As long as ... three days and three nights ... as long shall the Son of man be ...”*. Of course Jonah and Jesus for the same number of days, **and nights**, experienced *“woe even unto death”*, but the crux of the matter was **how** they experienced it, and **not** for how long they experienced it. That *“the Jews procured our Lord’s burial the very day that He died”*, did **not** *“secure the fulfillment of His famous prophecy”*, but *“that He died”* and the **manner** *“that He died”*. (Emphasis CGE)

In the document, *The Resurrection was not on Sunday*, page 4, par. *Significance of the Sign* H.W. Armstrong says, *“Jesus offered but one evidence (to prove He was the Messiah). That evidence was not the fact of the resurrection itself. It was the length of time He would repose in His grave, before being resurrected. Think what this means! Jesus stakes his claim to being your Saviour and mine upon remaining exactly three days and three nights in the tomb. If He remained just three days and three nights inside the earth, he would prove Himself Saviour – if he failed in this sign, He must be rejected as an impostor!”* p.4

The interment only confirmed the fact of Christ’s **death**. But the **burial** as such and because it was done **the same day** before sunset **is not** the sign. For Armstrong the fact that **Christ would rise** the third day is not in itself the ‘sign’. If **burial**, *“procured the very day that He died”*, or, if **“three days and three nights”** as such, are made the **reality** of the sign, the **meaning of the sign is destroyed**. **A precise time would not prove the divine ability of Christ to overcome death. The unique fact that He died and did rise again proved his ability and divinity**. The “three days and three nights” is a **resultant** feature of the actual sign of Christ’s death and resurrection. It is not **conditional** to the real sign. At the same time it is, because “according to the Scriptures” – the Story of Redemption and Passover – Christ “the third day rose from the dead”!

5.1.1.6.2.4.4.

Beginning and End of Period

“And after that he is killed, He shall rise the third day.” Mk.9:31 *“Christ rose the third day after death”*, says Ryle. These are the starting point and the end of the *“fulfillment”* of the sign of Jonah – Christ’s **death**, and, **resurrection**. The beacons are not, as Ryle also says, *“our Lord’s burial the very day that He died”* and his resurrection. **Burial**, and, **resurrection** as complementary beginning and end did **not** *“secure the fulfillment of His famous prophecy”*. What secured the fulfillment was Christ’s **death** – and, **resurrection**. **The moment of Christ’s dying indicates the start of the count of the days** He would be dead. “The third day” He would rise again – which implies that he would **live again**. **The moment of Christ’s resurrection would determine which day was third**, and not *vice versa*. **The moment of Christ’s death would determine which day was first**. The fact that it was the third day in time did not **cause** Christ to rise, but **his power to rise** from the dead made sure the third day. **Even so his power to lay down His life of his own will made sure the day appointed first of God’s eternal council**.

Jonah’s experience has **restricted analogous** significance. It is only used as paradigm and is **not the reality** of Christ’s experience. What Christ meant by comparing his pending experience with that of Jonah, was to indicate the **depth** of that **experience** and the **greatness** of his accomplishment – not to prove three days and three nights to be the exact period of his **being closed in the grave**. The three days and three nights did not **have** any significance until **given** significance by the death and resurrection of Jesus. The **“sign of Jonah” was to be made** what the Church confesses, *“I believe in Jesus Christ who died and was buried and descended to hell and was risen from the dead the third day”*. As such is it a sign **“given” and a promise fulfilled** to the people. We have received this sign in its fullness without giving a **seventy-two hours** one blink of thought.

Now see how beautifully the real meaning of “the sign of Jonah” has been fulfilled in the **death** and resurrection of Jesus Christ. *“I (on the cross as in Gethsémané) cried by reason of mine affliction unto the Lord and He heard Me (in the resurrection). Out of the belly of hell (the depth of despair “unto death”) cried I, and*

Thou heardest my voice. For Thou hast cast Me into the deep (death), in the midst of the seas; and the floods (of death and hell) compassed Me about. All thy billows and thy waves (God's anger, hate, revenge and judgement because of sin) passed over Me. Then I said, I am cast out of thy sight ("My God, my God, Why hast thou forsaken Me?"); yet will I look again toward thy holy temple (when I have triumphed over death). The waters compassed Me about – to the very soul: The depth closed Me round about, the weeds were wrapped about my head. (This was death and its claws closing down on Jesus.) I went down to the bottom of the mountains; the earth with her bars was about Me for ever. (This was eternal hell.) Yet hast Thou brought up my life from corruption, O Lord my God. ("His flesh shall not see corruption.") When my soul fainted (died) within me I remembered the Lord. (I remembered his promises.) And my prayer came in unto Thee, in thine holy temple." ("He raised Him from the dead and set Him at his own right hand in the heavenly places far above all principality and power and might and dominion and every name that is named.")

Perspective on the relation between the events and their importance, destroys the arbitrary restriction of the expression "three days and three nights" to a literal three days period of **seventy-two hours** of being **buried**. Proper perspective means not that Christ was dead **not** three days or that He rose from the dead **not** the third day. It only means that the "three days and three nights" should also be given its **proper** significance. "**Salvation is of the Lord**"^{2:9} – not "of three days and three nights". Jesus would **wrought** salvation and **be** the Lord from whom salvation comes. **He would die for it and obtain it in resurrection. That** is the "sign of Jonah".

5.1.1.6.2.4.5.

"The Only Bible Definition which Counts Up the Amount of Time"?

Refer to the booklet *The Resurrection was not on Sunday* by H.B. Armstrong, 15/5/92. In this document its author insists that unless three **full** days and three **full** nights are meant in the expression "three days and three nights", "**it is not three days and three nights**". *"The requirement was to spend three days and three nights in the earth."* (Paper 159) In the Booklet it is said that "*In Mt.27:63 Jesus is quoted as saying, 'After three days I shall rise again'. This cannot possibly be figured as less than 72 full hours.*"^{p. 7d} "*If He rose after three days (as Jesus was 'quoted'), it might have been more than 72 hours, but it could not have been a second less.*"^{par. b} "*The time required to fulfill 'the third day',*"^{p. 6a} **could not be one second past seventy-two hours.**"^{p. 7b} But, still on page 7,^{paragraph c.} "*Notice now Mark 9:31, '... They shall kill him; and after that he is killed, he shall rise the third day.' The duration expressed here (says Armstrong) – must be between 48 and 72 hours.*"

"*By any process of arithmetic*"^{par. b} the present writer is unable to solve such equations. Nevertheless **the thrust is recognised**, namely that the Wednesday crucifixion theory accepts **no second less** and **no second more** than three days of 12 hours each and three nights of 12 hours each for "*the time required to fulfil 'the third day'.*" But we shudder to contemplate the claim that "*We here have the only Bible definition which explains and counts up the amount of time involved in the expression 'the third day' ... and that Jesus said (the three days) contained twelve hours for each ... a total of 72 hours!*"^(Paper 159 and Armstrong's booklet) These documents **obviously do not recognise the thrust** of the phrase "three days and three nights **in the heart of the earth**".

5.1.1.6.2.4.6.1.

The Real Comparison

The whole passage in Jonah 2 is **symbolic** yet records Jonah's **literal** experience of being swallowed by a fish of sea. Mt.12:40 should, in terms of day and night sequence and duration, not be taken for three **full day-cycles of 24 hours each**.

To what about Jonah did Jesus compare his pending experience?

Jesus' words are, "As Jonah was in the fish's belly three days and three nights, so shall the Son of man be" ... **not**, "in the fish's belly", **but**, "in the heart of the earth". To be "**in the belly of the fish**" is the description of **Jonah's** being swallowed by or being "**buried**" in the fish. In that state of being buried "in the belly of the fish", Jonah **then** found himself in great "**distress**", even "*in the heart of the earth*". **There, buried** in the belly of the fish, Jonah, **by fear and anguish**, "*was in the heart of the earth*". Being "in the belly of the fish" describes Jonah's "**grave**"! Being "in the heart of the earth", describes Jonah's **state of mind and soul, while** being "buried" in his "grave". Being "in the belly of the fish" happened **literally**. Being "in the heart of the earth", happened **figuratively**.

Jesus says, "As Jonah was (buried in his grave) in the belly of the fish ... so shall the Son of man (**of distress of death**) *be in the heart of the earth* three days and three nights"!

Jesus referred to the '**sign**' or 'symbol' of Jonah as a "sign" of his own and **real experience of suffering and death and resurrection** from the dead.

The 'sign' should not be seen as something that did not **actually** happen. The application is **symbolic**, yet **TRUE**. '**Sign**' implies **comparison** – which means an "**indication**" **not fully equal** to what is signified. "**As** Jonah" presupposes **incomplete resemblance** between the compared. "**As** Jonah was in the **whale's belly**", "**so** shall the Son of man be in the **heart of the earth**"! Where is the **literal** agreement? **There is only the symbolic pertinence**.

"**As Jonah**" is the determining phrase. What happened, "**as**" "**with Jonah**", not "**with**" the "three days and three nights", is the "**sign**". Jonah, "**was**"; **he**, "was in the fish's belly". **Jesus**, "**as Jonah**", "**was**" – **not** the "three days and three nights", "were". "Three days and three nights" "**are**" not the subject of being the "sign".

If "three days and three nights" are taken for literally three full seventy-two hour days, consistency demands that **everything else of the comparison must be taken for literal** – which would be impossible. Jesus really **died**. Jonah did not. Were literalness strictly adhered to it implies a **sea-burial** of the **living** Man Jesus. Jonah was **saved** – not so Jesus. Jesus had to **conquer** death and was risen from actual death – not so Jonah. Jesus was buried in the **earth**, Jonah sank into "the **middle** of the **sea**" – "underneath the mountains". There is **no literal** correspondence, only the figurative, or, in Biblical language, the "**prophetic**" or "**sign**"-ificant bearing on Jesus' "**live**" experience to use a modern day expression.

Because the phrase "three days and three nights" comes from a **symbolic, poetic, context**, the phrase itself should be understood for **what it is**, and **not** for **hours, minutes and seconds!** It is going overboard ("as Jonah"!) to insist on **72 hours or "twelve hours in the day"** as the only true "**fulfillment**" of the "sign of Jonah".

The "three days and three nights" are **not** three **calendar** days. They are the **two parts** of a day-cycle, three times. But they perfectly **coincide** with and correspond to three ordinary calendar-days.

Jonah's "three days and three nights" are not those of the "Scriptures" generally – they are not the usual, Paschal Scriptures' "three days". **Yet Jonah's writing is intense poetical Paschal Scripture.**

Where Matthew elsewhere refers to the "three days" "according to the Scriptures", he simply says "days", Mt.26:61, 27:40, 63. Also Mark and John (in the Gospels) only speak of "three days". So also Luke (in Acts) and Paul only speak of "the third day". All New Testament Scriptures clearly intend to say "days".

Only Matthew 12:40 quotes Jonah and the "three days and three nights". Jesus, being a Jew who spoke Aramaic and read the Old Testament in Hebrew, it may be assumed He "as His custom was", otherwise would have meant "three (normal) days". But in this one instance actually quoting, Jesus says "three days and three nights". Jesus quoted, "three days and three nights" exactly as it reads in Jonah 1:17 – in the original Hebrew meaning what in normal Hebrew thinking, it was: "three days" *sine qua non*. Even though in duration the phrase would equal three day-cycles it in sequence does not. If counted, "three days and three nights" add up to the total of two things, namely "of three days", and, "of three nights" (Genitive in the LXX) It does not add up to six by twelve, full hours.

"Three days and three nights", "literally", are "three days and three nights" and not "seventy two hours". Jesus speaks of days and of nights and not of hours.

"Three days and three nights" (in Mt.12:40 from Jonah 1:17) comes from the original Hebrew *yamin*, plural of *yom* – "day", and *yalil*, "nights". In the Greek of the Septuagint the assonance of the Hebrew got lost. But Jesus didn't speak Greek; He quoted from the Hebrew. Jonah in poetic prose uses the same vowel sound with different consonants in successive words of stressed syllables (*yamin* and *yalil*) to indicate "rough similarity or partial correspondence". (Collins English Dictionary) While enhancing the beauty of his prose the figure of speech impresses the depth of Jonah's despair!

In Gn.1:14 *yamin* is used for the night-day-unit that includes the night: "For seasons and for DAYS and for years", "days" of full cycle irrespective of duration full or part. Jonah 1:17 is repetitive, or pleonastic. Fully literally, Jonah's expression would mean, "three days and (as many) nights (= *yamin* plus three nights (= *yalil*)", which emphasises the literalness of "three days and three nights". Emphasis is not for the sake of exact duration, but for the sake of poetic intensity: The whole prophetic period seen from its fulfillment.

The New Testament speaks of "three days": conditioned by the all-important principle, "according to the Scriptures". But Jesus quotes "three days and three nights", which is another use of words with different meaning. He would be "in the heart of the earth", "three days and three nights"! The phrase bears on Jesus' suffering as Passover Lamb. "Three days and three nights" were involved in Jesus' dying, and in his death, primarily and determinate with reference to the Passover (Pascha) of Yahweh. "Three days and three nights" were involved in Jesus' dying and in his death, to RISE "the third day" – primarily and determinedly "according to the Scriptures" = "according to the Passover Institution".

Refer Part Two, Par. 5.3.3.2.2.2.1 and 2.

5.1.1.6.2.4.6.2. (See 5.3.3.2.2.2.1.)

From the first to "the third day according to the Scriptures" . . .
. . . the first day, 14 Nisan, "Preparation of the Passover", Thursday, begins :

"Evening" – Preparation for, and the Lord's Supper

Mk.14:12, 17, Lk.22:7, 14, Jn.13:1-17:26

"Night" – Anguish, Betrayal, Denial

Mt.12:40, Mk.14:26-42, Jn.18:1-27

"Early" – Trial, Delivered, Way to Cross

Jn.18:28-19:22

Middle Day – Crucifixion, Mocking, Darkness,

Mk.15:25, 29, 33, Jn.19:23-29

"The ninth hour", Afternoon – Died, Deserted

Mt.27:46, Jn.19:30, Lk.23:48

. . . the second day, 15 Nisan, Passover Feast, "The Fore-Sabbath", Friday, begins:

"Evening" – Jews, "after this", Joseph

Jn.19:31-40, Mk.15:42, Mt.27:57, Lk.23:52;

"Night" – Took the body down, prepared

Mk.15:42-46b, Mt.27:58-59, Lk.23:53a Jn.19:32-40

"Afternoon" – Buried

Mk.15:46c-47, Mt.27:60-61, Lk.23:53b-56b, Jn.19:41-42

. . . "the third day", 16 Nisan, First Sheaf Wave Offering, "Sabbath", begins :

"Began to rest"

Lukas 23:56c

"Morning" – Guard

Only Mt.27:62-66

"Afternoon" – Resurrected

Only Matthew 28:1-4

. . . the fourth day, 17 Nisan, Sunday, begins :

"The Sabbath past"

Only Mark 16:1

"Early darkness", first sight of opened grave

Only John 20:1-2

"So shall the Son of Man have been in the heart of the earth for three days and for three nights" when raised from the dead "for a sign"! Matthew 12:40.

5.1.1.6.2.4.7.

Literalness Results In Contradiction

Samuele Bacchiocchi comments, "The literal interpretation of the phrase "three days and three nights" as presenting an exact period of 72 hours ignores abundant Biblical and Rabbinical evidence on the idiomatic use of the phrase "a day and a night", to refer not to an exact number of hours or of minutes, but simply to a calendrical day, whether complete or incomplete. . . . It is important to note that in Biblical times a fraction of a day or of a night was reckoned inclusively as representing the whole day or night. The expression "three days and three nights" is used in the Scriptures idiomatically to indicate not three complete 24-hour days, but three calendric days of which the first and the third could have consisted of only a fraction of a day."^{TCR p. 22/23/24} Bacchiocchi refers to 1Sam.30:12-13, Esther 4:16; 5:1

and some “*Rabbinical literature*” as examples. (Emphasis CGE)

See Appendix p. 341, ‘Idiomatic’ Expression

Bacchiocchi supposes a **sunrise** reckoning to be applicable in Matthew 28. The principle of even a “*fraction*” for the whole of the calendar day rests on an **absolute starting point** of the calendar day. **If the part must determine the date that part must be definitely identifiable** with the **particular** day. If a culture or society entertains **different** ways for reckoning the day, the part for the whole principle can only confuse. For the **Passover** dating it is obvious that **only the sunset to sunset** reckoning of the day is fitting and even possible, and if not, **no** order can be made out in accordance with prophetic meaning and fulfillment of the Festival.

To insist on literalness is to **consistently** insist on literalness, and then “three days and three nights” – **no fraction less or more, cannot** correlated with the following factors:-

One, the **sequence** of events of Christ’s death and resurrection, because the order of **day then night** according to Mt.12:40 and Jonah 1:17 should be **reversed**. The Wednesday crucifixion theory reckons the three days and three nights from the **entombment at sunset**. That will imply that the three **nights** should come **before** the three **days** – **literally and to the second!**

Two, While literal consequence is the Wednesday crucifixion theory’s **appearance**, literal **inconsistency** is of its **essence**. It insists that Jesus should have been “*buried before sunset Wednesday evening*”.¹² “*Jesus was buried before this same day (Wednesday) ended – before sunset.*” “*Therefor – notice carefully – the burial of Christ’s body was in the late afternoon! It was between 3 p.m. and sunset as these scriptures prove. And since the resurrection had to occur at the same time of day, three days later, the resurrection of Christ occurred, not at sunrise, but in the late afternoon, near sunset.* (‘If we can find the time of the burial, then we have found the time of the day of the resurrection.’⁸) *Startling as this fact may be, it is the plain Bible truth! ... He rose near the END of a day near sunset, or else He is not the Christ!*”⁸ (How long further “*near the END*”?) This is in stark contrast with “**three twelve hour days and three twelve hour nights**” of entombment⁶ because it implies **some part** of Wednesday **before** sunset as part of a **fourth** day, especially since hours, minutes and even seconds are “*involved*”. “*He was three days and three nights in the earth*”.¹¹ “*Here we have the only Bible definition which explains and counts up the amount of time involved in the expression “the third day”. It includes three dark periods called “night” (no more), and three light periods [only] called “day”.*”⁶ (Bracketed remark CGE.) “*Now count the three days and three nights. His body was Wednesday, Thursday and Friday nights in the grave – three nights. It also was there through the daylight part of Thursday, Friday and Saturday – three days.*”¹²

If I count, I find **four** “*light periods called “day”*”: “*Wednesday, Thursday ... Friday ... and Saturday!*”

“*Not at sunrise (Sunday), but in the late afternoon, near sunset (Saturday)*” as the time of resurrection implies the Saturday’s daylight ‘**part**’ anything to **three hours short** of a full day’s daylight of twelve hours. (*Paper 159* makes the resurrection later – even as much later as the **dawn** of Sunday Morning.)

Three, The **literal interpretation** of the expression “three days and three nights” contradicts the repeated statement that Christ would rise “**on the third day**”. Strictly literally “**on** the third **day**” means that the resurrection would occur **during daylight** = “**in / on day**”. This **72-hour** interpretation of the Jonah expression requires a time that is **neither** day **nor** night and **neither** the third **nor** the fourth day. It had to be exactly, literally, “*after*” three days and three nights, **while not on the**

fourth day – which is an impossibility. If the moment of resurrection had not been **between** two days because it is **impossible**, it **had** to have been **on** either the day **before** the moment of entrance into the next, or **on** the next **after** the moment of entrance – no matter **how long** before or how long after.

Four, Were the **entombment** and the **period** of entombment considered to be the sign of Jonah, it would differ in terms of day-cycles with the days and length of time Jesus was really “in the heart of the earth” by being in the **state of death**. Jesus **died 3 o’clock** afternoon. According to the Wednesday crucifixion theory He was **buried, afterwards** – however short a time afterwards. According to the Wednesday crucifixion theory’s insistence on 12 hours to the minute and even second for each light “day” and each “night”, Jesus **should** have been buried and **should** have risen from the dead **right on sunset**. He would have **been buried for at least three hours less than the time He was dead**.

5.1.1.6.2.4.8.

Other Scriptures

5.1.1.6.2.4.8.1.

One of Eight Texts

Only Mt.12:40 of the **eight** references in the Gospels to Jonah 1:17 uses the **Septuagint’s** rendering, “three days and three nights” of the Hebrew *yamin yalil* – “(cycles of) day / day (units)”.²¹ The other seven references to Jonah 1:17 all have the simple – and **literal**: “**three days**”.

Compare the “forty days and forty nights” Jesus fasted in the desert in Mt.4:2 and the “forty days” according to Mark and Luke.^{1:13, 4:2} There is no reason not to understand both these expressions literally. Which is correct then? **Both** are!

5.1.1.6.2.4.8.2.

Hosea 6:1-2

“The Lord hath torn, and he will heal us; he hath smitten, and he will bind us up. **After two days** shall He revive us: and **in the third day** He will raise us up, and we shall live in his sight.” Christians in (fundamental) faith correctly accept this **promise and sign** to point to Christ. ‘We’ are **in Him**, and He is the One **in Whom** we are raised. **He is the One** smitten and torn. He died for us. He was raised and **we in Him** “entered into his glory” and “live in God’s sight”. This Scripture speaks of **Jesus**, and it can safely be believed that on their way to Emmaus, when He “expounded unto the disciples in all the Scriptures the things concerning himself”, “beginning at Moses, and all the prophets”, **Jesus included Hosea 6:1 and 2**. For “ought not the Christ to have **suffered** these things and to **enter his glory**?”^{Lk.24:26} Christ’s suffering **death is the beginning** of the period and **his entering into his glory** – the moment of his resurrection – is the period **ending “after two days”**, literally “**on the third day**”. This prophecy is as much “*the sign of his Messiahship*” as “the sign of Jonah” is. Taking Jesus’ **death** as the beginning of the given period – **not his burial** – is completely compatible with the reality of the time-aspect in Christ’s actual experience in a completely literal manner. The sign of Jonah, interpreted for the **figure** it is of **death**, agrees fully. Taking it for being **buried**, it **contradicts** Hosea.

5.1.1.6.2.4.8.3.

John 2:19

“**Destroy this temple**”, said Christ.^{Jn.2:19} The temple is not the **grave** and not the grave is broken down and rebuilt “in three days and three nights”, but his body and his **life**. It implies Christ’s **death** as the starting point for the count of the “three

days and three nights”, and **not** the interment, making **any** 72-hour period impossible. “**In** three days” Christ would rise again. The true meaning of the expression “three days and three nights” is **less** than 72 hours.

5.1.1.6.2.4.8.4.

Mark 9:31

“*The sign of Jonah consisted not of a 72-hour entombment but in the miracle of the **Resurrection ... the absence of any time reference in Matt 16:4; Luke 11:29-32 is the first significant reason ... (that) discredits ... the interpretation which views the sign of Jonah primarily an exact 72-hour period of Christ’s entombment**”.*⁵
Bacchiocchi TCR p.20

“The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, He shall rise the third day.”^{Mk.9:31} No period of being **interred** for exactly “three days and three nights” overlapped by a period of being **dead** longer or more than three days and three nights can be discerned in the history of Jesus’ passion and resurrection. As Christ **rises from the grave** He also **rises from the dead. But, He died and was dead while remaining hanging on the cross** for considerable time. And **before actually interred** the body for considerable time had been **prepared** for entombment. Had Christ been **buried for not less** than three days and three nights He would have been **dead for longer** than three days and three nights or 72 hours. He then would not have risen “on the third day” but on the **fourth**. Had Christ been dead for less than 48 hours, He could not have risen “the third day” either. He had to have been **dead** a part or whole of **three days** at least. That satisfies the reality of literalness for “the third day” said in whatsoever manner fully!

As badly as the 72 hours theory satisfies the reality of “the third day”, as badly does the Friday crucifixion Sunday night resurrection tradition satisfy its reality, reliability and truth. 3 p.m. to 6 p.m. Friday = 3 hours. Plus 6 p.m. Friday to 6 p.m. Saturday = 24 hours, total 27 hours. Plus 6 p.m. Saturday to at most 3 a.m. = 9 hours, total 36 hours ... **less than two days in hours!** As loudly as the Wednesday crucifixion theory is ridiculed as heartily should its traditional alternative be scorned.

5.1.1.6.2.4.8.5.

Luke 13:32

When the Pharisees tried to scare Jesus away, He answered, “You tell that fox (Herod I won’t go away, for) I cast out devils and illness (why should I fear him?) today (*sehmeron*) and tomorrow (*aurion*), and **in the third day (*tehi tritehi*)** I am perfected” (*teleioutmai* – in resurrection).^{Lk.13:32} **Only one day** of the three days is **fully implied** while two are implied **partly** only. **During** the first day counted, “today”, through crucifixion and death Christ “vanquishes devils and accomplishes cures” (atones for sins). He does the same also by his death constituting the **full** second day although it is indicated by only the “**morning**” – **another idiomatic use of synecdoche**. “Tomorrow” is partly indicated where “morning” – *aurion*, stands for the whole of the second day. **During** the day of the “third day” counted (Dative), “I (Christ) am perfected” ... through resurrection from the dead! Thus three days are **represented fully by part** only and are counted **three days**. The **significance** of the occurrence is of importance for the **day** of occurrence. On the third day Christ was resurrected and his **resurrection made that day the third. The day shall wholly count and wholly be counted because of Christ’s resurrection on it.** What Christ started out to “heal”, “today” the first day, He perfected “the third day”. “On the Seventh Day God ended his work which he had made”.^{Gn.2:2} “Thus were perfected the heavens and the earth and all the host of them”.^{verse 1} In completion of his works

God is vindicated through his Word. He spoke and it was. Christ is God’s Word. This is the sign of Jonah: **mission accomplished!** This is the **meaning** of “the third day”: **Jesus in resurrection from the dead!** “The third day” **means** not 72 hours.

5.1.1.6.2.4.9.

All Scripture

“*Now consider, please, the tremendous import – the overwhelming significance – of Jesus’ statement (in Mt.12:39-40). He expressly declared that the only sign He would give to prove He was the Messiah was that He should be just three days and three nights in the roc-hewn sepulchre in “the heart of the earth”.*”^{p. 4}

“You search the Scriptures” said Christ in Jn.5:39-40, “because you think that you have eternal life in them, but **you will not come to Me** that you may have life even though the Scriptures testify of Me”. You will not get to the bottom, to the heart of Scripture. The same unfortunate mistake is found in the persuasion 72 hourrrrrs with gnashing of teeth! “**Just three days and three nights**”, and there you get stuck oh man! If not the **resurrection** of our Lord as **such** proved his Messiahship, neither would three days and three nights three million times mentioned in Scripture or all of the Scriptures that mentions it but once. **At best three days and three nights can but point to Jesus’ self-evidence.** Not even the Scriptures – how much less a time specification *per se* – rule over God Almighty. **He** is Lord over time and Lord of the Scriptures as He is Lord of the Sabbath – as even the temple is not greater than He is. These all can do no better than witness of the Great Witness Himself.

Jesus made the reference to the prophet Jonah to illustrate what would happen to Him and what **He** would be according to “**all the prophets**”,^{Lk.24:27, 44} as a synecdoche. In other words, according to all of “Scriptures”. Jesus literally quotes from the **Scriptures** to demonstrate to these spiritually blind people how the sign they require and even demand is there for everyone to see. They lived with it every day. Do you believe the **Scriptures**? “**They** are the sign of Me”,^{Jn.5:39} Scriptures is the sign that will point to the Messiahship of Christ which He would Himself be the proof of **by conquering death and grave** through **Resurrection**. Jesus had **no other reason** for quoting **Jonah**. “**If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead**”.^{Lk.16:31} The three days and three nights mentioned in Jonah is **not** “*that one and only sign he staked His claim on*”.⁸

The booklet claims that the “Scriptures expressly declare” that the three days and three nights were the sign and proof of Jesus’ deity. But the Scriptures expressly declare that the three days and three nights are “the sign of the prophet **Jonah**”. Jonah makes suitable reference because of his **proclamation**. Not once is reference made to Jonah as ordinary man; it consistently is “the **prophet** Jonah”. “The men of Nineveh shall rise in judgement with this generation and shall condemn it because they repented at the **preaching** of Jonas; and behold, a greater than Jonas is here”. Jonah’s **preaching** was the sign for his generation at which they repented. **Jesus’ preaching-while-doing** was the sign for His generation – a greater sign than Jonah’s – at which they repented not.

5.1.1.6.2.5.1. Jesus is the Sign

“This is an evil generation for they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also **the Son of man be to this generation**. Not, “as three days and three nights are a sign”; **not**, “so shall three days and three nights be to this generation”.

These verses use the **ellipse**:- “As Jonas was a sign unto the Ninevites, so shall the Son of man be **the sign unto this generation**”. “A greater **sign** than Jonas is here **the sign**”. Jesus is the sign of his Messiahship **himself**. An adulterous generation cannot grasp this truth. Only the sign that condemns them for the fact that they don’t see the reality of his deity and Messiahship remains for them. They are given the sign of Jonah, which implies their damnation in the judgement on the witness of the “men of Nineveh” against “this generation”.

Jesus’ own “adult” generation saw all the signs, yet asked of Him, “What sign showest thou us, **seeing that thou doest these things?**”^{Jn.2:18} “Because they seeing see not; and hearing they hear not, neither do they understand”. No sign and no thousand signs will satisfy them. They are an adulterous generation. “In them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive. For this people’s heart is waxed gross”^{Mt.13:13-15} – it cannot be satisfied with Truth and the Faithful One.

5.1.1.6.2.5.2.

A Sign for Whom?

The Wednesday crucifixion theory maintains that the “three days and three nights” are given to prove Jesus’ divinity and Messiahship. The sign, therefore, is given for the sake of **Jesus**. It allegedly is the “*only*”, “*proof*” of Christ’s “*deity*” and “*Messiahship*”. But Jesus declares that the sign is meant “**for this generation**” as a witness **against them** in judgement. Christ is the crisis for this generation and therefore **He** is the determining “sign” for **them**. As the Ninevites were confronted with Jonah’s preaching and he unto them was the sign and his proclamation unto them was judgement, so this generation is confronted by Jesus and so is He unto them the sign and his preaching unto them judgement. **Could the three days and the three nights be “greater” than Jesus and prove what He could not, not by even rising from the dead? Can ten million Christians around the world believe it?**

5.1.1.6.2.5.3.

Motive for the Sign

“And others, **tempting** him, sought of him a sign from **heaven**.”^{Lk.11:16} They demanded a sign out of sheer wickedness. “This is an **evil** generation: they seek a sign; and there shall be no sign given it, but the sign of Jonas the prophet.”²⁹ The purpose of asking for a sign was not to believe, but to tempt Jesus and to obtain “**PROOF**” for their **unbelief – not for their faith**; “PROOF” for their **unbelief** that Jesus is **not** Messiah! If Jesus give them their wish He falls for their pretence – **if He could doubt of himself!** Jesus refuted the Jews when they accused Him that “He casteth out devils through Beelzebub the chief of the devils”.^{11:15} He won the round but intellectually. It had no effect on their wicked unbelief. They persisted to resist Him. Jesus conceded not at all. He refuses them a sign – in any case no sign from heaven. But they **will** be given the sign from heaven – inspired **Scripture**, the sign from the earth – the sign of the prophet Jonah who after three days and three nights came up from the depth to live again. Thus will it be with the Son of man. He will give them the sign they **already had**. (Nothing had descended that did not rise (says

Paul) but Jesus God’s Word!) They see the truth and reality of the sign in Him and in his works, they hear it in his teaching and proclamation and they read it in the Scriptures. Had the sign Jesus gives the Jews become something it not all along **had been** He would yield to temptation. According to Mk.8:11 Jesus **left the Jews and went away** – giving them no sign as they expected, **leaving them with the sign they were not even aware of being given in the prophet Jonah ... in the Prophet Jesus**.

5.1.1.6.2.5.4.

A Supernatural Sign

For the Wednesday crucifixion theory’s greatest advocate, W.H. Armstrong, the “*sign*” of Christ’s “*Messiahship*” must be “*supernatural*”. The “*one and only supernatural PROOF ever given by Jesus for his Messiahship*”, is “*this*” sign of the three days and the three nights. “*Attempts to explain away this sole proof for Christ’s divinity (deity) are ludicrous in the extreme*”.^{p.4/5}

The “*sign*” has to be supernatural because it must prove divinity and deity. That in principle is sound. But what is so supernatural about the fact that three days and three nights “*count up the amount of time involved in the expression “the third day”*”? What can be so supernatural about **any** amount of time **that what happens at the end of it – the resurrection of Christ from the dead – is so ordinary, so natural, that it cannot be proof of divinity, deity or Messiahship?** Natural fact counts up though, that there is absolutely nothing supernatural or divine in “*the amount of time involved in the expression “the third day”*”. But the **condition** that the sign should be supernatural and divine leaves the “*one and only supernatural PROOF ever given by Jesus for his Messiahship*” – **His resurrection from the dead**. This condition eliminates anything else “*ever*” as that “*sign*”. And only insofar as the “sign of Jonah” points to this anti-typical, supernatural and divine “sign” – **Jesus and He in his resurrection**, could it be “*involved with*” “*PROOF for Christ’s Messiahship*”.

The fact that it was “on the third day” that Jesus was resurrected after he was “killed” is a “**sign given**” **of the only proof** – the fact that He died and did rise again. “*Seventy-two hours*” is **not** the sign and is **not** the proof. The expression “**of three days and of three nights**”, or the “**three days and three nights as such**”, are never given or mentioned or even suggested **as the proof** that Jesus is Messiah or that He is divine. But “*seventy-two hours*”! is never given or mentioned **even as a sign** in Jonah or in Matthew or in the whole of Scripture.

Christ **needed** no proof of his divinity or messianic mission. **Everything** about Jesus proclaims nothing less. But **everything** about Jesus would **collapse** and be left as nothing but for his **resurrection** from the dead. According to the Wednesday crucifixion theory though the “*sole proof for Christ’s divinity (deity)*”, “*was not the fact of the resurrection itself. It was the length of time He would repose in His grave, before being resurrected*”. “*Think what this means*”, says the author. Think rather what it means that Jesus Christ, only begotten of the Father, conceived of the Holy Spirit and born of the virgin Mary, who suffered under Pontius Pilate, who died and was buried and rose from the dead the third day, who ascended to heaven and sits at the right hand of God Almighty from where He will come to judge the living and the dead, spotless Lamb of God and Conqueror over death and grave, devil and sin – He is an “*imposter*” if He was not interred for exactly seventy-two hours! “*Now all this is based on the supposition that Jesus did fulfill His only sign of being three days and three nights in the grave. All our evidence is based on the claims of Jesus before His crucifixion.*”¹¹ This means **blasphemy**. No wonder then that Jesus said that “an adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah”. To a generation not adulterous many signs and

many proofs of Christ's Messiahship and deity are given. Why would a generation be reckoned adulterous? Because it thinks itself too wise for things that should be believed like a child. It cannot be satisfied or gratified by Faith but lusts after excitement.

No "seven-year-old, near the end of the second grade could figure" that "the amount of time involved in the expression "third day" includes three dark periods called "night", and three light periods called "day" – three days and three nights, and Jesus said they contained twelve hours for each period – a total of 72 hours."^{p. 6}

This theory itself is what it says professors of the traditional Friday crucifixion theory are. "A tradition set up by the devil that denies Jesus is the Messiah!" Advocates of the Wednesday crucifixion theory would rather than admit their own fallibility, call Jesus "an imposter" who should be "rejected". The page of Mark 8:31 which says that "after three days" Christ would "rise again", should be "torn out of your Bible", if 72 hours do not "count up the time involved in the expression "the third day"." The pamphlet restricts Jesus to "but one proof of his Messiahship (and of his divinity) He has offered". Thereby the many true signs are reduced to insignificance. The true signs are first, the fact of Christ's **resurrection per se**, the fact that He was resurrected "**according to the Scriptures**", and Christ's **whole** life and every deed and word. And then came the sign of Jesus' divinity, his Church that through the Holy Spirit exists but for the Faith of Jesus! Should the present writer hide his joy that the church organisation that propagated its blasphemy so successfully has ceased to exist? Should he not be sorry for the unfortunate persistence of this theory in the groups that splintered from this shattered church? **Most tragic is the association the Sabbath of the Lord gets from it. Why should this ever have happened?**

5.1.1.6.2.6.

An Attempt at a Better Alternative

"What is wrong", Armstrong asks.^{p. 6} He writes of "The Dilemma of the Higher Critics"^{p. 4} while he is blind to his own. (Nevertheless there is this dilemma.) "Jesus, they say, was placed in the tomb shortly before sunset Friday, and rose at sunrise Sunday morning – two nights and one day."^{p. 5} In this respect there is some justification for the desire to find a more convincing alternative for the **Friday crucifixion tradition**. Unfortunately the Wednesday crucifixion idea creates greater inconsistencies. Not all scholars accept the Friday crucifixion uncritically though. The translators who preserved the impression of a Sabbath's occurrence in their translations of Mt.28:1 must be given credit for their effort to interpret the text more accurately in spite of the problematic implications for their own Sunday resurrection tradition.

The **correct** count of the **days** Jesus was "**in the heart of the earth**", that is, of the **days** Jesus was **dead**, would be: **Death at three hours after noon represents Day One. (Death this whole day came before and persisted after.)**^{Mt.27:46} "**Evening**" marks beginning of **Day Two**.^{Mk.15:42 Mt.27:57} Interment about 21 hours later "while the Sabbath approached"^{Lk.23:54} on the "Fore-Sabbath",^{Mk.15:42} indicates the **ending hours of Day Two**. "Rest according to the commandment" implies **Start of Day Three at sunset**.^{Lk.23:56} Resurrection about 20 hours later, "Late in the Sabbath with afternoon toward the First Day of the week", indicates the **ending hours of Day Three**.^{Mt.28:1} The Resurrection also represents **the Day of the Resurrection**, that is the Sabbath of the Seventh Day of the week.

"When the Sabbath had gone through", the First Day of the week began.^{Mk.16:1} And "while being early darkness still, Mary Magdalene **on the First Day of the week** approached the sepulchre and saw the stone where it lay away from the tomb".^{Jn.20:1}

5.1.1.6.2.7.

Discussions on the Subject of the "Three Days and Three Nights"

5.1.1.6.2.7.1.

van Schalkwyk

"Yes, I believe I should understand Matthew 12:40 literally. How otherwise?"

See Par. 5.1.1.6.2.4.6.1, p. 126; Part Two, p. 114-115, Par. 5.3.3.2.2.2.1 and 2.

One should understand the **phrase "three days and three nights", literally**, but **not** the whole **context**. The phrase, "three days and three nights" is a precise description, **not** a figurative. But where Jesus quotes Jonah and says, "in the heart of the earth", **then** He borrows figurative language and **means not** the literal but the figurative meaning of it. "**In the heart of the earth**" does **not** mean to be "buried" – the way the Wednesday crucifixion theory defines it. Jonah's "literal" experience of being "in the belly of the fish", **in fact meant** that he "as it were", "figuratively speaking", was "buried" in the belly of the fish. (We say a person who drowned at sea received a "sea grave".)

Jesus for "**three days**" – "three days, **according to the Scriptures**", was **dead**, figuratively circumscribed, "**in the heart of the earth**". The **number** of days is not merely a symbol of something different. That should be understood unambiguously literal. He would not be **dead from before or till after** "three days". He would not be dead till but **before** "three days" – till but **before** "the **third** day", just as He would not be dead till **after** "three days" – till **after** "the **third** day". And neither would Jesus be **buried from before or till after** "three days". He would not be buried till but **before** "three days" – till but **before** "the **third** day", just as He would not be buried **till after** "three days" – till **after** "the **third** day". Accepting a **Thursday** crucifixion and a **Sabbath** resurrection, Jesus was **dead** – "**in the heart of the earth**", "**three days**", and rose from the dead, "the **third** day" – exactly as "according to the Scriptures"! To also count Wednesday, makes it four days.

But it is not a matter of **adding** days together merely. The **fundamental principle** of "**according to the Scriptures**", should determine every aspect and every factor involved in the "three days" or "three days and three nights".

In Matthew 12:40 Jesus literally, speaks of "days" and "nights", **not of hours**. "Hours", literally or otherwise, have nothing to do with Jesus' meaning. That has been stated well enough in previous Paragraphs.

Jesus says, "As **Jonah**", He does **not** say, "As **three days and three nights**". Jesus says, "**As Jonah** was", He does not say, "**As long as Jonah** was", or, "**For as long** as three days and three nights". And Jesus' **meaning**, is just what He says.

Jesus means "Jonah" as the "**Scriptures**". He says it and He means, "Jonah", **for the Scriptures!** "As Jonah" = "As the Scriptures say" / "According to the Scriptures". Not according to only **one** Scripture, Matthew 12:40, but to the thrust of **every** Scripture and **all together, pointing to Jesus' death and resurrection** – of which **Passover** Scriptures are the most important. **All** the New Testament Scriptures on the "three days" suppose relation between "the third day according to the Scriptures" and the **Passover** – directly or indirectly. "**According to the Scriptures**" is an axiom that derives from the **Passover** which ultimately and retrospectively, seen

from the viewpoint of **Jesus' accomplishment** of it, views the “three days and three nights” from the viewpoint of “**the third day**”. Simultaneously the “three days and three nights” are **constituent of the** “three days”, of the **week**, of the **calendar and month** of year, Abib, and, of **Passover!** The “three days and three nights” from the viewpoint of “**the third day**” are **constituent** of Passover Feast. But there is much more than the resemblance of schematic **order**. There is the **depth** of experience – the **Jonah-experience**, the **Exodus and Passover-experience**. Compare **Exodus 14 and 15, Jonah 2** and the **Gethsémané** Scriptures!

Literally, Jesus did not rise “**after three days**”, but “**after three days**” **idiomatically** understood, as “**in three days**”. Hosea is quite literally true, “**After two days** He will revive us, **in the third day** He will raise us up, and we shall live in His sight”. Not literally “**after three days**”, that is, not “**on the fourth day**”, but idiomatic, “**on the third day**” **as the Scriptures explains itself**. The period of time Jesus would be dead and in truth was dead, was not one day less than “three days” and not one day more than “three days” **as the Scriptures proves itself**.

As “literally” the words “three days and three nights” **say what they say**, they say nothing of **hours** and even less of **minutes and seconds**. But Jesus **also does not** use the normal and **ordinary** description, “**three days**” in Matthew 12:40. When therefore He talks of “three days **and three nights**”, it comes down to the **same** “three days according to the Scriptures”, **but**, seen **from another point of view**. Jesus sees the “three days” **divided** into different **emphatic aspects** of the **days of His Passion** as if they are playing off before his eyes. He wants to **emphasise the manner** of his being “in the heart of the earth three days and three nights”. Jesus says, “**As** Jonah ... was, **so** shall the Son of man be ...”. And “**As** Jonah ... was, **He**, “*shall have been in the heart of the earth*”. **It will have been the anguish of death unto death for the Son of man then**, as it had been for Jonah, “*three days and three nights*”!

Only Matthew 12:40, although not differing **with**, conspicuously differs from the thirteen other Scriptures that refer to the “three days” or “the third day”. It differs because it is a quote from Jonah 1:17 describing the “three days” as intensive, subjective, **live, experience**. **Only Jonah** of all “the Scriptures” also mentions “three nights”. Jonah emphasises the **dark** side. But he departs from the **bright** side. Jonah **recalls** his “three days and three nights in the belly of the fish” **from the standpoint of his having been set free on land again**, supposing the last “**day**”, **first**, the day of **resurrection** as it were **from the dark** of having been “in the heart of the earth”. “Three days and three nights” are viewed **retrospectively** from the viewpoint of the third “**day**”. In **Jesus' case** “three days and three nights” are viewed **retrospectively** from the viewpoint of “**the third day**” – “the third day **according to the Scriptures**” of His Passion – the **Passover** Scriptures most importantly. See Luke 13:32, *e.g.*, “The third day I finish = I shall have finished”.

“Three days and three nights” witness of **different content and nature**. The Wednesday crucifixion theory allocates to “three days and three nights” nothing but the **monotonous state of death**. Both Jesus’ **entering into** death and **exodus from** death are excluded from the **varied**, “three days, **and**, three nights”. Jesus’ “**going out** of Egypt” and “**entering into** the Promised Land” of the **Passover**, are placed disconnected and excluded, **before**, and, disconnected and excluded, **after**, “three days and three nights”, so destroying **vital creative history**, Jesus’ **dying and resurrection** “**of three days and of three nights**” – the Genitive!

“Jesus, who here is the main character and omniscient, does not speak of death here, only of buried.”

Where does Jesus speak of “*buried*”? The word “buried” does not appear in the context at all. Jesus does not say He shall be “in the **grave** as long as Jonah was in the belly of the fish”, but “**in the heart of the earth**”, “**as Jonah was**”. Jesus says He would go through, live, feel, suffer, taste, “**as Jonah**”. He would go through, live, feel, suffer, taste, what it is to be “in the **heart of the earth**”! But He also would enter **death**, would **die**, literally and physically – where the similitude of Jonah stops short because Jonah did **not** die. Jesus would eventually “**give up the spirit**” – which Jonah was **saved** from! Jesus uses no “literal” language when saying, “**in the heart of the earth**”, but figurative language, **clearly**. He uses **Jonah's** language – **symbolic** language – **not** of his burial or grave, but of his **dying and death**.

“Jesus ... speaks ... only of being buried. That only tells how long He would be in the grave, and that is the sign of Luke 2:34.”

“How long He would be in the grave, and that is the sign”.

Anyone would simply know, **Jesus** is the sign – **not** his **grave** or his **being buried** or the **length of time** of his being buried. Anyone would simply know, all these things by themselves are **just parts of the whole** “sign” as the “three days and three nights” are **just parts of the whole** of “three days”. **Jesus** is for us the “sign” – *in dying for our sins and in resurrection from the dead for our justification!* He is the **odour** of life unto them that believe and the odour of death unto them that don't. He is the “**stone**” of stumbling for many and the “**rock**” upon which the Church is built. “Moses and the Prophets ... **and Jonah** ... if they don't believe in them they won't believe even though **Someone would rise from the dead**” ... “**for a sign unto them**”! “The Scriptures” is the “sign”, the “**indicator**” of **Jesus** who is the **great** Indicator or Sign, and therefore **Jonah** is “sign”, and “*Jonah in the heart of the earth for three days and three nights*”, is “sign”.

“*Jesus, who here is the Omniscient*”, it is said above. Jesus knew of the Jews' expectations of a “Son of man”-figure **like their heathen neighbours' gods**. But He here gives the distinguishing “sign” of the Genuine “**Son of man**”. The “**proof**” is the same as for the claims of the false gods of the Old Testament times. Let them through their prophets **foretell** what will be, and if what they foretell comes true, then one might assume they are prophets of the true God. It is easy enough to **claim** wonderful achievements and characteristics of divinity, like descending into Hades, or to disappear for three days and three nights. (See Par. 5.3.3.2.2.2.1 and 2, Part Two, p. 114-115.) There are many examples of such gods. “*Now you Jews ask of Me a sign of my authenticity as if I could be one of these heathen gods, but I tell you, no sign to that purpose shall be given you. But you have the “proof” God has always demanded from the prophets and gods. Moses and the prophets, like Jonah, spoke before of Me, and you just watch Prophecy come true.*” “So Jesus left them”, giving them no sign but what they already had – His descending into Hades for three days and for three nights **foretold by the prophets of the true God**.

“You allege the Scriptures explains that the “three days and three nights” are the period of Jesus’ death and not the period of his being buried in the grave. I could not find those Scriptures”.

I believe I sent you Par. 5.1.1.6.2.4.4. In that Paragraph I look at the following Scriptures: **Mk.9:31**, “The Son of man is delivered into the hands of men, and they shall **kill** him; and **after that he is killed, he shall rise** the third day”. But it seems you also do not understand “that saying”, and is “afraid to ask” its meaning. The Greek says, “**being dead** He shall rise the third day”. In Par. 5.1.1.6.2.4.8.3 I refer to **Jn.2:19**: “Jesus answered and said to them, **Destroy** this temple (**Kill** my life) and in three days I will **raise** it (my life) up”. If Jesus “temple” had been “destroyed” three hours before the first of the three days started during which He supposedly was in the grave, then He did not fulfil his “sign” “literally” – as you want it, of 72 hours. Then He “erected” his “temple” again **in four days!** In Par. 5.1.1.6.2.4.8.5 I refer to **Lk.13:32**. “Behold, I cast out devils”. When Jesus **died**, “Satan like lightning fell from heaven”. “And I do cures today and tomorrow, and the third day I shall be **perfected**.” Jesus is “**perfected**” in resurrection from **death**. Then I have not yet quoted the apostles’ references to Jesus’ death and resurrection: **Acts 2:23-24**, “Him ... (whom) you have crucified and **slain**, whom God **raised up**, having loosened the pains of **death** because it was not possible that He should be held by it”. **Not the grave**, but **death**, “held” Jesus. When He broke loose **death**, the **grave** had to open. Jesus’ victory was not so much over the **grave** as over **death**. The points of start and finish do not lie in between **buried** and rise, but between “**slain**” and rise. Read verses **31-36** and **13:29**. “He seeing this before, spoke of the **resurrection** of Christ that his **soul (life)** was not be left in hell”. It speaks not of His body not left in the **grave**, but of his **life** not left in **death**. “Neither did his flesh see corruption” ... Here Peter implies of Jesus’ **bodily** resurrection from **death**. “And they found no reason for **death**, yet they desired of Pilate that He should be **killed**. And **when they had fulfilled all that was written** of Him (have **killed** Him) they took him down from the tree and laid Him in a sepulchre. But God raised Him from the **dead**.” It says not, God raised Him from the **grave!** Here the total fulfillment is seen as contained in Jesus’ **dying and death**, and not so much or at all in his having been laid in a grave. By “**slaving**” Christ, “**all that was written**” – also in Jonah, was “**fulfilled**” or “**perfected**”. But God in raising **Christ**, Christ was **Himself “perfected”**. He was Himself perfected in “**finishing**” or “**perfecting**” the **works** of God given Him to perform. By “**slaving**” Christ, the real “**sign**” is manifested and proven true in **Resurrection** ... from the **dead!** Jesus’ being **buried**, as the **grave** in which He was buried, does not contradict the sign; it only **witnesses to it**. Jesus’ being **buried**, as the **grave**, should **also** be seen as an act of **God** – of his providence and predetermination, as God’s pressing down the signet into the **seal upon the truth** contained in **Christ’s Self** and in His **dying, death** and **resurrection**. So the **duration** and the “**days**” and “**days and nights**” involved are **not** the signet but are as a signature engraven into its surface. Jesus’ **death**, stands in “**the sign of Jonah**”, as the **time** of his **death**, rather than “**the time of his repose in the grave**”. **Dying** points the beginning; **dying marks and makes the first day**. And **resurrection** points the end; **reviving marks and makes the third day**. Jesus’ death and resurrection is what **saves**, and therefore Jesus’ death and resurrection is that which distinguishes, “marks”, the “three days according to the Scriptures”. Neither the “three days and three nights” nor the **grave, saves** – therefore **neither** can be the “**sign**”. The “sign” in fact saves. The “sign” indeed is the **guarantee** of eternal life. The **sign and the reality** are **one** in Jesus

Christ and **only** in Christ. “That Christ **died** for our sins **according to the Scriptures**, and that He was buried, and that He **rose** again the third day **according to the Scriptures**, and was seen ...” (1 Cor.15:3-4. This, proves even the sign seen, true. The reality of and in Jesus Christ is what gives substance to the Scriptures, is what proves the sign. Not the Scriptures to Christ; not the sign Jesus!) Where do the beginning and the end in this Scripture lie? Where Paul **indicates** it with “**according to the Scriptures**”! Although of course Jesus’ grave and burial were “according to the Scriptures” Paul does not so distinguish it. He wants to indicate the ultimate fulfillment of the “three days according to the Scriptures”. Jesus’ death and resurrection, **are**, that fulfillment. “Three days and three nights” are not marked, or “signed”, by Jesus’ **grave**, but by his experience “**in the heart of the earth**” – his **dying and rising from death**.

Luke tells of the Sunday upon which Jesus met two disciples on their way to Emmaus. Said they, “it today since these things happened is the third day”. They tell of everything they knew and could think of that happened to Jesus before these three days. His burial is not mentioned. **Only** the “delivering over into the hands of wicked men”, meaning the crucifixion and killing of Jesus, is recalled. If one count **inclusively**, “the third day” implies **Friday** as the first day. But counting **exclusively**, “**since**” or from outside or after the actual day of Jesus’ “being handed over”, **Thursday is the day to Sunday** that Jesus’ was “handed over”, crucified and slain. By no means is it possible to arrive at **Wednesday**. The **day** of Jesus’ **dying** is indicated – not the **hour** of his **entombment**.

“I do not understand Mark. 15:42 and Matt. 27:57 the way you explain them. When did the evening start for the Jews of old? The ’83 Bible only says “late noon”. It is acceptable.”

“**Evening**”, very clearly, is **after the sun has set** – when the sun has disappeared behind the horizon, and the night has begun. Also the Bible and the Jews’ history, customs and literature leave no doubt this period of day is the **starting period** of the day for them. I thoroughly treat on the question in Par. 5.1.1.4. The very claims of the Wednesday crucifixion theory though, are based on the principle of the evening and the day’s beginning with sunset! **A person who holds to this view should be the last to question the validity of the sunset reckoning of day.**

The book you way back bought from me, mainly is an attempt to reject the idea that “*The ’83 Bible*” “*is acceptable*”. As I ask in that book, I ask again, Why would the translators wangle the Old Afrikaans Bible’s translation that, if I translate into English, says, “When it was evening / When evening had come / When it had become evening”? They wangle and they wrangle it in order **to accommodate the tradition** that Jesus was the same day He died, also buried! I only say what you say yourself, it “*proves the Afrikaans translators of the ’83 Bible err here and that the editors attach no value to the purity of their translation*”. I promise you that is going on right here in Mk.15:42, and not only in the New Afrikaans “Bible”! Let us, as far as the interpretation of this verse is concerned, abide with literalness, but with the literalness and precision of the **Greek**. Because the translators like those of the NAV maul the meaning of the Greek with their rendering. **At least 15 instances show the meaning of the Greek word *opsia* to be that of “evening” in the sense of the first period of night being the beginning of the day after sunset**. If this does not mean that when Joseph went to ask Pilate the body of Jesus (that still hung on the cross yonder on Golgotha’s hill) **it was then already the day after Jesus’ crucifixion had**

started, nothing will. Jesus then was long not buried yet! How could He have been buried for 72 hours within the time-span of the “three days and three nights” then?

The Greek is manipulated, twisted, belied. Why? “To whom swore He that they should not enter into His rest but to them that believed not? ... They to whom most importantly it was preached entered not in because of unbelief – despite the fact that His works were finished from the foundation of the world!” Hebrews 3:18, 4:6, 3. **Jesus Christ is here at creation already foreseen as the Finisher and the Finish of God’s work**, irrevocably implying God’s Sabbath-Rest of and on the Seventh Day. If Jesus **entered into finishing** this work of God on the day **before** He was buried, and not on the day **of** his burial, it means the literal answer and fulfillment and perfection of this Word of Scripture, “in the Sabbath Day”. Because He would be **resurrected** from the dead, “in the Sabbath Day”! **And that for Sunday’s sake must not happen!** That is why Mark 15:42 and Matthew 15:27 are translated “Late noon” in stead of “When evening had come”. The Christian Day of Worship for scholars, translators and rulers of the Church is their greatest embarrassment. The Jews of old did not keep holy the Sabbath of the LORD Yahweh. The Christian Church has never kept it holy. They think because they won’t. But it is not so. They don’t because God swore the unbelieving won’t. If they believed the Christ they would. They would enter into His Rest and Day of Rest because He rose from the dead **“in the Sabbath Day” of God’s Rest**, and not “on the First Day of the week”. The ignorant sheep are justified in their keeping the Sunday for the Lord’s Day of Resurrection. The knowing are judged for **knowing the Sunday is not the Lord’s Day of Resurrection, yet teaching it**.

“Jesus died 3 o’clock and there was enough time left to bury Him before sunset.”

Please read Par. 5.2 again. Then ask yourself if it really was that simple. There was not the time. But there was no **opportunity or circumstance**. And there was no **intention** or endeavour. Not between 3 o’clock and 6 o’clock the day of Crucifixion, no! Also ask yourself if burial could be that inconsequential. You will notice how tradition and translation – the two are the same – overlook many factors, or cover it up, or twist it about. Just to **avoid** the impression that there really was **not** the time on the day of crucifixion also for burial! “According to the Scriptures” though, is was predestined and instituted, that the **“remainder of the lamb”** should be burned – or buried in Jesus’ case – **“the next day”** ... **“not to see corruption”**.

“John who was an eyewitness only says “After these things”. He mentions no time.”

John, I can assure you, was not an eyewitness to Jesus’ interment. It also wasn’t John “who saw” how Jesus’ side was pierced with sword. See Par. 5.2.1.3.2.4.

“He mentions no time”, you observe – mistakenly. John does mention time.

Before he says in 19:38, **“Now after these things”** (it is a time-indication), John says in 19:31, “Because it (already) had become the Day of Preparation”. (Read Par. 5.1.4.2.1 and 5.1.4.2.2.) When, according to the Bible does the day begin for Jews? With sunset! “Because it had become the Day of Preparation” is another time-indication.

The day that here “already had started”, or, literally rendered, **“was”, also “was”** the “Feast” and the “Sabbath” of Passover-time or feast period. The date was 15 Nisan – a “Great Sabbath”, says John. The festivities of this day started when full daylight. And what would be in everybody’s full view then? The crucified of course! How could the bonfire for incinerating the remainder of the lamb be celebrated with

the Roman crosses overlooking the city as grim reminder of Roman oppression? The Jews ask Pilate, *“Have the bodies removed, it is our greatest feast of liberation!”* Only “after these things”, that is, after the Jews had had their interview with Pilate, Joseph “went in” to Pilate. It now was well into night, after Joseph – like the Jews – had had his Passover meal. “It was the Preparation”, The Sixth Day of the week, Thursday night, and “evening” (Mark and Matthew). **Jesus was not near buried!** Only the next “afternoon”, **“the Sabbath approaching”** on this Friday of 15 Nisan in the year of our Lord 30, did Joseph close the grave after having spent all night and day to prepare and bury Jesus. Now the women would go prepare their spices with the view to salve the body when the Sabbath would have passed.

“According to Deuteronomy 21:23 a corpse should be removed the same day from the pole. So Jesus’ death and interment were on the same day.”

No Gospel refers to Deuteronomy 21:23 despite their noticing every instance “that it shall be fulfilled what the prophets say”. Deuteronomy 21:23 is no prophetic Scripture of Jesus. But the Passover story is! The Passover is the theme of the whole Bible. It is the story of Jesus the Passover Lamb of God and of His Death and Resurrection. And the Passover Prophecy indicates subsequent days for the killing and the return to the earth of the lamb’s remains. Paragraph 5.2.1.4 treats on this Scripture. See Appendix Part 1 / 2, p. 259.

“I don’t know when Jesus rose from the dead, but I accept according to the Bible’s witness that He emerged from the grave Saturday evening sunset, because according to Matthew 12:40 He would spend three days and three nights in the grave. Thus this prediction is verified.”

I don’t blame you for admitting that you won’t know when Jesus rose from the dead because how would you be able to unless you have mastered Greek in order to be able to learn what Matthew 28:1 really says! You don’t refer to Matthew 28:1 though, but to Matthew 12:40 to indicate **“Saturday evening sunset”**. Now I am unable to see how Matthew 12:40 on its own could indicate **“Saturday evening sunset”** or any evening sunset! It mentions no name of any week-days.

Precisely literally **“Saturday evening sunset”** falls on the First Day of the week or Sunday. With the sun **“set”** it **is “evening” already** and the beginning of the new day, already. (Incidentally, the explanatory description, **“it was evening already”** is word for word and grammatically identical with Mark 15:42 and Matthew 27:57 when Joseph, with the sun set, naturally, set out to obtain Jesus’ body for burial.) Your Wednesday-theory insists on a Sabbath’s resurrection, but here and thus admits a Sunday resurrection.

The dead are “clothed with corruptibility” and the grave is sign of this corruptibility. Jesus’ victory over **death** was victory over the **grave** and **corruptibility**. **Life**, the resurrection life of Jesus the Risen and Victor over **death**, assures His **life** meant victory over **death** and the grave. It would be impossible to rise to life again for Him, and **not to open and exit the grave! The very moment therefore** of Jesus’ breaking the bonds of death, the angel from heaven **threw open the grave** and Jesus ascended death and grave simultaneously and **“entered into His Rest”**, not like Lazarus still bound in linen – hiding corruptibility, but freed and glorious that instant – vanquishing corruptibility. It happens in the **“exceeding greatness of God’s power”**, in the moment of His seat of universal reign descending

on Mount Zion! **“When He raised Him from the dead ... He exalted Him on his own right hand in heavenly places, far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come. When He raised Him from the dead ... He put all things under his feet and gave Him to be Head, over all”.** **“When He raised Him from the dead”, “in this world”, “in the fullness of time”, “in the third day according to the Scriptures”!** **“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and The Dead shall be raised incorruptible ... O death, where is thy sting? O grave, where is thy victory? ... The victory through our Lord Jesus Christ!”** **For no moment could the grave hide or hold that victory or that Victor! The moment of Jesus’ resurrection from the dead is the moment of his exit from the grave. “When this corruptible shall have put on incorruption, and when this mortal shall have put on immortality, then shall be brought to pass that is written, Death is swallowed up in victory!”** The moment Jesus “yielded up the spirit”, “the graves were opened and many saints arose”, Mt.27:51-52. The graves had to open because in the death of Jesus Christ the last trump sounded the death of death.

“My King James Bible says in Matt.28:2 “And behold, there was – or had been – a great earthquake. Those words, “or had been”, shows that it could have happened earlier already, and the way I understand it, it was Saturday with sunset.”

The above answers your claim. But things seem to get a bit complicated if I understand correctly. In the first place you say that Jesus left the grave – **“emerged”** from it, Saturday **“evening with sunset”**. Then you want it that the earthquake was – **“had been”**, before this time of day. And thirdly you want it that Jesus actually could have been quickened from the dead even earlier than the earthquake but **could have stayed inside the grave** for an indeterminate length of time. In the long run you might arrive at a time of day of actual resurrection **long before sunset!** Jesus certainly would not have stayed behind in the grave after that the angel opened it. A good portion of “the third day” would still be left over in which Jesus would **not have allowed himself interred**. The question then would be how the 72 hours “in the heart of the earth” = being **“buried”** of your theory works out? 72 hours result in awkward situations and conclusions because Jesus, **literally, never** spoke of “hours”, but, literally, of “days” and “nights”.

“I think we should read Matthew 28 together with Mark 16, Luke 24 and John 20. Thus we shall be able to obtain a better idea of what really happened.”

Yes, we should, because we must understand events within their context. But you should be able to immediately recognise – whichever translation you use, the differences Matthew 28 verses 1 to 4 shows against any of the Scriptures you stipulate. In all of Scriptures there is but this passage that records the events and circumstances **surrounding the resurrection** of Jesus. Resemblance with the other Gospels only starts **at verse 5**. And even then Matthew’s story remains **unique**. He does not repeat or equate any Gospel, but uses the tradition he chose of this specific incident of the morning of the First Day after sunrise. Matthew’s story from verse 5 to 15, like those of the other Gospels, is the story of **a** visit of **some** women to the grave. Verses 1 to 4 also is a **story from** that visit, but is not the **story of** that visit. Verses 1 to 4 tell of **another** occurrence – the event of Jesus’ **resurrection** of the day **before**. Verses 1 to 4, is **the angel’s relating to the women** of **that** event. It is not an

occurrence simultaneous with their visit. And verses 1 to 4, contains nothing of a visit to the tomb. The women’s sudden presence at the grave and their sudden conversation with the angel of verses 5 onwards is **not the realisation of their intentional visit mentioned in verse 1 “to go have a look at the grave”!** This phrase, that the two Marys’ “Set out to have a look at the grave”, is no more than an **adverbial clause of time**, indicating **when** they **“set out”**, **was the moment** of the angel’s descent at Calvary, distant from their abode at that moment. If the angel spoke to the two Marys in person, he would have used direct approach, “When you set off to go see the grave ...”. **But he refers to them as though they are not present**. And in fact at least Mary Magdalene **was absent** for Jesus “appeared to Mary first” – and **alone**, while here He would appear to **several** women to whom He has not appeared as yet as they leave the grave on their way to Jerusalem.

Don’t be confused by the translators’ confusion of this **intentional setting out** of the Marys of verse 1 and the **accomplished arrival** of some other women of verses 5 further! One simple but crucial fact dismisses of this confusion immediately, the fact that no living human being saw or even vaguely or indirectly witnessed Jesus’ resurrection happen. There are many other just as conclusive factors that prove the different events of different days and different people in verse 1 to 4 and verses 5 further of Matthew 28.

Matthew doesn’t give the day or time of the women’s visit to the grave, but of Jesus’ resurrection. The time of the visit must be deduced from the information the other Gospels supply. Jesus “appeared to Mary **first, early** on the First Day”, says Mark 16:9. And John says that Jesus appeared to Mary when a gardener should be expected on his job, which most likely would be **from sunrise**. Jesus’ appearance **shortly after** the women’s **departure from the grave** according to Matthew 28 must have been shortly after His appearance to Mary, and therefore **shortly after sunrise**. So comparing the Gospels at these points doesn’t help one to find the time of the **resurrection!** Matthew 28: **1 to 4** must be appreciated separately for that. But **unfortunately** the unique information Matthew could have provided the inquirer with, also provided the ideal opportunity for **translators** to manipulate information. **Fortunately** again, **many** implications and information from **other** quarters of Scripture help confirm the **true time** of Jesus’ resurrection so precisely given by Matthew **in the original**.

What happened according to Matthew 28:1-4 though, happened **“Sabbath’s late, afternoon before the First Day of the week”, when “Mary Magdalene and the other Mary set out to have a look at the grave”.** **“Then suddenly occurred a great earthquake and an angel of the LORD descended from heaven and came and rolled back the stone from the door, and sat on it”.** **Resurrection finished!** See Paragraphs 5.2.2.2 and 5.2.1.

You will see exactly these words in **“your King James Bible”**, **“In the Sabbath ... against the First Day ...”**. You will read there **“In the end of the Sabbath”**. (Ablative, A.T. Robertson) If you read Young and Knoch’s **“Bible”**, you would read, **“Late in the Sabbath”** – and **not “After the Sabbath”** as the **“New”** “Authorised Version” and *Nuwe Afrikaanse Bybel* render Matthew 28:1. Then only ask yourself, Why the changes to the **“old”**?

Mark 16 the first verse records an event “when the Sabbath has passed”.

Three women, **bought**, spices then. Verse 2 records these three women ascertaining “upon the grave” their finding of a previous visit when, according to Luke 24, they “and other women with them”, went to anoint the body only to discover it was gone. Again, as in Matthew, we in Mark have **two different** stories in contextual sequence. Mark though, **twice** supplies the exact indication of **time** of day of the different stories he records. **The times are a good part of night separated.** The first event, that of the purchase of spices, happened the **evening** “after the Sabbath had gone through”. The second event, that of “arriving upon the grave”, happened the **morning** “on the First Day very early sun’s rising”.

John also tells two tales that are no fables! The first, “early darkness”, of Mary’s great fright and flight when she saw the grave opened and concluded Jesus’ body stolen. The second, of Mary standing outside the grave and weeping and alone, when Jesus appeared to her but she at first thought He was the gardener.

Each Gospel tells its own story, each of **different visits** to the tomb – and not a hitch in telling or in trustworthiness looms. See Par. 5.2.2.2.1 to 5.2.2.2.3, the whole Par. 5.3, and especially 5.3.3.3.5 to 5.3.4.8.

“I have a recipe for a difficult case to solve like what we are busy with. Let us take the hard fact, analyse them, and see how it works out.” “Jesus is the supreme authority. His Word is untouchable and cannot be doubted.”

Why then do we differ? It all starts where we “*analyse the hard facts, and see how it works out.*” “*He said*” **not**, “*that He would be three days and three nights in the grave*”. That is to create a fact of our own. Literally “it is written”, that Jesus would be “*in the heart of the earth three days and three nights*”, “*as Jonah*”, when **he**, “*for three days and three nights was in the belly of the fish*”. Jonah was both these things “*in the heart of the earth*”, and, “*in the belly of the fish*”, **at once** – he **experienced** both these things simultaneously and as a **living** person. Jesus would **not** be in the condition of both **at once**. Jesus **experienced**, what it was to be “*in the heart of the earth*”, “*as Jonah*”, but was **not**, “*as Jonah*”, “*in the belly of the fish*” or in the **grave**, “*three days and three nights*”, simultaneous and as a living person. The grave holds no fears, no anguish, no sorrow, no perplexity, “even unto death”. **But death itself** holds these fears and anguish and sorrow and perplexity. And Jesus bore it all, of all the many He died for, and it of all times, **vicariously**. He received and accepted that “*cup*” in his Jonah-experience of Gethsémané. **Gethsémané** was Jesus’ Passover, His “*cup*” **to drink**, which He did, “as Jonah”, His soul having descended “*in the heart of the earth*” of being “*exceeding sorrowful even unto death*”. And Jesus **emptied** that cup in **finally dying that day!**

One “night” of the “three nights” is accounted for in Jesus’ Gethsémané experience as truly as He was **dead** “in the heart of the earth” another two nights. “*All attempts at explaining the time, must take into account these facts too.*” All the “*additional information which the Bible collectively supplies*”, gives no different “*answer to our difficult to solve case*”.

“I found out from the Jews that all holy days were called “Sabbaths”. Also the actual Passover Feast Day was a Sabbath. Two Sabbaths in one week! It is another hard fact!”

I don’t have a problem with this, except, That the **Jews** may have deemed “*all holy days*”, “*Sabbaths*”, but not the **Bible!** The Bible only calls **certain** “holy days”, “*Sabbaths*”. But you are quite right, the Bible with so many words define “*the actual Passover Feast Day*”, “*a Sabbath*”. And you are again right: “*Two Sabbaths in one week!*” Nothing wrong with this, but everything wrong with this the way you associate it with the following Scriptures: “*Will you please fit in Mark 16:1 and Luke 23:56 into the Thursday scheme? You will see it doesn’t work out. Take Mark 16:1 and Luke 23:56 which seem to contradict each other. The one text says the spices to save the body were prepared before the Sabbath and the other text says that it happened after the Sabbath. Now place the Feast-Sabbath on Thursday, and it agrees perfectly. The spices were prepared after the Feast Sabbath and before the weekly Sabbath. In other words, the spices were prepared on Friday.*”

You without reason assume for a fact “seeming” contradiction and use it as premise for further unwarranted conclusions. To fetch “discrepancy” in advance has become the trademark of the **traditional explanation** of the Resurrection and Appearance Scriptures. But from the outset it should be emphasised that no discrepancy and no contradiction exist in these passages. From there we may go on to “*see how it works out*”. You may confidently understand all these Scriptures **literally for true**. In fact, its literal meaning is the only guarantee of its authenticity, authority and flawlessness. Mark 16:1 speaks of **after** the Sabbath, “*when it has gone through*”. In the verse just before – the last of chapter 15, Mark tells how the Marys saw how Jesus’ body was laid in the tomb. He pictures the same event Luke describes in 23:53b further. Luke uninterrupted continues in verse 54, “And that day was the Preparation and it was afternoon the Sabbath approaching”. Only here does Luke break off his narration with the insertion of a “parenthesis”. He for a while looks back into the past and recalls how earlier the day, “also the (two – some manuscripts) women who left Galilee with Him, followed after (in the procession to the grave) and saw how his body was laid”. Luke returns to the present and continues telling, “And they returned home and prepared spices, and (afterwards) began to rest according to (Fourth) Commandment”. Luke takes up his story with first hand information – the narrative which the women told of the Sunday morning with their first visit to the grave, spices and oils prepared for application. Luke says nothing of what happened on the Sabbath except that the women rested. **He had no eyewitnesses of its subsequent events.** Mark also tells nothing of the Sabbath Day’s events. But he resumes his story of the women who were present with Jesus’ burial, now joined again **with the third** of their number whom they last saw at Jesus’ crucifixion. The three now together, “after the Sabbath”, go to buy spices – obviously for the sake of **Salome** who has been absent since Jesus’ crucifixion. The story runs as smooth as reality could. To suppose a “profane” day **in between** the “two Sabbaths” to get the story going isn’t just totally unnecessary, but unnatural. **It only causes problems.** Why would the women take part in Jesus’ interment Wednesday afternoon before the supposed Feast Sabbath of Thursday and not **the same afternoon** prepare their spices? (Luke incontrovertibly says just that irrespective of which day it was.) Why would they **wait for Friday afternoon** before the weekly Sabbath? Why would the women buy their spices the **night** after the supposed Feast Sabbath of Thursday if the

Friday **morning** offered normal opportunity to buy? Why would they wait till Friday **afternoon** while they already after the supposed Feast Sabbath of Thursday **bought** it and had the **whole** of Friday morning to prepare it?

If I read correctly you state that the spices were prepared **twice**, “after the Feast Sabbath”, as well as “before the weekly Sabbath” – which seems unlikely and in fact is incorrect. Mark doesn’t say, “spices prepared”; he says, “spices bought”. Luke speaks of spices **and** “oils”; Mark speaks of spices **only**. Luke mentions **two** women, the Marys, who “**prepared** spices”. Mark mentions **three** women who “**bought**” spices, implying the newcomer had none prepared. **Salome** at this point only joined in with the two Marys. Mark says “after the Sabbath had run out”; Luke says, “while the Preparation ran out towards the Sabbath” (freely but exactly put). There can be no doubt no possibility exists the two Gospels speak of the same event! No doubt it could not have been the same day either.

Had the spices been **purchased** after the supposed Feast Sabbath of Thursday “had run out” – the Thursday night “on Friday” (Jewish reckoning of day), and had it been **prepared** “on Friday” “afternoon before the (weekly Sabbath)”, it would be not two instances of the “**prepare**” of spices. It would in any case be **two different occasions** – not provided for in the Wednesday crucifixion theory at all.

You would need to **reverse the chronological sequence** in which the two Gospels place these acts of the women – on whichever day of the week it might have been! Luke, speaking of “**prepare**”, states the time of day **before** the supposed Feast Sabbath and Mark, speaking of “**purchase**”, states the time of day **after** the supposed Feast Sabbath. You would have to let Luke speak of the purchase of the spices, and Mark of its preparation.

Luke takes for granted the fact that it actually had been the Feast Sabbath of Passover. For him the fact poses no problem for a burial or for the normal “preparations of the Jews” (John’s description). (See Par. 5.2.2.1.6.3.) “Holy days in succession” was quite the usual during Passover Week. The Wednesday crucifixion theory rely on Jewish customs of **centuries after** Christ to create the difficulty of “holy days in succession” that never before existed. (See Par. 5.1.1.6.1.4.1.4.1.) “It was the Preparation”, says Luke, when after the burial the women returned home to prepare spices. “**That day**”, also, seen from the time of which John writes **before the burial**, “**would be** a Great Sabbath Day”, the day at the end of which he says, “They laid Him there because of the Jewish preparations”. The women prepared their spices – spices they already had, **on the very day** Jesus was buried, and not at all **after** that day had “run out”. See also Par. 5.1.1.6.2.3.3 and 5.2.2.2 with its sub-paragraphs.

“Take for example the sealing of the grave. Matt. 27:62 says it happened the day after the burial and the grave was officially sealed for three days.”

The grave’s sealing “happened the day after the burial”. Correct. But Matthew 27:62 does not say, “the grave was sealed for three days”! It says the grave had to be sealed “**for** the third day”, or, more literally, “**till** the third day (**would be over**)”. It implies, unambiguously, the Jews supposed “the third day” of which Jesus spoke “while he was alive”! It implies, irrevocably, “the next day” of which Matthew here writes, was the “next” and last day in the prophetic sequence of the “three days”! The Jews are afraid “the third day” is going to witness the verification of Christ’s prediction. They want to prevent it, therefore they demand, “Seal the grave for the third day!” See Par. 5.2.2.1.3.1 and 2, also 5.3.3.2.1.5 and 5.2.2.3.2.1 and 2.

“It had to be Thursday when the Jews demanded the sealing of the grave because the women went to the grave when the seal had to be opened. They went on Sunday morning with the idea the seal had then to be removed. Consider this for a while!”

“It had to be” nothing of the kind. If anything “had to be” it would be what the women’s conversation gives away. They are surprised with the flung away door stone. They cannot “for the life of us” imagine who would have done it. **They expect no guard!** They fear no hindrance, but approach the grave “conversing among themselves”! Even Mary, who was the first to see the grave, noticed one thing only, an opened grave – no guard as well as no absence of the guard! “Sabbath’s time Mary Magdalene and the other Mary set out to go see the grave”, says Matthew, **as if and indeed the women had no idea their presence near the grave would not be tolerated!** Because it is so unreal what you here suppose cannot be considered for a moment.

“The grave was officially sealed for three days”, you say. And “officially” the “three days and three nights” were to end “with sunset on Saturday”. **That is not** when “the women ... on Sunday morning ... went to the grave when the seal had to be opened”.

“Suppose the burial was Thursday”, you say, “then the sealing must have been Friday for three days and would the women not be able to go to the grave before Monday because it would be sealed – officially.” What you say simply confirms what I say, that from whichever day one reckons the “three days” the grave could possibly have been sealed “for three days”. Matthew says clearly the Jews asked “the next day”, which would leave the grave at most (according to the traditional view) two days under seal. No, the correct meaning is not “for three days”, but “for the third day”. Not even the Wednesday-crucifixion can accommodate a period of sealing “for three days”.

“Everything fits nicely with Wednesday. With any other day nothing fits, any other scheme is faulty.”

Jesus Christ is the Perfection of the “fullness of time”, the Hope of Christian Faith. The Wednesday crucifixion viewpoint for the allocation of Christ’s “Times” does not satisfy the expectations of this Hope.

5.1.1.6.2.7.2.

Kobus Sadie

“The Master Spells Out the SIGN to them”.

See also Par. 5.1.1.6.2.4.1 and Part Two, Par. 5.3.3.2.2.2.1 and 2.

To say, “the Master spells out the SIGN to them” is to figuratively say what you literally mean. But **everything** is not so literally meant in Matthew 12:40 as you would like to have. And then again, some things Jesus says in Matthew 12:40 are even more literally meant than you would like. Jesus, namely, does not speak about 72 hours, its minutes and even its seconds, but, literally, of “days” and “nights”. What quite naturally must be taken for literal in Matthew 12:40, should be understood for literal. But what naturally and quite clearly is figurative use of language should be understood and accepted for its figurative meaning, to be honest. So Jesus says and means “**three days and three nights**” for **real**, you may say, for “literal”. But He just as clearly quotes from “Jonah the prophet” and means the phrase “**in the heart of the earth**” for its figurative impact.

Jonah really **was** in a fish's belly three days and three nights. **Jesus was not** in a fish's belly three days and three nights. The meaning of the phrase, "in the belly of a fish" is literal, and **cannot** apply to situations that do not literally **agree** with its literal meaning. But "as Jonah was", "in the heart of the earth", **so** the Son of man shall be in the heart of the earth (also). The phrase, "in the heart of the earth", applies to different situations (Jonah's and Jesus') while retaining its one meaning and therefore **must** have **figurative** meaning.

I do not say the three days and three nights of Jesus' death weren't real. They together constituted the real "three days" of Jesus' real experience of real death. In the whole context though of Jonah 2, poetical, figurative language is used. Jonah's experience was real and true. In fact it was so overwhelming real only symbolic, figurative language could describe it!

"The Church (general)" you write, "deny the sign of Jonah by saying:- 2 NIGHTS and 1 DAY"

The Church does not say it. The Church says, "Three days", and three days and **only** three days **the whole represented by its part** can be counted on the **calendar** according to its viewpoint. The Church is mistaken, primarily not in that it doesn't properly answer for "three days and three nights", but in that it assumes the **wrong** "three days" and **consequently** will ever be unable to account for "three days and three nights" **as such**.

"If your theory (Thursday crucifixion, Sabbath resurrection) of 2 DAYS and 2 NIGHTS were correct, should the Scriptures be changed at Matt.12:39 and 40?"

"My" "**theory**" is **not** "**2 DAYS and 2 NIGHTS**" – just "three days", but "three days" of "**three days and three nights**". Jesus dies Thursday 3 p.m. And stays on the cross till the evening – That **represents** day 1 – "night, **and**, day", of the "three days" and in fact **was** day 1 of three **week**-days. That in fact **was** day 1 of three **calendar** days, and day 1 of the **Passover** Feast "according to the Scriptures", **14** Nisan of the year 30 AD. **This day started with the Lord's Supper and the "NIGHT" of Gethsémané, Gethsémané** -"**NIGHT**" was the night of this first day of the "three days". Gethsémané **represents** and **was** according to the Scripture of Jonah 1:17 further, **one** "night" of the "three nights" Jesus would be "in the heart of the earth" "as Jonah was". "This night" (John) "in the heart of the earth", was the night of Jesus' "sorrow unto death", and of his betrayal, denial, and trial. "The sixth hour", sunrise, Pilate "delivered Jesus to the Jews". Jesus walks the way to the cross, is crucified, and dies **this** first day 3 p.m. **He is then deserted by everyone.**

The **second** "day" of the "three days" started with "**evening**" when Joseph "went in to Pilate". The body is negotiated, is saved and taken down and removed and treated for burial. This second of the "three nights" according to the Scripture of Jonah 1:17 further, was "night" **two** of the "three nights" Jesus would be "in the heart of the earth" "as Jonah was". The afternoon the interment is finished. That in fact **was** day 2 of three **calendar** days, and day 2 of the **Passover** Feast "according to the Scriptures", **15** Nisan of the year 30 AD. It was a "Great Sabbath, that day indeed", the Passover Sabbath.

The third "**NIGHT**" of "the third day according to the Scriptures" began as the women "began to rest the Sabbath according to the Commandment", Luke. This third of the "three nights" according to the Scripture of Jonah 1:17 further, was "night"

three of the "three nights" Jesus would be "in the heart of the earth" "as Jonah was". "In the end" of this "third day" of the "three days", in fact "In the end of the Sabbath, afternoon before the First Day of the week", Jesus is resurrected from the dead! That in fact **was** day **3** of three **calendar** days, and day 3 of the **Passover** Feast "according to the Scriptures", **16** Nisan of the year 30 AD. It was a "Great Sabbath, that day indeed" as well, the Sabbath of the Resurrection of the Lord, the Sabbath of First Fruit Wave Offering before the LORD. A co-incidence here is no co-incidence but predestination!

Were the "three days and three nights" **one period of hours**, a period of **72** hours – no less, no more – then no **pieces** of any day may be added or omitted. Then Jesus had to **die** perfectly between end of day and start of next day, which is neither the previous nor the following. Then He had to **rise** perfectly between end of day and start of next day, which is neither the previous nor the following. Or worse! Then Jesus had to be **interred** perfectly between end of day and start of next day, which is neither the previous nor the following. Then He had to **leave the grave** perfectly between end of day and start of next day, which is neither the previous nor the following. Then He had to be "**in** the heart of the earth", that is, be **dead**, three hours **before** 72 hours **began**. And He had to be **out** of "the heart of the earth", that is, be **resurrected**, three hours **before** 72 hours **ended**. And whether the first impossibility or the second, then **all Scriptures are wrong** in that they state that Jesus was **buried** well three hours before sunset and **rose** from the dead well three hours before sunset.

No plausible explanation could claim "buried **before** sunset" **but starts reckoning from sunset** and claim "resurrected **before** sunset" **but reckons the whole day**.

"My" view is based on the Greek Text and not on translation. As soon as translation is clarified, "my" Thursday crucifixion persuasion becomes clear. You – in effect – read in your Bible (whichever Translation it might be) at Matthew 28:1, "**After** the Sabbath, at **dawn**, **on** the First Day of the week, when Mary Magdalene and the other Mary **got** to the grave ...". The Greek says, "Late Sabbath's afternoon towards the First Day, Mary Magdalene and the other Mary set off to look at the grave ...".

You – **in effect** – read in Mark 16:9, "When Jesus on the First Day rose, appearing to Mary".

The Greek says, "Risen, Jesus first appeared to Mary early the First Day".

You – **in effect** – read in Mark 15:42, Mt.27:57, "As evening approached" / "Late noon"

The Greek says, "It being evening already ..."

You – **in effect** – read in Luke 23:49, "The women remained standing and saw / to see / watching ... Joseph!"

The Greek says, "The women were bystanders who saw what happened".

You – **in effect** – read in John 19:31, "It had been Friday"

The Greek says, "Since Friday started".

But I must answer in defence of one translation. I would like to see the "**dictionaries**" that say *skotia* "**firstly means dusk**". *Skotia* means "**darkness = night**". Never – not in one instance, does *skotia* have the **specific** meaning of "**evening**". When Mary went to the grave (John), it was, literally translated, "**still early darkness**" – *prohi skotia eti ousehs*. The phrase is ambiguous. It can mean, "while it still was early **morning** darkness", or it could mean, "while it still was early **night** darkness", that is, "while it still was **before midnight**". It still says **not**, "evening" in the sense of **the beginning of the day after sunset!** ("Evening" is **not yet** properly

“night” = “darkness”, although it **already** is the new day.) One cannot infer from John 20:1 that Mary came to the grave **on the Sabbath**. Mary only **after** the Sabbath “went” to the grave only to “see the stone **rolled away**”.

John should here not be confused with **Matthew**. John writes expressly, “**on / with / in** the First Day” – **Dative**, and **not** Accusative, “**after** the Sabbath”. **Matthew** tells when the women “**set off to see / to have a look** at the grave” – *ehlthen theohrehsai*, Infinitive of purpose. The women could not accomplish their intention. It is no Infinitive of **Noun Force!** Fact is they **did not** “**arrive at** the grave” (Mark) or “**see**” **what actually took place!** John tells of totally another action Matthew speaks of. **Matthew’s** was an action of volition only “**in / by**” (Ablative) or “**of**” (Genitive) “the Sabbath Day”! What difference does it make, “*When it began to get light*”, “*After the Sabbath at dawn*”? Both ideas fall **outside** “*Sabbath’s time*” – *sabbatohn*, and **within** the time “*after the Sabbath*”. “Sabbath” should have been *sabbaton* – Accusative, and *sabbatohn* – Genitive!

But you are correct in stating, “*The term epifooskousehi*” is “**wrongly translated as would it ‘begin to get light’**” = “*as it began to dawn*” = “*daybreak*”. “*In the end of the Sabbath*” clearly and simply is “**in the afternoon of the Sabbath**”! Therefore you are **wrong** making the resurrection (and the burial) to take place in that **infinitesimal where no time exists** when it is neither “**on the Sabbath**” (or **on Wednesday** where you indicate the interment), nor, “**after the Sabbath**” (or **after Wednesday** where you indicate the interment). In other words, it is **nonsense** to make the literal meaning of the “three days and three nights”, “**72 hours**” in stead!

“... *John 19:14 ... calls... the weekday on which the execution took place ... ‘the preparation for the passover’ and ... further describes (it) in verse 31 by saying, ‘the day of that Sabbath was great ...’*”.

John 19:14 does call “*the weekday on which the execution took place ‘the preparation for the passover’*” – quite true. But this day’s history is **ended** in verse **30** where Jesus died. John **no** “*further describes it in verse 31*”. In verse **31**, the history of the **new day** starts. The day that here **began**, says John, “**was The Preparation**” – **no longer** “the Preparation of the Passover” of 19:14. At this point, “**because** (*epei*) it (now) **has become** Preparation (*epei paraskeueh ehn*) the Jews asked. They asked, “so that the bodies would not **remain** (*meh meinehi*) on the trees (that current yet **future** day) because that day was = **would be** their Great Sabbath”. They “asked Pilate that the legs of the crucified should be fractured so that they may be **removed!**” In verse **38** then we find the **further** development of this Preparation or Friday. “**After this** ... Joseph asked Pilate permission ...”. **When** did Joseph do this? According to Mark 15:42 and Matthew 27:52, “**When evening already**” / “**Now when even was come**”! According to John, “**Since it was Preparation**”!

When Jesus, with his disciples “sat down” for the Last Supper, “**It was the hour / came the hour being the day** (*egeneto hohra, ehlthen hehmehra* – Luke 22:14, 7)”. See also Mark and Matthew for the same **Greek idiom for saying, “Day started as ...”**. **Fifteen times** the word *opsia* is used in the New Testament “it was evening already”. “It was evening already” in the sense of the **beginning of the new day!** There are **no** exceptions. See Part One, Par. 5.1.3.

“*Two passover sabbaths were celebrated on the 1st and on the 7th days of the feast of unleavened bread. The passover lamb was sacrificed the day before the first passover sabbath. From John 18:28 we learn it was the day our Saviour died. The specific sabbaths were celebrated on the 15th and 22nd of the month Abib irrespective of the days of the week on which the dates of the year fell.*”

Everything in order except for a little calculation error! Important in this regard is the **reason for** the error. The error in counting and dating occurs because of the mistaken **reckoning of the day**. If the day cycle is reckoned from **sunset** till **sunset**, the adding and dating result as follows:

15 Nisan-evening, beginning of “the **first** day” = “**feast**(day)” = “unleavened bread **eat**”.

16 Nisan-evening, beginning of the **second** day, “unleavened bread eat”.

17 Nisan- evening, beginning of the **third** day, “unleavened bread eat”.

18 Nisan- evening, beginning of the **fourth** day, “unleavened bread eat”.

19 Nisan- evening, beginning of the **fifth** day, “unleavened bread eat”.

20 Nisan- evening, beginning of the **sixth** day, “unleavened bread eat”.

21 Nisan- evening, beginning of “the **seventh** day” = “**feast**(day)” = “unleavened bread eat”.

One finds the date **21 Nisan** in the Old Testament, **Ex.12:18!**

There are **two** “**first**” days of “Pascha”, 14 **as well as** 15 Nisan. John speaks of “The Preparation of Passover”, clearly **14 Nisan**. **Just as clearly** the Synoptists describe **14 Nisan**, “the-day-whereon-leaven-must-be-**removed**-the-day-whereon-the-passover-must-be-**slaughtered**”. I cannot see why the Church confuses this day with the “first day” unleavened “**bread**” was **eaten**, **15 Nisan**. The **second** “*first day*” in the Old Testament – “from the **first** day you must **eat** unleavened **bread**”, Ex.12:15, is called “**a feast**”, Nmb.29:12. “The first day ... a feast ...”, Nmb.28:17-18, the day known as “The First Day of Unleavened **Bread (Feast)**” or “Passover Sabbath”, Lev.23:11, 14-15. It shows the tremendous influence the Bible over half a millennium has had on the every day worldview and language of Christian nations and tongues because this Bible translated in Mk.14:12 and Lk.22:7 says “**bread**”, “the first day of unleavened **bread**” – **eaten**, of course! The Authorised Version with Italics indicates “*day*” and “*feast*” as supplied words. These words are legitimately supplied. The word “**bread**” though, is **also a supplied** word but is **not** printed in italics to indicate it, resulting in an **illegitimate** meaning. This first “*day*” of unleavened “**bread**” – **eaten**, is thus identified as the day “the Passover sacrifice was wont to be **slaughtered**”! **But, “according to the Scriptures”** – the **Original** Text, the “Day of **De-leaven**” – **no bread, no eating** – is reckoned, “**first day**” of Passover Feast Days or Passover Feast **Period** = “**Preparation of Passover**”.

The **Thursday** crucifixion persuasion is **simple**:

1, Jesus is **crucified** on **14 Abib**. “It was the **Preparation** of Passover”, “**first day** (of Passover Days)”, Ex.12:15a, **Day of De-leaven, on which** the Passover was **sacrificed**”, Mk.14:12, Mt.26:17. This **whole** first day started as explained above, with the “**night**” of Jesus’ “sorrow unto death” in Gethsémané.

2, Jesus is **entombed** on the following day which, **starting** “when it was evening”, **ends, after** “afternoon the **Sabbath** approaching”, Luke 23:54. When the Jews “entered unto Pilate” **this time** without fear that they might not be allowed to eat their Passover Feast Meal, they must **already have eaten** their Passover Feast Meal. “On the following day”, the day that **began** with **this** “*evening*”, Jesus was buried.

Jesus is **resurrected** the next “day” of the “three days according to the Scriptures”, which, **starting** with the women “beginning to rest according to the commandment”, **ends, after** “afternoon the **First Day** approaching”, Mt.28:1.

The phrases *epefohsen sabbaton* and *tehi epifohskousehi eis mian sabbaton* are in respect of indication of time of day, **dead on equivalent**. Why? Because *epefohsen* is Imperfect and *tehi epifohskousehi* is Dative; *sabbaton* is Accusative and *mian sabbaton* is Accusative, to mention but one reason. See Par. 5.3.2.4 and 5.3.2.5. Jesus is resurrected, “*Sabbath’s time, late in day, afternoon before the First Day*”, Mt.28:1. (It cannot be rendered more literal or more accurate.) This is bad news for the Wednesday crucifixion theory that claims a resurrection “*not a second before or after the full 72 hours*” that started “*with sunset on Wednesday evening*”. Whether the theory resorts to “*just before sunset*” or not, it is of no avail. It would be **less** than a “*literal*”, that is, according to this theory, less than a “*full*”, third day of the “three days and three nights”. The principle of reckoning the **part for representing the whole** – which this theory rejects, **must** apply if “*just before sunset*” was the moment of resurrection. **Consistency** demands that **any** portion should be **equally valid** as representative portion, in which case “**afternoon**” would be just as valid as “*just before sunset no matter how many seconds before sunset*”.

“The Scriptures nowhere mentions the day of the week the execution took place.”

Correct. “The Preparation of the Passover” wasn’t a day of the collective name, “**week**” – it was a day of the **Calendar** – the Calendar of the **month** and of the **Season** of Passover. ... that’s why! But the Scriptures **do** mention the day of the **week** Jesus was **entombed**. (And it isn’t necessary to revert to the meaning of the “Great Sabbath” for the purpose.) Mark calls the day of **entombment**, “**the Preparation**”. Not like John says, “the Preparation of the Passover”! “**The Preparation**” was the name for another day – a day of the **week**, and **not** of the calendar. Mark says, “It was the Preparation which is the Fore-Sabbath” because the Jewish name **is more descriptive**. Luke says of this day that when “afternoon”, “the Sabbath was nearing”. John says of this day when afternoon, “the Jews’ preparations” for the Sabbath had to be made. This was after the **interment**, **not** (directly) after the crucifixion and after Jesus **died**. After the crucifixion and after Jesus **died**, “*it became evening, in fact the Preparation, the Fore-Sabbath commencing*”, and **only then** Joseph started to act.

If you insist on literalness, here is it. I dare the world on the accuracy of this, not interpretation, but **translation**. In essence it is but what the **old** Translations say. But **translators** eventually realised its implication for **tradition**, and **changed** the wording as well as the essence. You will find alterations to this Scripture in recent translations only!

“Enquire and determine what really happened”

Jesus was buried the day after his crucifixion and death. If this event and fact is taken into consideration, **nothing** of the Wednesday crucifixion theory remains as nothing of the traditional “theory”. “Theory”, for the tradition of a Friday crucifixion and burial and a Sunday resurrection is only “theory” without factual substance as and worse than the Wednesday crucifixion theory.

“Matthew 27:62”

Luke, John and Mark, by implication or name, speak of the one “Preparation” that is “the Fore-Sabbath”. Also **Matthew** alludes to this Preparation. In 27:62 he says, “The next morning, that is, the day after the **Preparation** / after their preparations”, the Jews met with Pilate in order to have the tomb sealed. It was “**the day after**” their ordinary, weekly, “Preparation”. They confer with Pilate on the **Sabbath** – which is unheard of! **They must have had very good reason**. It was an emergency! The emergency – it is “**the third day**” of which “that deceiver” spoke, **already! Only now** do they do something about it! How could it be possible? Did they not have the time or opportunity when they **most probably** should have had the time and opportunity, the day of **crucifixion**? Or, if not the day of crucifixion, the day of **interment**? Why today, the **Sabbath** and “the third day” only? Have they been asleep these three days? No! They have been very busy with “their preparations” – totally **pre-occupied!** But that accounts only for Friday, the day Jesus was crucified. Besides, why – according to tradition, while they on Friday could see Pilate in order to have the bodies removed could they not at the same time have asked to have the grave sealed? Herein lies the answer to each and every question. **They did not because they knew not**. They knew not of Joseph’s “secret” dealings with Pilate and of his consequent doings. They knew not that Joseph “obtained” the body and **buried** it! They must have learned of it but shortly before. That explains their anger, their disregard of the Sabbath commandment, and their fear. This is their last hope of getting the better of the Nazarene. Joseph thwarted their plans for him and Pilate betrayed their confidence to have him cast in Hinnom with the other crucified to see corruption like the criminals. Pilate, you traitor! See that we get guard and seal for the tomb! And Pilate answered, “Okey, Okey, you have your guard!”

Tradition wants it Joseph immediately after Jesus died, buried Him, then and there in full sight and presence of all who have seen the crucifixion – the Jews, the Pharisees and priests and high priests. While Joseph had time and opportunity that same afternoon – of tradition – to manage his business, why not the Jews as well? Because **tradition is wrong**. **Nobody** stayed behind when Jesus had died. Nobody gave further attention to Jesus. “*Everybody left*”. See Par. 5.2.1.2.2.4. Now, “**when evening was come**”, comes Joseph and “secretly” undertakes – the Jews oblivious. In the end just two women and Nicodemus are with Joseph when “they laid Him in the tomb” – four persons, and no one man else knows of it. **That is why** the leaders and Pharisees are so restless on the morning of the Sabbath. **Therefore**, Have the grave sealed and guarded “for the third day” quick! See Par. 5.2.2.3.2.

“For the third day”, and not “for three days” as if it had not been “the third day” already. Translators render, “*till the third day*” because they must let the guard watch the grave till Sunday morning. (See above, *van Schalkwyk*.) They suppose the expiring of the watch midnight Sunday night. The Wednesday crucifixion supposes the end of the watch “*sunset Saturday*”. The guard is **Roman**, see Par. 5.3.4.1, and the Romans reckon the day from midnight to midnight, and order the watch accordingly. The first night watch guards from sunset till 9 p.m. The second night watch guards till midnight. For the Roman Pilate and his guard the watch would end midnight. The Jews knew it. The women visit the grave early **after** midnight – when they **knew** the watch would be over. They find the grave empty. Of a Sunday morning resurrection there can be no question!

5.1.1.6.2.7.3.

“Six Days Before Passover”

See Par. 5.1.1.6, and for a scheme, Par. 5.1.1.6.2.

Remember each and every argument against the Wednesday crucifixion theory somehow or other is an argument against the Friday crucifixion Sunday resurrection tradition. In essence they are identical – both consist of but fallacy.

A Fourth Day

The Wednesday crucifixion theory implicates a **fourth** “day”: Wednesday, Thursday, Friday and Saturday = **four days!**

The **complication** from another angle:

Day **One**: Fourth Day (Wednesday) First of “**three days**”: Crucifixion.

14 Nisan. **“Buried before sunset.”** Day **ends**: “Sunset”.

Day **Two**: The Fifth Day (Thursday) 1st of “three **nights**” ... and the 1st “**day**”.

15 Nisan. Day **ends**: “Sunset”.

Day **Three**: The Sixth Day (Friday) 2nd of “three **nights**” ... and the 2nd “**day**”.

16 Nisan. Day **ends**: “Sunset”.

Day **Four**: The Sabbath (Saturday) 3rd of “three **nights**” ... and the 3rd “**day**”.

17 Nisan. **“Resurrection just before Sunset”.**

1, According to the Wednesday crucifixion theory, Wednesday all day, crucifixion, death, and, entombment, occur and are finished, “before sunset”.

2, According to the Wednesday crucifixion theory, from entombment

3, counting of the “three days and three nights”, starts and not from death.

4, According to the Wednesday crucifixion theory, the first “night” of the “three days and three nights” follows from after sunset.

5, According to the Wednesday crucifixion theory, reckoning of Day begins “from sunset”.

6, According to the Wednesday crucifixion theory, “from sunset Wednesday”, Thursday begins ... the second day!

Clearly something, already, is awry!

Thursday night and Friday day together make a day the Sixth Day of the week the **third** day of the “three days and three nights” – **according to the Wednesday crucifixion theory**. Only **two** nights, and we already have **three** days! Jesus was not resurrected on Friday!

Friday night and Saturday day together makes a day the Sabbath Day the **fourth** day of the “three days and three nights”. But if Saturday had been the day of Resurrection, it could not have been the **fourth** day! **Saturday** should have been the **third** day. Crucifixion should have been on Thursday!

The question is whether the “three days and three nights” are involved in the sense of **one period of 72 hours** or whether “three days and three nights”, are what they are, the “**three days**” of **prophetic Scriptures!**

All of these theories call on **John 11:9**, “Are there not **twelve hours in a day?**” If it has to be the full number of **hours**, by **principle** it should also be the full number of **minutes** and **seconds**. Then the resurrection occurs where it **cannot**, where there is **no** time to occur. They cannot say Jesus rose “**on**”, or, “**in**” the third day because “**after** the third day”, must be taken for “literal” and its **idiomatic** force be ignored. The result: “After the third day” should mean **more** than 72 hours, which should make the resurrection “**on** the fourth day”. And so one could go on and on.

Now the Wednesday crucifixion theory maintains the resurrection occurred “**after 72 hours from sunset Wednesday**”. The day being reckoned **from sunset to sunset** – which the Wednesday crucifixion theory accepts – resurrection occurs on

Sunday, Saturday night being the **First** Day. The Wednesday crucifixion theory in effect places the resurrection on the **fifth**, and **not**, on “the **third** day”.

Considered **separate entities** of “days” and “nights”, the “three days and three nights” on and within the three calendar days of Jesus’ crucifixion, entombment and resurrection from the dead, **agree with the historic events** of the Passover. Three days occurred and are to be considered according to the principle **the part represents the whole**. “The **third** day”, especially, was not a full day of twenty-four hours. The resurrection occurred in but **an instant** and as such represents the third day as “*the third day*”. The resurrection besides occurred considerable time **before sunset** and approximately three quarters of that day are considered “the third day according to the Scriptures” **fully and unreservedly**.

The day Jesus was buried was Friday without a doubt as we have shown many times elsewhere. Mark 15:42 in parallel with 16:1 is the clearest and most definitive Scripture in this respect. Also John 19:31 in parallel with 42, Luke 23:54 in parallel with 56 and Matthew 27:62 in parallel with 28:1 leave no doubt that Friday was the day of the week of Jesus’ **burial**. It could not have been circumscribed and identified any better, with more or better detail or in simpler and clearer language.

In just as simple and unambiguous language though is it also stated that before Joseph buried the body and after it still hung on the cross, “**the evening had come**”, which, **together with many other factors**, make of the day of interment the day **after, crucifixion**.

Then, again with just as simple and unambiguous language (unfortunately manipulated through translation) Matthew 28:1 states that the resurrection occurred on the Sabbath, the day after, **interment**. Which gives us “**the third day**”, **and**, “**three days**”, **and**, “**three days and three nights**” considering the significance of Gethsémané night, without any difficulty or confusion. **Together**, the first “**night**” (Wednesday night) – **Gethsémané**, and the first “**day**” (Thursday day) – **crucifixion and death**, and **forsaking by all**, constitute the **first** day of the “three days” “according to the Scriptures”. Then “came evening”, the **second** day of the “three days” beginning. (Thursday) The second “**night**”, Passover Feast Meal, “Being the Preparation, the Jews demanded of Pilate ... After this, Joseph went in to Pilate, the body granted, taken down, removed, prepared. The “**day**” saw the women following after to the grave and Joseph eventually closing the grave and all returning to prepare for the Sabbath – “**day declining towards** the First Day of the week” <epefohsken sabbaton>.

“Started the women to rest” the **third** day of the “three days” began – so the third “**night**”. “Come morning” and “**day**” the third, Mt.27:62, the Jews and Pilate, the grave sealed and guarded. “**The third day**” saw the angel descend, and roll away the stone!

5.1.1.6.3.

Crucifixion and Burial on Thursday, Resurrection on Sunday

5.1.1.6.3.1.

Dr. James Montgomery Boice

Some scholars have proposed a Thursday crucifixion and Sunday resurrection in order to overcome the fact of the shortfall in time of the Friday crucifixion tradition. Dr. James Montgomery Boice (doctorates from Basel, Harvard and Princeton) reaches the conclusion that Christ was crucified on a Thursday. He writes,

“One day Jesus went up to Jerusalem, to Mount Moriah. It was a Sunday, four days before what I believe was a Thursday crucifixion. He had been in Bethany over the preceding Sabbath and now came riding into the city on a donkey while the people who accompanied him cried out, “Hosanna! Blessed is he who comes in the name of the Lord!” (John 12:13).

The dating of this event is most important. I mentioned a Thursday crucifixion. This is a complicated matter, no solution of which is likely to gain universal agreement. But it has been noted by many students of the last week of Jesus’ ministry that a number of problems exist with the traditional view that Jesus was crucified on a Friday. For one thing, Jesus had prophesied: “the Son of Man will be three days and three nights in the heart of the earth” (Matt. 12:40), which is not possible on the premise of a Friday crucifixion. We might work out parts of three days: part of Friday, all of Saturday, and a small part of Sunday. But this is not “three days and three nights”. Again, when we try to sort out the events of the final week of Christ’s life and assign them to days, we find one whole day (and possibly two) lacking. We can account for one day as a preceding sabbath when nothing was done. But what of the other day? This difficulty led no less careful a scholar than Frederick Godet to move the events of Palm Sunday forward to Monday, thereby compressing the traditional six days of activity into five.

In recent years, computer science has shed some light on this problem. Jesus died on the day before Passover; and now scholars have been able to calculate the day of the week upon which the Jewish Passover fell in any given year during Christ’s lifetime or thereafter. They discovered that in the years near Christ’s death, the day before Passover fell on a Friday only in the year A.D. 26 – which is too early for the crucifixion – and in the year A.D. 33 – which most scholars feel is too late. However, the day before Passover fell on a Thursday in the year A.D. 30, which is just right. Roger Rusk, “The Day He Died”, Christianity Today, 18:13 (March 29, 1974), 6. In this case there would have been two sabbaths during the Passover week, as there also were on other occasions: the regular Saturday sabbath and the special Passover sabbath, which in this case would have been on Friday. Matthew evidently refers to these two sabbaths by the use of the plural in Matthew 28:1 (though most translators inexplicably say “sabbath”, singular).

What does this have to do with the problems created by the traditional Friday crucifixion? In a word, it illuminates both of them. First, it allows for the required three days and three nights in the tomb. The Lord Jesus Christ had spoken of a period beginning with daylight and comprising the whole of three days and nights, with the possible qualification that the opening period of night need not necessarily be a full twelve hours. This is provided as follows: Jesus died on Thursday afternoon about three o’clock; hence, the hours from 3:00 P.M. until dusk qualifies the first day. This period is followed by Thursday night, Friday, Friday night, Saturday, Saturday night;

that is, a total of three days and three nights in that precise order. In this scheme of things, Jesus could have risen from the dead at any point after dark on Saturday evening. We know that He had been raised before the women got to the tomb at dawn on Sunday morning.

The second difficulty is the absence of one whole day of activities during Passover week. This too is overcome if the crucifixion is seen to have been on Thursday. In this scheduling of events we have:

Friday (preceding the Passover): Jesus leaves Jericho at the start of His final trip to Jerusalem. He tells the disciples what will happen that week. He arrives at Bethany in the evening and spends the night there. A dinner is prepared in His honor and it is there that Mary anoints His feet with ointment;

Saturday (the weekly Sabbath): Jesus remains in Bethany with His disciples and Mary, Martha, and Lazarus. Many come to see Jesus.

Sunday (Palm Sunday): Jesus enters Jerusalem on a donkey, after making arrangements to secure the animal. He goes to the temple and looks about, but as it is late He returns to Bethany.

Monday: Jesus returns to Jerusalem. The barren fig tree on the way symbolises the barrenness of Israel, and Jesus curses it as a prophecy of what will happen to the nation. In Jerusalem He cleanses the temple for the final time, and returns again to Bethany, where He spends every night of this week except Wednesday.

Tuesday: On the way back to Jerusalem, the disciples find the fig tree withered and receive Jesus’ explanation. In the city, the disciples comment on the magnificence of the temple and are told that the day is coming when it will be torn down. On the way home, Jesus pauses on the Mount of Olives to give a discourse concerning things to come. Prophecy is the theme of this day from beginning to end.

Wednesday: Jesus sends the disciples to make preparation for the Passover, which is, however, eaten that evening without the Passover lamb. Jesus is arrested the same night as he deliberately tarries in the Garden of Gethsémané on what would have been his normal trip back to Bethany.

Thursday: Jesus is tried and eventually crucified. The trial begins on what we would call Wednesday night (but which is actually the early hours of Thursday by Jewish reckoning) and is completed in the morning. Darkness covers the land for three hours (noon to 3:00 P.M.). Jesus is buried by Nicodemus and Joseph of Arimathea. The women observe the burial and buy spices; but as it is now the start of a Jewish Passover (that is, the Friday Passover sabbath, which began Thursday evening at dusk), they are unable to do anything more till Sunday morning.

Friday and Saturday: The body of Jesus remains in the tomb. The women and the disciple observe the two sabbaths. Jesus rises from the dead sometime between dusk on Saturday evening and dawn on Sunday morning.

What bearing does this have on the matter with which we began, that Jesus came to mount Moriah as God’s Lamb? Just this. If the crucifixion, which we know to have been on the fourteenth Nisan, occurred on a Thursday as I have just argued, then counting backward we find that Palm Sunday was the tenth of Nisan. And this is important, because it was on that day that the thousands of lambs that were to be sacrificed for the Passover were taken up to Jerusalem and kept in the people’s homes for the three days stipulated by the law of Moses. The Law said, “tell the whole community of Israel that at the tenth day of this month each man is to take a lamb for his family, one for each household Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at

twilight" (Exod. 12:3, 6). If my proposed dating is right, it was as these lambs were taken up to Jerusalem that Jesus entered the city openly. ... He must have been surrounded by lambs. He being the greatest lamb of all. Four days later, at the very time the lambs were killed, Jesus himself was killed, thereby becoming the true Passover lamb on the basis of whose shed blood the angel of spiritual death continues to pass over those who place their trust in Him." End quote. [We shall not attempt to reconcile with HMNA new moon dates.]

5.1.1.6.3.1.

Jesus Fulfilled the Sixteenth Nisan

Jesus became the **risen** Passover Lamb who has entered the most holy at the right hand of God the Father to make intercession for sins on the basis of his shed blood. Thus He is **also** fulfilling the day of the **First Sheaf Wave Offering** and **fourth** important date, the **sixteenth** of the month of Nisan. Not only did Jesus fulfil the calendar of redemption concerning the **tenth**, the **fourteenth** and the **fifteenth** of Nisan, but also concerning *"the day after the sabbath* (after Passover Feast of 15 Nisan, the **16th** Nisan)". "When ye be come into the land which I give unto you, and shall reap the harvest thereof. Then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And ye shall wave the sheaf before the Lord, to be accepted for you. On the day following the sabbath (of the first day of unleavened bread which is the 15th Nisan Passover Feast) the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord."^{Lev.23:10-12} **This day and these offerings** were fulfilled by Christ the unblemished Lamb of God as well as he did the days and the offerings of the tenth, fourteenth and fifteenth of Nisan. This day and this day's offerings were the **reaping of the harvest and the joyful wages of his labour**. On this day Christ **entered the land of God's promise by raising from the dead to live before his face**. It was the day one after the fifteenth Nisan and day two after the 14th – day of crucifixion. "After two days will He revive us, in the third day He will raise us up, and we shall live in his sight."^{Hos.6:3} In this verse the **'we'** and **'us'** are the 'royal' 'we' for **Christ** as the Anointed King, and it is for **"us** who believe". **We in Christ** rose from the dead and we in Christ lives in the sight of God. Did Paul have this Scripture in mind when he sang of **"the exceeding greatness of his power on our behalf who believe**, and the exercise of his mighty strength which He **accomplished in Christ** when He raised Him from the dead and set him at his own right hand in the heavenly realm"?^{Eph.1:19-20}

If this is so, and, "if my proposed dating is right, it was as ..." "... the day declined late Sabbath toward the First Day of the week" that Christ entered the promised land. It was the day He waved the first sheaf offering of the harvest of "his own labours"^{Hb.4:10} before the Lord!^{Ps.128:2}

But if this is so, and, "if my proposed dating is right", then Dr. Montgomery Boice's is **not**. If the 14th Nisan was Thursday, and the 15th Friday, "the day after the sabbath" of the first day of unleavened bread, that is, the day after 15th Nisan, is **Saturday**, and not Sunday. Then Christ was resurrected from the dead on the **Sabbath** Day and finished the work of God on the **Seventh** Day and entered his rest and "ceased from his own works **as did God** from his"^{Hb.4:10} – on the Seventh Day. "For He spake in a certain place of the Seventh Day on this wise, And God did rest the Seventh Day from all his works"^{4:4} – which Christ said **He** was doing^{Jn.9:4} and **He** was **"perfecting the third day" of significance in the calendar of Nisan!**^{Lk.13:23} "Let us therefore labour to enter into that rest lest any man fall into the same example of unbelief".^{13:11}

It may be fitting to mention here that Israel was supposed to have left Egypt to *sabbatise*. They had to "enter into the rest" **without delay** already on the 16th Nisan ("The Third Day"). But "through unbelief" and "through disobedience" they did not and had to sojourn the wilderness for forty years before they entered the Promised Land. But Christ through obedience was **"perfected"** and **"entered"** the Promised Land on the day **ordained for rest**. He reached the goal "after two days" to *sabbatise* as it was predestined for Him to do "in the third day".

5.1.1.6.3.2.

The Weekly Sabbath

Dr Montgomery Boice's statement is surprising, to say the least, where he says that *"most translations inexplicably say "sabbath", singular, for the plural in Matthew 28:1"*.^{See Par. 5.1.1.6.2.1.3.4. above.} Dr Montgomery Boice ignores the **idiomatic** meaning of the plural *sabbatohn* in Mt.28:1 as an **expression for a weekly Sabbath**. That, to the present writer, is *"inexplicable"*. Translators have no reason not to use the singular. Considering its **exclusive idiomatic application in the New Testament for the weekly Sabbath** and, considering the context of the story of Jesus' passion and resurrection, there is nothing *"evident"* in Matthew's use of the plural *sabbatohn* – "of the sabbath", that it refers to the **two** "sabbaths" of the Passover week. It simply means the plain Genitive-meaning, "Sabbathtime"!

Dr Montgomery Boice notes that there were two "sabbaths" in that Passover week – as in any Passover week. The plural form of the word *sabbatohn* does not indicate these Sabbaths. The other than weekly 'sabbath' present in the normal Passover week comes from the occurrence of the "Feast"-*"Sabbath"* on the 15th Nisan, co-incidental or not co-incidental with the usual "plural" weekly Sabbath – *sabbatohn*. Such other 'sabbaths' possessed religious significance that greatly **differed** from that of the Sabbath "according to the (Fourth) commandment". **"Rest" and "completion" were not of their essence**. Even on the Passover Feast Day and first day of Unleavened Bread 15th Nisan, designated a 'sabbath' in the Old Testament, only "servile work" was prohibited. The qualification **"no work"** in the **earliest** instructions is in the later explained as supposing certain **kind** of labour or employment. Life had to go on, and when a problem arose like a burial that could not be postponed because it would be on the weekly Sabbath if postponed, it was "lawful" to have it done on the 15th Nisan. And any necessities for the burial were obliged to be made available even on the Passover's "sabbath". In the case of Christ's burial, the burial actually **had to be** on the day after the lamb was sacrificed and after the night it was eaten, as the **fulfillment of the symbolism of the next day's burning of the sacrifice's "remains" and burial of its bones and ashes**. Christ would be buried on **no other** day but the 15th Nisan whether it was a 'sabbath' or not. Christ would be **buried** on this specific **Sabbath** of Passover precisely **for being 15th** Nisan, precisely **for being Sabbath of Passover – just as He would be crucified** on no other day but **14 Nisan** precisely for being this specific **Preparation** of Passover.

"What does this have to do with the problems created by the traditional Friday crucifixion?" Dr Montgomery Boice asks. The Friday-tradition also supposes two 'sabbaths', the weekly and the Passover sabbaths. But from any viewpoint there is no need to manipulate the meaning of the-plural-for-the-singular-Sabbath of Mt.28:1.

What are the implications for a Thursday crucifixion if two sabbaths are meant in Mt.28:1? *"First"*, says Dr Montgomery Boice, a Thursday crucifixion *"allows for the required three days and three nights in the tomb. The Lord Jesus Christ had spoken of a period (in the tomb) beginning with daylight and comprising the whole of three days and nights, with the possible qualification that the opening period of day*

and the closing period of night need not necessarily be a full twelve hours.” These are the old arguments of the Wednesday crucifixion theory. What has more than one Sabbath to do with the number of days Jesus would be **buried**? What has the order of the day-cycle to do with it? The problem still has to do with which days of the week Christ was crucified and died, and buried, and was resurrected on. The concern is not with how long Jesus would be in the grave. Dr. Montgomery Boice’s arguments do not in principle differ from that of the Wednesday crucifixion theory.

He insists though on “*a period beginning with daylight*” whereas the Wednesday crucifixion theory has the “three days and three nights” starting with **sunset and the night**. He also allows for some flexibility. “*The opening period of day*” – “*daylight*”, “*and the closing period of night (night) need not necessarily be a full twelve hours*” – which sequence is the opposite of his own way of reckoning days, from sunset to sunset to wit! Nevertheless Dr Montgomery Boice’s interpretation implies the **principle of the part for the whole** for the reckoning of days – which the Wednesday crucifixion theory does not.

With referring to the “three days and three nights” Jesus had in mind **not** a certain **sequence** of days and nights, but the **number** of “days” and “nights” of full days, namely, “three” of each – **regardless which comes first in historic order**. The connective “**and**” – *kai*, indicates **differentiation** rather than **chronology**. Also the use of the **Genitive** does not pertain to **fixed** order “**of** three days and **of** three nights”. Jesus also mentions “three days and three nights” from the point of view of the genuine “sign” **anticipated**, that of his victory in resurrection **from** “the heart of the earth”. In other words, Jesus considers the “three days and three nights” **retrospectively**. The “three days and three nights” are **also in Jonah** viewed **retrospectively** where it is stated **before it is related**, that Jonah was in the belly of the fish “three days and three nights”. Jesus **finally** “surrendered his spirit” into the hands of the Father in the **light of the first** of the “three **days**” which **represents** the full cycle **that started with the night**. Dr Montgomery Boice also does not take into account the Night of **Gethsémané** as the **first** of the “three nights”. A light part before **this Night, would be void of meaning**. See above, Par. 5.1.1.6.2.4.4.2, 5.1.1.6.5.

5.1.1.6.3.3.

How to Go About

1. Draw a circle around the first day involved: Thursday, 14th Nisan. Then write the following note **in** the circle: “*Jesus died afternoon about three o’clock; hence, the hours from 3:00 P.M. until dusk qualify it as the **first** day.*”
2. You may add somewhere **outside** the circle that “*This period is followed by Thursday night*”. But you should not put this reminder inside your circle because it is not part of your circle. “*Thursday night*” actually is **Friday** according to Bible reckoning of the day.
3. From this outside addendum you may draw an explanatory line to the next day on the calendar, Friday, 15th Nisan.
4. Dusk begins as soon as no direct beams of sunlight reach the earth where you find yourself. That is as soon as the sun has set. **Now Friday has begun**. So draw the next circle around the 15th Nisan, Friday, Thursday night then, and the day of Friday constitute the **second** day involved.
5. “*Friday night, Saturday*”. That is the third day involved. You should encircle **Saturday** 16th Nisan.
6. Make a note inside your circle, “*Jesus could have risen from the dead at any point after dark of **Friday evening***” – not, “*after dark of Saturday evening*”, because that

would be on a **fourth** day – a day not “*in the scheme of things*” of the “*period*” of “*three days*”.

7. Add inside your circle around the Saturday of 16th Nisan, that He actually was resurrected “late **on the Sabbath** afternoon toward the First Day of the week”.

8. You may add a line of indication pointing “**toward** the First Day of the week”, Sunday 17th Nisan. But draw it **inside** your circle of Saturday 16th Nisan because it **still** was “Sabbath’s time”.

9. Now draw your circle around Sunday 17th Nisan and write inside it: “Early on the First Day of the week, Jesus the Risen One first appeared unto Mary Magdalene”. “*In this scheme of things ... we know that He had been risen before the women got to the tomb*” ... on the First Day – He had risen indeed “**in Sabbath’s time towards** the First Day of the week”.

5.1.1.6.3.4.

“Schedule of Events”

“The second difficulty is the absence of one whole day of activities during Passover week.” Dr. Montgomery Boice says. “This too is overcome if the crucifixion is seen to have been on Thursday. In this scheduling of events we have:

Dr Montgomery Boice	The Gospels
Friday (preceding the Passover) – (Refer Par. 5.1.1.5.2.)	
Jesus leaves Jericho at the start of his Final trip to Jerusalem ...	Jesus on the way from Jericho to Bethany
The Weekly Sabbath (Saturday):	
<i>He arrives at Bethany in the evening and spends the night there. A dinner is prepared in His honor and it is there that Mary anoints his feet with</i>	‘Six days before the Passover’ Then Jesus arrived at / in Bethany, or, came in Bethany into (the place) where Lazarus lived / was Woman anoints Jesus’ feet “Supper” – Sabbath’s evening meal, or, “Dinner” – Sabbath’s midday meal
Saturday (the weekly Sabbath): 10 th Nisan	
<i>Jesus remains [the day] in Bethany with His disciples and Mary, Martha and Lazarus. Many come to see Jesus.</i>	
Sunday / First Day (Palm Sunday): 10th Nisan	
<i>Jesus enters Jerusalem on a donkey, after making arrangements to secure the animal. He goes to the temple and looks about, but as it is late, He returns to Bethany.</i>	“Next morning” From village into Jerusalem. Palm branches. He that comes in the name of the Lord. “Late hour” Looked around in temple. To Bethany.
Monday / Second Day	
<i>Jesus returns to Jerusalem. The barren fig tree on the way [to Jerusalem]... In Jerusalem, He cleanses the temple for the final time and returns again to Bethany.</i>	Early Next morning Came to Jerusalem Fig tree Money changers When it got late Out of city

<i>Where he spends [the] night</i>	Third Day / Tuesday where he spends [the] night	
Tuesday <i>On way back to Jerusalem, disciples find fig tree withered ... In the city ... Disciples comment on temple On way home, Jesus pauses on mount of Olives. Discourse on things to come. Prophecy is the theme of his day from beginning to end.</i>	“Early”	“Returning” – From Bethany?
	“On the same day”	Kingdom of heaven Preached “to end.”
Wednesday	Fourth Day / Wednesday	
BLANK	“After two Days Passover”	Conspiracy in Simon’s house Meal Mary anoints Jesus’ head
THURSDAY <i>Jesus sends the disciples to make preparation for the Passover, which is, however, eaten that evening without the Passover lamb. Jesus is arrested that same night as He deliberately tarries in the Garden of Gethsémané ... Jesus is tried ... trial completed in the morning</i>	Evening	Fifth Day / Thursday <i>Jesus sends the disciples to make Passover’s Preparation, i.e. the Lord’s Supper Jesus is arrested that same night as He deliberately tarries in the Garden of Gethsémané ... Jesus is tried ... trial completed in the morning</i>
	“It was night”	
	MORNING	6 a.m. “Delivered” 6-9 Way to cross
<i>and eventually crucified. DARKNESS covers the land Jesus died on Thursday afternoon</i>	9 a.m. NOON 3 p.m.	<i>and eventually crucified. DARKNESS covers the land Jesus died on Thursday afternoon</i>
<i>Jesus is buried</i>		Earthquake,
<i>The women observe the burial and buy spices: but as it is now the start of a Jewish Passover (that is, the Friday Passover sabbath, which began Thursday evening at dusk), they are unable to do anything more till Sunday morning.</i>	AFTER NOON	Graves open
Thursday continued		“EVERYBODY FLED”
		“IT WAS EVENING ALREADY BEING

BLANK	NIGHT and morning	Preparation” = Friday Passover Meal Jews ask to have bodies removed. Joseph gets permission, takes body Down. Sees Jesus’ side pierced. Removes body. Buys linen. Nicodemus brings ointments. They prepare the body. Two women follow to garden.
<i>“Jesus is buried by Nicodemus and Joseph of Arimathea.</i>	AFTER NOON	They see how the body is laid. Joseph rolls stone in opening. <i>As it is now the END of the Jewish Passover, that is, end of the Friday Passover sabbath,</i> women “went home, prepared spices and ointments” before sunset.
<i>But as it is now the START of the Jewish Passover, that is, start of the Friday Passover sabbath</i> BLANK	“The Sabbath drew near”	
“MISSING DAY”		
BLANK	Sunset and evening dusk	Saturday It is now the start of the Jewish weekly Sabbath, which begins Friday evening dusk. “They began to rest the Sabbath according to the commandment.” <i>Late Sabbath’s afternoon towards the First Day ... Resurrection!</i>
<i>they are unable to do anything ... till</i>	Sunday	“When the Sabbath had passed” The three women bought spices.

Sunday morning.”

5.1.1.6.3.4.1. Basic Mistake

From these tables one can immediately see that Dr. Montgomery Boice makes the **basic mistake** not to divide the days at **sunset**. When Jesus on the Friday evening **arrives in Bethany**, he reckons it on “*Friday*” while it should be reckoned on the Seventh Day of the week, 9th Nisan (Saturday). When Jesus spends the Monday **night** in Bethany, he reckons it as **still** Monday, while it should be the **Third** Day of the week, 12th Nisan (Tuesday). When after sunset on Wednesday evening Jesus and

his disciples ate the Last Supper, Dr Montgomery Boice says it was **on Wednesday** evening. But it was the **beginning of the Fifth** Day of the week (14th Nisan) – **Thursday** – as he himself explains. He nevertheless puts the event under the heading of “*Wednesday*”.

5.1.1.6.3.4.2.

Two Days Before Passover

But then Dr Montgomery Boice makes two more mistakes with significant implications. He completely **fails to notice** the events of “**two days before Passover**” – the Jews’ conspiracy and the meal in Simon’s house. If Passover had been Friday – which it was – two days before would have been Wednesday. He **only** mentions the events of the Wednesday **evening**, that is, the events of the **Fifth** Day of the week, as has just been shown being placed under Thursday.

5.1.1.6.3.4.3.

The Day that was Divided

Then Dr. Montgomery Boice also fails to notice some natural phenomena that occurred after Jesus’ crucifixion but before his interment. Those were the events that **divide** calendar days according to Bible reckoning. “**There occurred an evening**” after the crucifixion and **before** Joseph of Arimathea could go in to Pilate to ask for Jesus’ body. And then many and time-consuming developments followed that caused the actual interment of Jesus’ body to be completed only the **next afternoon** “toward the Sabbath”.

Dr Montgomery Boice admits “*two days possibly lacking*” between a ‘Palm Sunday’ and a Friday 15th Nisan Passover-sabbath. The events of the **Wednesday’s daytime**, and those of **Thursday** divided into events of **two days**, one **before** the “**evening**” – that of **crucifixion**, and one **after** the “**evening**” – that of **burial**, added, are “*thereby comprising the six days of activity into ...*” **six!**

Dr. Montgomery Boice locates the women’s **purchase** of spices (Mark 16:1) **before** the Sabbath, while it should be “**when the Sabbath had passed**”. He of course places the buying on a Thursday, but that aspect has been answered. Cf. Par. 5.1.1.6.2.2. He must have meant the **preparation** of the spices **and ointments** that **Luke** mentions **after the entombment**. These were **prepared** – **not** bought – while the **weekly Sabbath approached** on Friday afternoon.

5.1.1.6.3.5.1.

The Sabbath Perfected

“*We can account for one day*” in the “*last week of Christ’s ministry*”, Dr Montgomery Boice says, “*as a preceding sabbath when nothing was done*”. The “*missing*” Sabbath can only be the Passover Sabbath of **15th Nisan**. To give account of the absence of one day especially as “*one of the sabbaths*” of Passover-week on which nothing supposedly was done, is naïve. It would “*account*” for no missing day. In the first place, If keeping a sabbath meant doing nothing, a sabbath would be a nonsensical institution. “*Nothing*” being done can not even be descriptive of the nature of the ‘**rest**’ supposed of a ‘sabbath’. When the women after their preparations “began to rest the Sabbath according to the commandment”, Luke thought it real enough to be mentioned as an **act** of the women. The “doing nothing” as a supposed ‘rest’ on **another** ‘sabbath’ of the Passover-week would also have been **mentioned as an act** of rest. But ‘rest’, or ‘doing nothing’ was not a feature of the **Passover-sabbath**. Therefore, in the second place, Every day and especially every ‘sabbath’ of the Passover week was **meaningful**, and its symbolism **this time** was **perfected** by the **experience** of the **true** Lamb of the Passover. Christ’s last ministry gave this

specific date its ultimate fulfillment. The “*missing day*” must therefore be “*accounted*” for in another way.

The **two aspects** overlooked by Dr Montgomery Boice, **One**, the **Wednesday’s daytime activities** of the meal at Simon’s house and its other complications of the Jews’ conspiracy, and, **Two**, his “*Thursday*” actually being **two** days, supply **full account** of the two days missing in Montgomery Boice’s “*scheduling of things*”.

5.1.1.6.3.5.2.

Giving Account of Six of the Six Days

The discovery of the two allegedly missing days in the Gospels’ account of the six days before Passover (John 12:1) is made within a period of **two days less** than the period supposed by Dr. Montgomery Boice. He, by giving account of **four** of the six days, places the sixth day before Passover on the “*Friday preceding the Passover*” and he reaches **Sunday** as the resurrection day. The present interpretation, by giving account of **six** out of the six days, starts with the sixth day before Passover as being the **Saturday** preceding the Passover, and ends with the **Saturday** after Passover Feast-‘sabbath’ as the resurrection day. The Thursday-crucifixion-Sabbath-resurrection interpretation makes arithmetical sense. The Thursday-crucifixion-Sunday-resurrection interpretation just stretches the imagination too far. The total confusion of **four** days’ difference is attributable mainly to the incorrect methodical approach of regarding the night’s events as belonging to the day of the **previous** daytime and not as belonging to the day of the **following** daytime. This confusion starts right at the first of the six days before the Passover where the events of Friday ‘evening’ are reckoned as events of the Friday, and ends with “... *Saturday, Saturday night*”.

Dr Montgomery Boice dates the **Saturday, 10th Nisan**. Now the “tenth day” of the month of Nisan was the day to **separate** the lambs for slaughter. Dr Montgomery Boice describes this as the event of “*Palm Sunday*” (11th Nisan)! How can “*the fourth day before Passover*” be “*Palm Sunday*” if Monday had been day three before Passover, Tuesday day two, and **Wednesday**, day one – that is, “*Passover Preparation Day*”, 14th Nisan!? How could Thursday be “*Passover Feast-sabbath*” of 15th Nisan and not Friday? Dr Montgomery Boice correctly assumes Friday as the 15th Nisan. But his adding and subtraction indicate different results.

5.1.1.6.3.5.3.

The Sunset Cycle of Day

This “*precise order*”, first the daytime then the night-time, of the cyclic constitution of the day is notably observable in the Wednesday’s events and duration as Dr. Montgomery Boice explains them. He most probably had Luke 22:7 in mind where it describes the **beginning** of day “*when / on which the passover (lamb) should be slaughtered*”. It says for the beginning of day, “*the day came*” – *ehlthen heh hehmera*. Luke 22:66 describes the break of **morning** with *egeneto hehmera*. The word *hehmera* can mean the unit of night and day as well as daylight-time as such. Just like the word *sehmeron* – “today”, may stand for any part of the night-day-unit, e.g. in Mk.14:30, “Today, even in this night”. In the last instance Christ spoke during night time. He simply meant the same night, the same day. In Lk.22:7 *hehmera* likewise simply means that the **day** of the “*next*” night **and** day, had begun. The disciples accordingly made Passover-Preparation when “*the Fifth day of the week*” had begun on Wednesday evening. **The Meal the Doctor allocates to Wednesday actually occurred on Thursday.**

Luke 22:7 should be seen in the light of the other Gospels. Mt.26:17 records how the disciples approached Jesus in connection with the Passover-Preparation Meal “on the first day (when) leaven (is removed)”. They consulted Jesus with the day “before” them already “begun”. In fact, the word Matthew uses means that this day “lay ahead”, “**was proceeding**” – *proselthon*. Mark 14:12, as Matthew, employs the dative, “On the first day of leaven’s (removing) (having come) his disciple said ...”. John 13:1 confirms that the occasion of this Meal was “before the Feast (of 15th Nisan Passover-sabbath)”. It could not have been on **Thursday** evening (according to the Friday-crucifixion tradition) because that would have been **on** the Feast, Friday, counting the night with the next daylight. Mark says, this “day” – *hehmera*, was the day when they sacrificed Passover”. Friday was not the day of sacrifice, but of Feast-Meal. This Passover-Preparation Meal could also not have been on Wednesday as Dr. Montgomery Boice counts it because the day is not reckoned Biblically from sunrise, the day including the following night, but from sunset, the day including the preceding night. Dr. Montgomery Boice reckons the day as including the following night. He includes the events of Friday night with Friday; of Monday night with Monday; of Wednesday night with Wednesday, of Thursday night with Thursday. But when it comes to Saturday night, he all of a sudden includes the events he alleges happened on Saturday night, with Sunday – which is **inconsistent!** If he maintained a **regular order** the resurrection should be placed on Saturday despite its alleged occurrence during night.

5.1.1.6.3.5.4.

To Make Up One’s Mind

Dr Montgomery Boice describes the time when “*Jesus rises from the dead somewhere between dusk on Saturday evening and dawn on Sunday morning*” – which is **any time during night**. That means there is no difference between **dawn and dusk**. If dawn can be dusk and if Jesus appeared before dawn, He could appear before sunset and must have risen even earlier on Saturday before sunset. Although Dr. Montgomery Boice should be given the credit he deserves for being bold enough to challenge tradition on the subject of the crucifixion day, his logic does not match his courage.

5.1.1.6.3.6.

Feast of Passover Before Feast of Unleavened Bread?

Refer p. 237, Par. 5.1.1.6.4.2 to 13; 5.1.1.6.5.

Dr. Willie Marais, *Quo Vadis?* p. 298/25, 299/4-10, “*(John 19:31) refers to the first day of the feast of unleavened bread which fell on the first day after Passover Feast (“Easter”) which began on Thursday evening the 15th Nisan and continued to Friday sunset and also was a sabbath day.*”

“... *Unleavened bread ... fell ... after Passover Feast*”, “*on the first day after*”. *Passover Feast ... the 15th Nisan ... began on Thursday evening*”.

That agrees with the traditional view that dates *Passover Feast* on 15th Nisan, Friday, *beginning on Thursday evening* reckoned sunset to sunset the Jewish way. But whereas the traditional view places both the Feast of Passover and the first day of the Feast of Unleavened Bread on 15 Nisan, Dr Willie Marais dates them consecutive days, as do the Dusk Slaughter of Passover proponents. (See the Paragraphs indicated above.) Dr Willie Marais actually dates the first day of Unleavened Bread, **16** Nisan, and while 15 Nisan was a Friday, 16 Nisan would be Saturday.

But let us read the Scriptures, Exodus 12,

⁵ “You shall take (your lamb) out from the sheep ... ⁶ and you shall keep it up until the fourteenth day ... and the assembly shall **kill it a g a i n s t the evening** (*behu-ha-arbayim* – literally, “between the pair of nights”, *i.e.* “during daytime” simply. See Par. 5.1.1.6.4.10, especially 5.1.1.6.4.10.6.3.) ⁸ And they shall **e a t** the flesh **i n t h a t n i g h t** (*yalil*), roasted, and unleavened bread, with no savouring ... ¹⁴ This day shall be to you for a memorial. You shall keep it a feast to Yahweh ... you shall keep it a feast by ordinance for ever: ¹⁵ Seven days you shall eat unleavened bread. **The v e r y f i r s t d a y** (*yom*) you shall **put away leaven** (*seor*) out of your houses. Whoever eats leavened **bread** (*chamets*) from the **first day of unleavened bread** till the seventh day of unleavened bread, by reason of it shall be cut off from Israel. ¹⁶ The first day of unleavened bread is a holy convocation to you, and so the seventh day. No manner of work shall be done on these days, save that which every man must eat. That only may you do! ¹⁷ So shall you observe Unleavened Bread, for in this selfsame day (of first eating unleavened bread) have I brought your armies out of the land of Egypt ... ¹⁸ In the first month, on the **fourteenth** day of the month **i n t h e e v e n i n g** (*ereb* = “in the **night**”) you shall **eat** unleavened bread, every day **till the twenty-first day i n t h e e v e n i n g** (*ereb* = “in the **night**”).

According to this “Ordinance Forever therefore”, the Unleavened **Bread**, the **Eating** of Unleavened Bread, or the Feast of Unleavened Bread, **falls on the day** the sacrifice was **slaughtered as well as eaten**. They ate it “in the night” of “this day” a “Feast of Celebration”, “this night”, the night and the day the exodus from Egypt **occurred!** It was “observed”, not “**after the Feast of Passover**” or **after** its “first day”, but **as** its first day, the **Feast** as such. **Exodus 12** has but **one date** for **it all**, the “**fourteenth day of the month**” of Nisan.

The Original Day

The “**Ordinance**” is not the precise replica of the night of the **exodus** in Egypt. In the actual night of exodus no unleavened **bread** – *chamets*, was “**eaten**”. The Israelites only had all **leaven** – *seor*, “**removed** out of their houses”, and unleavened **dough** prepared, “on their shoulders”, so to speak while they ate the lamb and waited for Yahweh to pass through. Immediately after midnight then, they “moved out, taking the dough with them” (12:34) as only food for their journey (12:39), without “that night” having eaten “anything” **thereof or together** with the “flesh” of sacrifice. They only the **next day** “baked” and ate of the dough, 12:39. The original night “they could not tarry” to bake or eat unleavened bread as well. “They were thrust out of Egypt” – the same verse, 39!

In the night of departing the Israelites **only** ate of the “**sacrifice**”, that is, the “flesh” of the lamb, “bitter” – “without anything”. Ask the “**children**” of Israel at this “Ordinance” for ever after, “What **mean** ye by this service? Ye shall say, It is the **sacrifice** of the **Lord’s Passover** who passed over the houses of the children of Israel **i n E g y p t , w h e n** He smote the Egyptians and delivered our houses”, 12:26-27. “With your loins girded, your shoes on your feet and your staff in your hand ye shall eat it in haste: It is the Lord’s Passover. For I will pass through the land of Egypt **this night**”, *hehmera* of 14 Nisan! (verses 11-12)

Fourteen Nisan the date! Midnight 14 Nisan, and Israel start to “go away”. (12:28) But the previous **afternoon** of this date 14 Nisan, Israel slaughtered the sacrifice (12:6). Being the **representing end-part** of day, *ereb* is **translated wrongly**, “in the evening”. See Par. 5.1.1.6.4.10.6.2. Israel kept the sacrifice till after sunset, then, “**i n t h e n i g h t (p r o p e r)**” – *eber* – usual meaning, they **ate** it – **still** on 14 Nisan (12:18). Throughout morning of night, “**the selfsame day**” of 14 Nisan, “all the hosts of the Lord (Elohim, The Mighty, Christ who miraculously “carried” them out, “the

Pillar by night and the Cloud by day”) went **out from** the land of Egypt”. (12:41) “It is a **night** to be much observed unto the LORD Yahweh for bringing them **out from** the land of Egypt: **THIS IS THAT NIGHT** of the LORD Yahweh **TO BE OBSERVED** by all the children of Israel and their posterity”, verse **42!**

This is the **last** we read of the date of **FOURTEEN** Nisan for being the date of “**THIS, THAT NIGHT!**” From now on in **all further and later** Scriptures that date “this night” and its events as “**OBSERVED**”, date it, **FIFTEEN** Nisan!

Numbers 33:3, “They **departed from** Rameses (Capitol of Egypt) in the first month, **on the fifteenth** day of the first month, **i n t h e m o r n i n g** (of night) **after the passover** (of Yahweh at “**midnight**”, Ex.12:26-27, **29**) the children of Israel went out with an High Hand (even the Hand of Yahweh the Mighty One) in the sight of all the Egyptians.”

Numbers 28:15-17, “For an offering ... **i n** the fourteenth **day** of the first month is the passover (sacrificed)... and in the fifteenth day of this month, eaten in feast! Seven days (with and from this day on) shall unleavened bread be eaten.

Leviticus 23:5-6, “In the **fourteenth** day of the first month its **retreating end-part** (*ereb*) is the passover of Yahweh (**slaughtered**), and on the **fifteenth** day of the same month is the **feast**, the **eating** of the passover sacrifice, with unleavened bread.”

Ezekiel 45: 21, In the first month in the fourteenth day ye shall have the passover (sacrificed). A feast (an eating) of seven days (shall follow) – unleavened bread shall be eaten (from the fifteenth day to the twenty-first day).”

Now read Ezra 6: 19-20, “The children of the captivity **kept the passover** upon the fourteenth day of the first month. For the priests and the Levites were purified together (also on the same day), all of them were pure, and they **killed the passover** for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land to seek Yahweh the Mighty One of Israel, **did eat, and kept the feast** of unleavened bread seven days with joy: for Yahweh had made them joyful.”

To “**keep**” the Passover, was to “**kill**” the Passover **sacrifice** ... “on / in the **fourteenth** day”! **Numbers 9:6-7**, “There were certain men ... that could not **keep** the passover **on that day** (“in the **fourteenth** day”, verse 3). And ... **on that day** ... those men said unto (Moses), We are defiled by the dead body of a man, but why are we kept back that we may not **offer** offering of Yahweh (= slaughter the “passover (sacrifice) of Yahweh”) on its **appointed time** as for the rest of Israel?” If “defiled” or “unclean” a person had to wait for **sunset** and be bathed etc. before he was reckoned “clean” again. See Numbers 19:21, Lev.22:7 *et al.* This proves without a doubt that **slaughter** took place **before sunset** and whatever happened before sunset, belonged to the fourteenth. Also the Passover under Josiah’s rule mentioned in 2 Kings 23:21-23, proves slaughter of the lamb “**on**” or “**i n**” the **fourteenth “day” before sunset**. This was an **exceptional** incidence when the offering extended after sunset into the night, 2 Chr.35:1-19, see verse 14, “until night”. The normal, “appointed time for the slaughter, was during daytime before sunset, “*between the pair of nights*”. Its “**slaughter**” is meant where it is said, “**Keep** the passover”. See 35:1. “So the service ... of keeping the passover ... even of offering burnt offerings ... on Josiah’s command ... was **all, prepared, (finished) the same day**” – that started **after sunset**. **It by now was 15 Nisan that exceptional incident!** “And the children of Israel that were present kept (killed) the passover at that time **at king Josiah’s command** (because circumstances were exceptional) with the feast / eating of unleavened bread of seven days”, verse 17.

There is **no dating** of the **eating or feasting** as being on the “fourteenth”. It is **always supposed as to follow after** slaughter of the sacrifice of 14 Nisan. In other words, the **eating or feasting** of the Passover sacrifice is always supposed as to **coincide** with the eating or feasting of the Unleavened Bread **as from and with the fifteenth** till the twenty first of the first month. Day of **slaughter** wasn’t day of **“eating”** unleavened **“bread”** – *chamets*; day of slaughter was day of **“leaven”** – *seor*, **“removed”**!

The “Ordinance” therefore, is something quite different than the night of actual exodus. The “Ordinance” had never been “observed” inside Egypt. “That night” could never be repeated outside Egypt. The custom to eat unleavened bread “with Passover (lamb)” was not custom during the Passover of Yahweh when He “smote the first born in the land of Egypt”. To “feast” – to happily eat, to eat “with joy” in “that night” could not be. That night was “solemnly observed”, very gravely! “I will pass through the land this night and will smite all the firstborn ... I will execute judgement”. (12) “Yahweh will pass through and smite.” (23) “There was a great cry in Egypt.” (30) Compare Ezekiel 45 and Jonah 2. But because God **this night was victorious** over his foes and the foes of his people, there came also the night of the **People’s** Passover, when **they** passed through the Red Sea and set foot on Promised Land! See Ex.14:13 further and 15:16. They could **afterwards rejoice**: “an Ordinance for ever”, “an Ordinance for the posterity of Israel”. “Flesh” drained of life’s blood and bread without life’s gist, now, and only now, **hold the promise** of life **regained** and spirit **revived!** Now in joyful remembrance, but also in joyful expectation, because “for unto us was the Gospel of Jesus Christ proclaimed as unto them”.

What eye of faith cannot see the crucifixion and death and the resurrection of the Christ of God and Son of man in this? Had the Word profited them, they would have celebrated and observed “with joy”! The Lord’s Supper is of wine and bread again. Christ having conquered death and hell! Wine and bread are eaten **together**. Just so, but looking **forward** in faith, did the Israel and People of God from Passover, eat bread and sacrifice, **together! Jesus is Antitype** of Passover’s lamb and Passover’s unleavened bread. If **in Him** the two are made one, **then so it is in the type**: “Eat the Passover **with** Unleavened Bread!”

If **eaten with** the first unleavened bread, the “First Day of Unleavened Bread” in practice was the **second** “first day” of the “Feast of Passover” Season, the **first** “first day” of Passover Season having been “The-Day-When-Leaven-Was-Removed”. “Already the first day (= “the **very** first day” / “the **first**, first day”) you must remove leaven (*seor*) from your houses”. Whereas **Exodus 12** dates **both** “first” days, **14** Nisan, **all** subsequent Scriptures **consistently** date **only** the **sacrifice**, **14** Nisan, **but** its **eating** – as eating of unleavened bread, **15** Nisan.

The **reason** for the change of dating? The **Passover** as such! The Egyptian dispensation of slavery – every day beginning with hard labour sunrise and ending with hard labour sunset – ended on “this day” and “this night” of 14 Abib. After Yahweh’s Passover achieved the Passover of the People its solemn part of sacrifice and offering by itself became 14 Nisan. But its festive part, of eating and feasting, became “Feast of Passover” proper, 15 Nisan. Whereas under bondage the day as it were had been the dark of day, now even the night of day has become light and joy. Every year the Israelites waited fourteen days for this night of dispelled darkness and full moon. From this day of redemption forward Israel the People of Yahweh shall live its days the way God created the first seven days – from sunset to sunset. The Egyptians and their idols and their sunrise days were behind.

“An Ordinance For Ever”

This was the Passover the “Institution For Ever” for the People of Yahweh. “Institution”, a “coming together” – “**Convocation**” (12:16) – of the People for the reason of their redemption (12:41) and for the purpose of Yahweh’s **worship!** “And the People bowed the head and worshipped”. (12:27) “This is the **Ordinance** of the Passover”! (12:43) “To thee and thy sons **for ever!**” (12:24)

What in Exodus 12 is dated “fourteenth of the first month” now **divides between the old and the new** dispensations. What happened **before** “the night to solemnly observe”, **as before**, happens on the **fourteenth** day of the first month **still**. **Leaven** shall be **removed** from the house and from the land and unleavened dough be mixed. And the **lamb** shall be **killed** and slaughtered. What happened **during** “the night to solemnly observe”, **as from now on**, happens on the **fifteenth** day of the first month. Flesh of sacrifice and unleavened bread shall be **roasted** and **eaten**.

Now 14 Nisan becomes what John calls “*the Preparation of Passover*” and what Mark and Luke call “*the-Day-Whereon-Leaven-Must-be-Removed-the-Day-the-Passover-Ought-be-Sacrificed*”. Sunset evening beginning, and “the night to be observed faithfully”, constitute the first half of 15 Nisan – it no longer belongs to 14 Nisan. Since God’s institution of the Passover an “Observance”, what happens during “this night” and daylight following “this night”, constitutes 15 Nisan.

Never and nowhere is the slaughter of Passover dated but on the fourteenth of the first month; nowhere and never except in Exodus 12 is the Feast Meal dated but on the fifteenth of the first month. This consistency also applies in the New Testament where strictly 14 Nisan and strictly 15 Nisan are supposed for sacrifice and feast respectively.

“The **very** first day **leaven is removed**” – as in the Old Testament, is in the New Testament considered “Passover”. Also “Unleavened Bread” and “days of Unleavened Bread” – as in the Old Testament, are in the New Testament considered “Passover”. The first day unleavened **bread** was **eaten** therefore, coincides with the day the Passover Lamb was **eaten**.

(Friday) “*15 Nisan was the Passover-“sabbath”, Leviticus 23:6-7; Numbers 28:17-18.*” (“On the fifteenth day of the month is the feast of unleavened bread.” “In the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day a holy convocation. You shall do no manner of servile work therein”).

The “**feast**” of 15 Nisan indicates a Sabbath because “on it holy **convocation**” is commanded and “servile **work**” prohibited. **Leviticus 23:15** indeed calls 15 Nisan “**the Sabbath**” of the Passover. **John** calls the Passover Sabbath a “Great Sabbath” of own merit. But also the **weekly** Sabbath under the circumstances of Passover may be considered a Great Sabbath.

Says Dr. Marais, “*We can understand why John writes that that sabbath day was a great sabbath because Jesus then was in the grave. For the disciples it was a great day of sorrow.*” (p. 299/23-25) This is unacceptable.

Jesus was God’s Passover Lamb, slaughtered on 14 Nisan having died afternoon 3 p.m. He would have eaten the Passover Feast Meal the evening after had He not died. It could not have been the Passover Feast Meal that His disciples had prepared for Jesus the previous evening! And He of course could not have eaten the Passover then. In fact Jesus ate nothing of whatsoever it was. The Greek uses not a single Indicative. The disciples “prepared” that Jesus “might (be enabled) to eat the Passover”, pointing to Jesus as being the Passover Lamb **Himself**. To be **slaughtered** the Passover would be Jesus’ “**eating**” the Passover and the Lord’s Supper would

“prepare the Passover”, that is, it would “prepare” **Jesus**, for this. The Cup would be His blood and the Bread his body, given for the sins of man. Jesus prayed in Gethsémané, “Except I drink it, Thy will be done!” “I have come to do thy will; in the scroll it is written of Me.” It was the night before Jesus’ crucifixion and death. It was Jesus’ Institution of the Lord’s Supper of Yahweh’s Passover in the turn of the Day of the Lord, in the fullness of time and of the Finish to God’s works in Christ. That day **has begun**. It was the evening and night of the day of 14 Nisan. It was the “Preparation of the Passover” Jesus Christ. It was of the Season of Passover “the Day the Passover was Killed”, not its “Feast” as the single day so distinguished, or any other of the Passover-days.

The **whole period** of “Passover” is in the **New** Testament called “Feast”. **Only** the New Testament of the Old and the New describes the whole period or Season of Passover thus – the “Feast”. **Only** the **Old** Testament of the Old and the New describes the first day “unleavened bread” was **eaten**, “**first day**”. It **also**, calls **it**, and it (and the seventh day) **only**, “**a feast**”. **Only** the first day “unleavened bread” was **eaten** of any single days of all the Feast-days unleavened bread was eaten is distinguished “**first day**” – in the **Old**. But **not** so in the **New Testament** which calls the day unleavened bread was **first eaten**, as well as the **whole of the Feast Period** of eight calendar days, “**Feast**”. **Only** the day “**leaven was removed**” and “**passover was slaughtered**” of any single days of all the Feast-days is distinguished “**first day**” – in the **New**. In the **New** Testament, “**first day**” identifies “the Day-Leaven-was-Removed-the-Day-they-Killed-the-Passover”. This, in Old Testament terms, was “**a-dzumos**”, day of “**de-leaven**” the day “**seor**” – “**yeast**” or “**leaven**” was “**removed**”. This day in the Old Testament is **dated** 14 Nisan without exception. In the New Testament this day is **supposed** 14 Nisan without exception. On this day Christ would be slaughtered the Passover of God! This day which beginning sunset and evening of the Lord’s Supper ended sunset and afternoon of Christ’s crucifixion and death. The day here starting, the New Testament calls “the Preparation” – “the **Passover’s** Preparation” indeed. (John 19:14)

In the Bible there used to be **two**, “**first days**”. The **second of these**, says John, “Began, being the Preparation, and the Jews, because that day would be a Great Sabbath, asked Pilate”. (19:31) Says Mark, “The Preparation which is the Fore-Sabbath, having begun, Joseph went in to Pilate”. (15:42) The day here starting, the Old Testament called “a Sabbath” – the Passover’s “Sabbath” indeed.

The Principle of Literalness According to Dr Willie Marais

The argument of the “*three days and three nights*” of Mt.12:40 and Jonah 1:17 is based on the principle that these are mentioned and supposed **literal in essence** as well as **chronology**. “*Jesus about Himself said two things*”, says Dr. Marais. In Par. 60 of *Quo Vadis?*, he refers to Mt.16:21, “*that He would rise the third day*”. On p. 301 he says, “*the Passover had been fulfilled in Christ Jesus fully*”. He supposes Mt.12:40, **even** to the “**three days and three nights**”, “*the Passover had been fulfilled in Christ Jesus fully*”. Dr. Marais concludes, “*Jesus therefore was crucified on Thursday midday the 14th Nisan.*”

Except for assuming Jesus’ crucifixion at noon or “*midday*” (Jesus was crucified “the third hour” Jewish time, which is 9 a.m. our time of hour.), the logic and factual truth of Dr. Marais’ thinking are correct. Unfortunately and because Dr. Marais’ conclusions aren’t based on the **essential** and **prophetic** importance of Jesus’ reference to the prophet Jonah, things begin to turn twisted,

“*Just before this Thursday evening the Passover Sabbath began (Cf. Ex.12:16; Nmb.28:18), they had Jesus buried. ... Jesus therefor already before sunset the*

Thursday was in his grave, that is to say already on the 14th Nisan before the 15th Nisan started on Thursday evening. ... Jesus therefore was buried in the grave from Thursday the 14th Nisan, before sunset (compare John 19:31) till Saturday the 17th, after sunset, that is to say, till on Sunday night the 18th Nisan.”

“*Just before ... evening the Passover Sabbath began ... they had Jesus buried.*” Where is that written? “*Jesus ... already before sunset ... was in his grave*”, “*Jesus ... was buried in the grave ... before sunset*”, “the Sabbath anticipating” (Lk.23:54) **yes**, but only, **after, another sunset** occurred – the **sunset after** Jesus’ crucifixion and death – **another sunset** – Mk.15:42 – 24 hours **after** “**it already had been evening**” the night **before** – Mk.14:12! Jesus was buried **not before**, but **after**, this implied sunset and mentioned “evening” and “night” of the day of **15 Nisan**, that that year (29 ½ = 30 AD), coincided with the **Friday** of that Passover week reckoned sunset to sunset.

Jesus was “*buried in the grave*”, says Dr. Marais, “*from Thursday the 14th Nisan, before sunset (compare John 19:31) till Saturday the 17th, after sunset, that is to say, till on Sunday night the 18th Nisan.*” (p. 300/4-7) Note the single method of calculation for determining the importance of the “three days and three nights”. Nothing of the “three days and three nights” symbolic or prophetic gravity is taken into account for establishing its bearing on the case of Jesus.

But even the arithmetic is quite incomprehensible. If Jesus had been “*buried in the grave*” from “*already on the 14th*”, already “*from Thursday*”, “*till Saturday*”, “*that is to say, till on Sunday night the 18th Nisan*”, then He would have been buried, “*Thursday*”, Friday, Saturday, “*Sunday*”, and, “*Sunday night*” which in fact is Monday – **five** days! If allowed “*Sunday night*” is “*Sunday*”, it would still be – **four** days! If only “three days” (“according to the Scriptures”) are counted, “*Thursday*”, Friday, Saturday, then **Saturday** is “the **third** day (according to the Scriptures)” and therefore Day of Jesus’ Resurrection! If “*Thursday*” had been “*the 14th*”, then **Saturday, the Sabbath**, was **16** Nisan, “**the day after** (“*the Passover Sabbath*”) of **15** Nisan and therefore the Day of the “**First Sheaf Wave Offering before the LORD**” (Lv.23:11-15) – Day of Resurrection from the dead of **Jesus Christ!** (Jesus Christ “**The First** (*aparcheh* – “First (Sheaf)” / “First (Fruit)”) of them that slept”, 1Cor.15:20-23. Also would Sunday not be “*18th Nisan*”, but 17th!

Continues Dr Marais, “*That means: Jesus was in the grave Thursday day and Thursday night, Friday day and Friday night, Saturday day and Saturday night – that is altogether three days and three nights – exactly as He foretold would happen when He said, “as Jonah three days and three nights”.*” 300/7-12

“*Exactly as He foretold would happen*”, “*exactly ... three days and three nights*”?

In the **first** place, It would, “**have happened**” – **Perfect Future** – no Future of probability merely. It would “have happened” after all had been **accomplished** in Jesus’ resurrection from the dead and **in His having become** “*the First from the Beginning*” – *Aparcheh*. Jesus’ Resurrection **had been** the “beginning” – *heh archeh from* which “three days and three nights” should be viewed and indicated!

In the **second** place, “*Thursday*” stands for **all day** of Thursday and should also account for its **fore** part, its **night!** Dr Marais’ interpretation cannot account for but Thursday’s **few last seconds** or perhaps few last minutes “*just before sunset*”. Dr. Marais’ interpretation (**seemingly**) accounts for all “three days and three nights” “*exactly as Jonah*”, while accounting for but **a fraction of a halve** of the first of the “three days”. Because it assumes days as **from sunrise to sunrise**, and not the Biblical way as from sunset to sunset!

In the **third** place, Dr. Marais' interpretation (**seemingly**) accounts for all "three days and three nights" "*exactly as Jonah*", while accounting for but the **inessential** of Messianic significance of Jonah's prophecy. It forgets about Jesus' having been "**in the heart of the earth**" in **contrast** to Jonah's having been **in the belly of the fish**". It forgets **Jesus**' having been "**in the heart of the earth**", "**as was Jonah**" – who, **while not having died**, but alive and conscious and **experiencing how and what** it is to be "in the heart of the earth", was "in the deep" of "hell"!

In the **fourth** place, Dr Marais' interpretation ignores when it suits the principle of **the part represents the whole**. "*On Sunday morning He was raised*", p. 301, line 26 p. 301, line 26. "*Buried in the grave ... till on Sunday night*". If but fraction on Thursday represents "*Thursday*", fraction "*on Sunday night*" does not represent Monday night or Monday. It also ignores when it suits the Bible way for reckoning the day, sunset to sunset.

"*Altogether*", "*three days and three nights*" do NOT "*balance*"^{p.300, L.10; 301, L.26} starting from Thursday night and ending on Sunday morning.

"Jesus the Same Day Crucified AND Buried"
"Thursday the 14th Nisan before sunset according to John 19:31"

Dr Willie Marais presumes the day of Jesus' crucifixion, Thursday 14 Nisan, **was declining towards its end when**, according to John 19:31, the Jews went to Pilate to ask that the bodies should not remain on the crosses because the **past** day had been their Great Sabbath. We have at sundry places thus far indicated the faultiness of this presumption and at sundry places thus far have shown the **pending** day has then just started. Compare Par. 5.1.1.6.2.4.6.2.2 for but one example of such indications.

We have asked the question, Why would the Jews, at this stage, ask? According to tradition (and Dr Marais' view) the Jews must have asked practically immediately after Jesus died. Keep in mind those that asked the bones of the crucified to be broken and their bodies to be removed must still have been under the impression Jesus was not dead yet – just as Pilate was surprised at hearing He indeed was dead. So these Jews must have **left** Golgotha and the scene of the cross **before** Jesus died. Tradition in fact has it that only Mary Magdalene and John "*stayed till the very last*". (Ryle and a myriad others.) Then all of a sudden the great tumult was present again and saw how Joseph buried Jesus then and there! Scarcely six hours before these Jews wanted the death of the cross for Jesus – that could have lasted for days! And this very morning they refused to enter Pilate's house. Now they demur no second! Why at this stage only be concerned while all day having been aware the "Sabbath" to come (or the Sabbath that had been) was "great"? What all of a sudden could wake them up? And, according to tradition and Dr Marais' view, what now, all of a sudden, would make the Jews change their mind and cause it their greatest concern to have Jesus buried – and that the proper Jewish way? A thousand more such question could be asked – and no answer possible! Why? Simply because it is presumed that "*Joseph buried Jesus before sunset the same day*".

Any Englishman living today, to hear his mate lamenting some years after, "It was that Saturday when the Springboks lost that great game of Rugby World cup semi-final when we took to bed early all in vain", will understand it was **Friday night!** He will understand it was Friday night his friend refers to, even despite the fact day for him starts midnight, and Friday night "officially" isn't "Saturday" as yet. How much more as to the course of things in the Jews' world of 30 AD would a Jew understand "It was Preparation that day the Great Sabbath **as being entered upon**"!

Exactly the same, "It was the Day Leaven was Removed the Day the Passover must be Sacrificed **as being entered upon**" twenty-four hours before, the night of Last Supper! And so forth for examples by the score. **Day ended not – day began!**

John describes the specific day of which he has told the history up to verse 30 for being "the Preparation of the Passover" (verse 14). He would not just a few lines further **repeat** himself and on top **contradict** himself by saying "It was Preparation" the day before the Sabbath. He uses two denominations, two "names", each virtually a "technical term" for the two distinct days of distinct character and date. From verse 31 John **starts** the history of "The Preparation" which also was that "Great Sabbath" he was referring to. He starts in verse 31 just as he started in verse 14 to tell the history of the first or preceding day, of "Preparation of the Passover". Just so, John, when he starts to tell the history of that night of the "Preparation of Passover", says, "Now (the day) before the Feast (Day) of Passover". John first introduces the day and date, **and then proceeds** to tell **as it happened** – following history according to the day.

The Jews shudder at the thought that "the bodies should **remain** on the crosses **on the Sabbath**", "because that Day would be their Great Sabbath" – another instance of **anticipating future** as being present: The Greek says, "That Day **was** their Great Sabbath" – but it was still **to be** spent and **was** not spent already. The Jews, we say, are afraid that the bodies would stay hanging on the crosses over the pending Great Sabbath Day. So **they act in anticipation** of this scaring probability. They negotiate to **prevent** it happen (not compromise its reality). It would have been ridiculously senseless to wait till the decline of this day to start doing something about it! This day the Jews wanted the bodies removed and thrown in the Gehenna of the valley of Hinnom, **God predestined for the entombment** of the Seed, Who, like the ashes of the passover lamb must needs be returned to the earth, was in fact returned to the earth in order to "rise again the third day according to the Scriptures".

From where then appears the tradition that Jesus, "*before sunset*" was also buried "*the same day*"? He was crucified? From years and years of referring to Deuteronomy 21:22-23 by scholar after scholar no one ever asking, "Is it relevant or justifiable?" Refer Par. 5.2.1.4. Not one Gospel refers to or infers from Dt.21:22-23. The person hung on a tree was killed already. The corpse was hung, not to kill or atone for, but to attest to the wages of sin. This Scripture is irrelevant in the case of Jesus. (See App. to Part 1 / 2, p. 259) But the **Passover Scriptures** are most apt. Now according to the Scriptures of Passover the lamb's remains – ashes, were returned to the earth the day after its killing. The People had to do this "outside the camp", being congregated after the morning for the purpose. "No manner of work shall be done in ... the first day ... of unleavened bread ... save pertaining what **every man** must eat, that only must be done by you (all)", Ex.12:15-16. "**So shall you** (the People) **observe** Unleavened Bread for **in the same day** (of its eating or "*feasting*" – AV) have I brought your armies out of the land of Egypt (verse 17!) ... **That** which **remains** of it (**that** which **remains** of **what you ate**) **the day following** you shall burn with fire", verse 10! Here is the sanctified labour of the Passover Feast Sabbath "pertaining what every man must eat"! In fulfillment of this labour Joseph buried "the body" or the "remains" of Jesus, "the day following". "**That only** **had to be done** by him!

The Afrikaans brings to the fore another aspect of prophetic meaning. It says the remains of the lamb should be "**saved**" till the next day – that then should be "observed" by burning the remains. In this metaphor is hidden the almighty power of God to create anew in raising The Dead. The Scriptures indicates Jesus' **resurrection**

from the dead where it says that God would not “suffer his Chosen One to see corruption”. “David ... being a prophet ... spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption”, Acts 2:29-31. God, predisposing Jesus’ proper burial, also “saved” Jesus’ flesh from seeing the corruption of his bones being broken thrown in Gehenna of Hinnom’s Valley alive – the death the Jews destined for Him and not the death **God** destined for Him. It was God’s work “concerning what every man must eat” **by faith**, to “save” the flesh of the Son of God “un-corrupted” by any exigency **against God’s will** and foreordination. “For this is my body, take, eat!” God save you as He save this “bread” “what every man (by faith) must eat” to live! Not according to the law of the Empire or of the Jews, but **according to the Law of God**, would Christ be crucified, be buried and be raised! It certainly happened not that Jesus was buried the same day He died to forestall the Jews’ fears! How the Church could think the Passover meal preceded the Passover I can’t tell, though it’s no secret that it is Rome’s idea and suits its objectives and ideologies. The Church celebrates Sunday for being the Day of Jesus’ Resurrection from the Dead – which it should celebrate the Seventh Day Sabbath for!

See Appendix p. 320, Roman Catholic Idolatry

5.1.1.6.3.7. Prophetic Feasts

Spring – Winter Harvest

Nisan (First Month)

Passover

14 Preparation Lamb slaughtered

Crucifixion

Day of Removal of Leaven

15 Passover Sabbath Feast Lamb eaten Burial

First Day of Unleavened Bread.....**Eaten**

16 Day after Sabbath First Sheaf Wave Offer

Resurrection

2nd day Unleavened Bread **First of Fifty Days**

17 Third day of Unleavened Bread

Appearances

Fortieth Day

Ascension

Wait in Jerusalem (till Harvest Completed)

Fiftieth Day

First **Bread** Wave Offering

Fulfilled in **Holy Spirit and Ecclesia**.....Body of Christ

Autumn – Summer Harvest

Tishri

Day of Atonement

9 Preparation Tribes ordered Priests offer for self

Fulfilled in Israel

Atonement: Morning: Goat Slaughtered

Fulfilled in Christ’s Suffering, Humiliation, Death

High Priest Enters

Fulfilled in Christ’s Presentation, Ascending Throne and Exaltation

Afternoon: **High Priest Returns**

Fulfilled in Christ’s being “brought again from the dead”

Goat Sent into Wilderness

Fulfilled in Life of Christ Raised, Presented, Exalted

The Death of Death in the Death of Christ

15

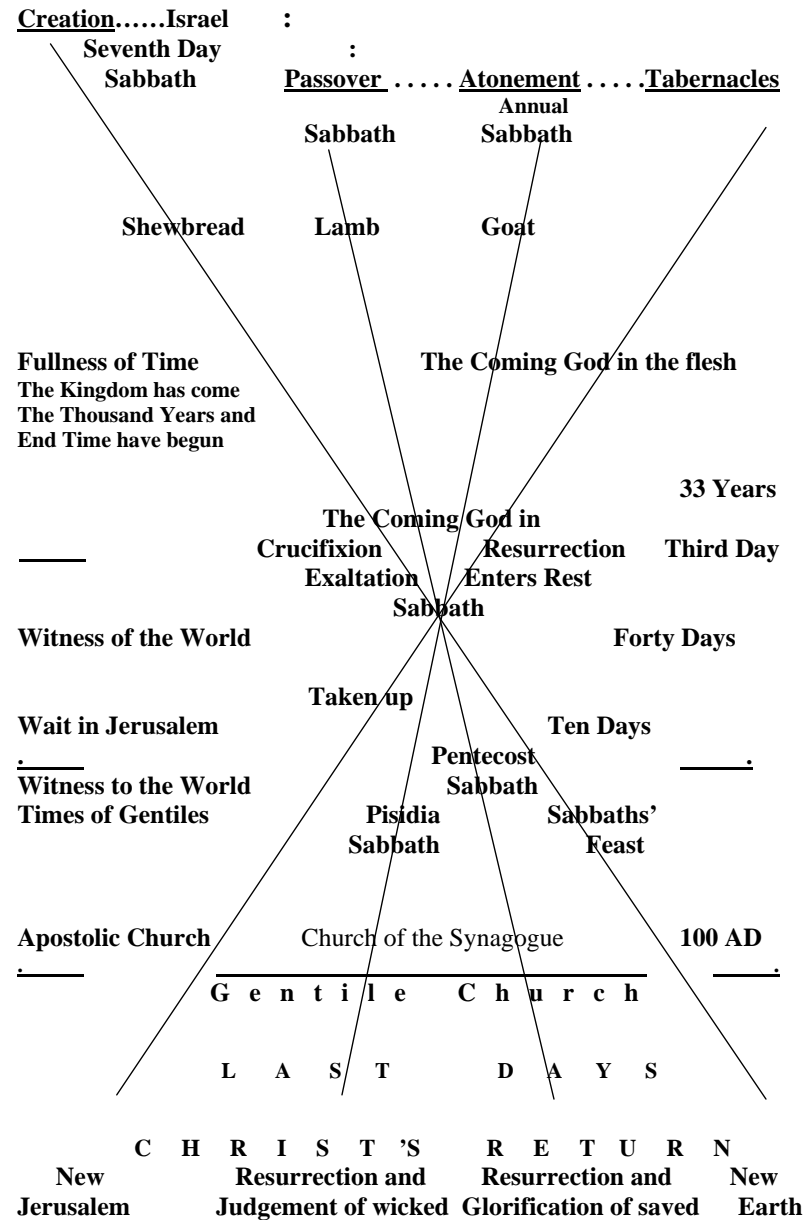
Feast of Trumpets

Fulfilled in, **1**, Judgement, Sacrifice and Resurrection of Christ **2**, in Pentecost

3, in Sabbaths’ Feast **4**, in Christ’s Return

Feast of Tabernacles

Fulfilled in **1**, Incarnation **2**, Resurrection **3**, Church **4**, New Earth



All Old-Testament Feasts were prophetic of Jesus the Christ and all were fulfilled in Him once for all. The death of Jesus brought the end of all sacrifice in that all sacrifices are as it were contained in the Sacrifice of Him. All these Old-Testament Feasts were also prophetically fulfilled on the Sabbath Day – by no means accidentally but predetermined and by no means incidentally but significantly. Therefore all these Feasts are celebrated as it were in Christian observance of the Sabbath in remembrance of Christ and his finishing of all God’s works! (See Appendix p. 290, Day of Jesus’ Birth)

5.1.1.6.4.

The Dusk-Offering of Passover Theory – See Appendix, p. 311

5.1.1.6.4.1.

Basic Problem

The Theory relies upon **extra-Biblical** and **post-Apostolic** writings like the *Mishna* of **200 AD** and the *Menahoth* and the “*Boethusian*” tradition of as late as the **eighth century!** The Protestant principle of the **Scriptures only** is not respected.

If not its very logic, if not its very **inconsistencies**, the most serious flaw in the dusk-offering of Passover theory is that it, while it **over-distinguishes**, **fails to distinguish ...**

1. between the original **institution** of Passover and the original **event** of Passover,
2. between the **actual events and elements** of the **primitive** day of Fourteenth Nisan,
3. between the Old English idiomatic meaning of “**evening**” (“**eve**”) and its modern meaning,
4. between Passover and Days of Unleavened Bread as **one “Feast”**,
5. between the **full phrase** *behn-ha-arbayim* and its **noun** – the **dual** of *ereb* – *arbayim*. Then it fails to distinguish between the **meaning of the dual**, *arbayim*, and of the singular, *ereb*.

5.1.1.6.4.2.

Main Reliance And Central Concepts

The **dusk-offering of Passover theory** mainly relies on the interpretation of Hebrew “**key words**”^{p. 2 line 6} like (*ba*)-*eber* and (*beyn*)-*ha-arbayim* for maintaining that the Passover offering was sacrificed **between after sunset and darkness** of night during “dusk” of the beginning of the day of the Fourteenth Abib. Several reasons and explanations are given for reaching this conclusion.

The whole issue revolves around concepts like “sunset” and “evening”. “*Dictionaries define dusk as the time after sunset and before total darkness. Never can dusk be anything after noon until sunset*”^{p. 17 lines 2-3}.

Notice the subtle but important difference for this discussion between “*the time after sunset and before total darkness*”, and, “*the time after sunset and total darkness*”. “*Before total darkness*” allows – for this theory – a period of time between “*the time (period) after sunset*”, and “*total darkness*”. It allows a period this theory tries to squeeze in “*between the evenings*”, obviously impossible because the alleged period consists of evening itself, and would be followed by **night** and not by “evening”. The same argument – if one may call it that – gets used over and over.

Like it distinguishes a third between two evenings within one evening, the theory also distinguishes between the law of Moses and the law of Moses! **Ceremonies and offerings**, it alleges, are **Moses’** contribution to the **Feast Days** *per se* – which are **God’s** Laws and not Moses’. But the dusk-slaughter theorists seem to have forgotten **Leviticus 23:37**, “**everything upon its day!**” The Feast Days are

nothing without the offerings and *vice versa*. Feasts, sacrifices and rituals, all, are as much laws of Moses as they are laws of God.

5.1.1.6.4.2.1.1.

Inconsistency

“Until the 14th day of the first month ... was in, not after, the 14th day”. (The Annual Feast Days of God, p. 12) “Notice that carefully! None were permitted to leave their houses that night. They remained in their houses until morning! They remained there all night!”, p.13. According to this theory, “morning” only starts with sunrise “until” which the Israelites had to wait before they could come out of their homes and before they could start to collect spoils from the Egyptians.

On p. 14 it is claimed the Israelites “went out of Egypt, not during the daytime the 14th, but after that day had ended – after the sun had set – the following night – on the 15th of Abib! And that night, the 15th, is to be observed!” But a few lines further: “Notice now Numbers 33:3. “And they departed ... on the fifteenth day ... on the morrow after the passover ... There it is in plain language.””

Just as **inconsistent** is this theory when it comes to the “eternal” / “forever” obligation of all Old Testament Feasts. How many times in the Bible is **hell** described as “forever”? Yet this school vehemently denies “the pagan doctrine of ... the immortality of the soul”. “Forever” does not mean “eternally”. Yet when “God’s feasts ... were commanded to be kept ... forever! ... forever, in this case, means forever!”. The Annual Feast Days of God, p. 11

This school claims that “the weekly Sabbath and the annual Sabbaths stand or fall together. The arguments used against the annual Sabbaths will be the identical arguments used to overthrow the Sabbath – and if these arguments could hold, then they would abolish the weekly Sabbath!”, p.8. **But**, on p.10 it is claimed, “No other day but the seventh day of the week could have that great significance and meaning (to identify God to us, etc.)”.

It is claimed “The law of Moses contained those ritualistic or ceremonial laws which were ADDED ... to the Old Testament – added until Christ”, p. 9. “The law of Moses” wasn’t part of “the Old Testament”, it is claimed. And the **Feast Days** were not part of “The law of Moses”. **Only** “those ritualistic or ceremonial laws were ... the Old Testament”. But, this theory asserts, “God revealed to Moses and the Israelites He would make the Old Covenant with them”. Now it is the “Old Covenant” or “Old Testament” that gets “added”, and is it the “Old Testament” that **itself** contains “those ritualistic or ceremonial laws”.

What in any case were the Feast days **for** if not for the **occasion** of these “meat and drink offerings, various washings, physical ordinances. Also ... the sacrifices”? How could these be separated from the Feast Days? How could these be “The law of Moses” but not the Feast Days? The Feast Days “were added” **just as** were the sacrifices etc. “**Everything upon his day**”, says Lv.23:37!

5.1.1.6.4.2.1.2.

Dividing Moses’ Law

One of the most **obvious flaws** of the dusk-slaughter theory is its dividing of Moses’ law into the sacrifices and offerings on the one hand and the feasts days on the other. The theory alleges the feasts’ **original observance** as without any sacrifices, offerings, washings etc. Added to the **feasts** – as if they were not **Moses’** laws, are the **sacrifices and offerings** – as if they were not **God’s** laws.

It is claimed “we find ... long before any of the law of Moses had been given – prior to the time when God revealed to Moses and the Israelites He would make the

Old Covenant with them ... God’s annual holy days were observed”. Now that is plain nonsense and plainly untrue except perhaps for the Seventh Day Sabbath.

On page 8, “For the annual Sabbaths were not part of the law of Moses, but were observed before ritualistic ordinances contained in the law of Moses were given”. Here the theory contradicts itself immediately: “... before ritualistic ordinances contained in the law of Moses were given”, “Sacrifices were offered ... In fact, sacrifices were offered on every day of the year” ... quoting the book of **Moses**, “Num.28:3”! Remember, this school claims the **sacrifices, because they are “ADDED” “rituals ... mere substitutes ... are not practised today”, pp. 28/29. So the “sacrifices / substitutes” had been Moses’ innovations but had been practised “long before” him. But because they were “rituals” they are no longer kept. And because the Feast Days originated long after the sacrifices or rituals, they actually were observed long before them and therefore are still obligatory!!!**

5.1.1.6.4.2.2.

Feasts and Sabbath

As seen above, according to this theory the origin of Feasts and sacrifices is obscure, and its resultant obligation for Christians confusing – the feasts still, but not the sacrifices. Not the sacrifices, because these were “rituals ... mere substitutes and therefore not practised today”. Since when are “rituals”, i.e., sacrifices, “substitutes”? Surely “symbols” must be meant. Because **Christ** was sacrificed **the Substitute of sacrifices** and rituals. And **He** was sacrificed **the Substitute for sinners**. Jesus was Substitute **and** Sacrifice and therefore **sacrifice**, ended. **As** Jesus fulfilled sacrifice did he fulfill Feasts, and therefore **Feasts, ended**. They **all** ended being fulfilled in the sacrifice of Christ **once for all**. Is any “added” “law” still binding, it is still binding because of **Jesus’** doing. Is any “added” “law” abrogated, it is abrogated by the sacrifice of **Jesus** – without difference, without exception. The **only question** is, is this or that, any or all “added”, “law” – **being fulfilled by the death of Jesus – abrogated, or, confirmed?** All sacrifice pointed to and culminated in Jesus’ Person and Work. He forever is “our” Sacrifice **in the place of any**. Just so all feasts pointed to and culminated in Jesus’ Person and Work. He forever is “our” Feast **in the place of any**. But all feasts, **also**, pointed to and culminated in **God’s Sabbath-Rest**. The Sabbath of all feasts forever “remains for God’s people a valid Institution for their keeping”, Hb.4:9 – an institution for the **Feast of Christ!** It is not at all difficult to grasp the significance of the Sabbath for God’s “Christian” People. Observe how Christ is the Fulfiller as well as the Fulfillment of minutely every date and day of “Yahweh’s Passover”. Observe that He is its very sacrifice, and God as it were sent the Sabbath to meet these dates and days in the turn of the Yom Yahweh in Jesus’ resurrection from the dead. Just as easy is it to grasp the end of all feast days and dates as God provided the Sabbath to meet these dates and days in the turn of the Yom Yahweh **in Jesus’ resurrection from the dead**.

5.1.1.6.4.2.3.

“Feasts” and “Offers”

How can this theory distinguish between the “observance” or, the “practice”, of “Feasts” or “Days”, and the “observance” or, “practice”, of “rituals” or “sacrifices”? Observance or “practice” of the one without the other is impossible and senseless. In fact, logically the day derives from the sacrifice and not *vice versa*. Both “Days” and “rituals” were symbolic or prophetic signs of the Christ to come.

Observance of the feasts was as much “added law” as had been the sacrifices and rituals. Both equally are “Mosaic”. Both equally are “Old Testament”. Both start the same moment in time – with the exodus, and not “*long before*” it. This is a crazy scheme that alleges, “*that originally there were no sacrifices – no meat and drink ordinances – held on these days. See Jeremiah 7:22-23. These days were not instituted for the purpose of the sacrifices as some have wrongly supposed*”, p.23. It is as good to so allege as to demand a pound of flesh but no ounce of blood. And “the Lord of Hosts, the God of Israel says, Away with your offerings and sacrifices. It wasn’t offerings and sacrifices I wanted from your fathers when I led them out of Egypt. **That was not the point of my command.** (The offerings and sacrifices are implied as being **God’s command and not as a purpose in itself.**) But what I told them was: **Obey Me** and I will be your God and you shall be My people; **only do** as I say and all will be well! But they wouldn’t listen; they kept on doing whatever they wanted to, following their stubborn, evil thoughts. They went backward instead of forward. Ever since the day your fathers left Egypt until now I have kept on sending them my prophets day after day, yet they hearkened not unto Me, nor inclined their ear, but hardened their neck.”

Israel, in the days of the exodus, missed God’s whole purpose **with the sacrifices and feast days**, and that was **for God to speak to their hearts and for them in faith to obey**. Hebrews chapters 3 and 4 show the same thing Jeremiah speaks of. “They entered not the rest because of unbelief / because of disobedience”! No differentiation between Days of Feast and Sacrifices of Feast is made. To suggest something like it is wrangling of God’s Word.

Jeremiah pinpoints the dating of the origin of the Feast Days, and its medium of its commission: “Ever since the day your fathers left Egypt until now **I have kept on sending them my prophets** day after day”. Moses was God’s prophet then, who, as God’s mouthpiece, gave every “ordinance” for the “Exodus” or “Passover”, that is, for God’s deliverance of his people from Egypt. The dating and days originate at this moment of history and the unfolding of God’s Eternal Purpose. These days from the nature of the event could not have existed ever before. “*These holy days are memorials*” ... Good heavens! Of what? Of the exodus or Passover of course!

God, speaking here in Jeremiah of the days of the **exile**, says, “They have done worse than their fathers” (in the days of the **exodus**). He reprimands Israel, saying, “Will ye come and stand before Me in this house, which is called by my Name, and say, We are delivered to do all these abominations? Is this house, which is called by my Name, become a den of robbers – right before your eyes? Even I have seen it, says Yahweh”, verses 10-11. Just as Israel exercises its disobedience haughtily **in the face of Yahweh’s House**, so did the fathers exercise their disobedience haughtily **in the face of “ordinances and sacrifices”**. These Babylonian exiles **missed the “point”** just as the Egypt exiles **missed the “point”**. This passage has nothing whatsoever to do with an antecedent origin of Feasts to Sacrifices. (To allege so is to **miss the point!**) On the contrary, the whole of this passage’s content and context and the whole of its drive, **presuppose Moses’ contribution** in terms of “ordinances and sacrifices” **as well as “Days” and “Feasts”!**

5.1.1.6.4.2.4. Terminology

The exact terminology used to describe the “Feasts” is used to describe the “sacrifices”. “This day”, Exodus 12:14, the original day, the first of its kind, “shall be unto you for a memorial” (in the future). “This day” is the day of event, the day of exodus. It is no day from “*long before*”. Its keeping starts from here and now. “And

ye shall keep it a Feast by an ordinance for ever”. Who speaks here? God! Through whom does God speak? Through Moses his prophet! Since when did God so speak, according to Jeremiah? Since “this day”. How shall this day be kept? “By ordinance, for ever”. “By ordinance”, that is, by “added law”. By “added law” ... “for ever”!

So, both “day” and “ordinance” are “for ever”. And so both “ordinance” and “Day” are called “Feast”. Both are called “Feast”; both are called “ordinance”.

There is no reason then to be surprised to find the word “**feast**” as well as the words “**sacrifice**” and “ordinance” to be translated from the one Hebrew word, *chag*, meaning “ordinance”. (Or *yad / minchah / choq* – of the same root-meaning.) So in this very text, Ex.12:14, “The “day” must be kept a “**feast**” – *chag*. Thus in verse 24, “Ye shall observe this **thing** (the complete ordinance of day and sacrifice and whatever ritual) for an ordinance – *choq*, to thee”. (“Keep **my** ordinances”, Lv.18:3. They are **God’s**, not Moses’.) “This is the ordinance of the Passover”, Ex.12:43 – the **sacrifice** is called the “**Passing Over**” – the event – of Yahweh. Event / day / ordinance / sacrifice are viewed **as one**. *Chag* for “offering” or “sacrifice”, see, Ex.23:18, Ps.118:27, Is.29:1.

Compare the word *lechem*, (German, “Prost!”) for “Feast!” (English, “Drink! Drink!”), also used for food-eating, Dan.5:1.

Days of “**gathering**” as days of “feasting” were days of “**offering**”, cf. *Qarab* – to **come near** in worship to keep the Passover, Ex.12:48; “He that engaged his heart to **approach** unto me ... and ye shall be my people, Jer.30:21-22 . They “worshipped”, or “feasted”. In Lv.16:1 *qarab* is used for “to offer”: “They offered before the Lord”.

The word *sebech / zabach*, for “feast”, but also used for “sacrifice”. The sacrifice of Yahweh’s Passover, Ex.12:27. The “sacrifice” of the “feast”, Ex.34:25. “Feast-Day” and “Feast-Offering / sacrifice” is exactly the same thing.

Not only “Days” were “*forever*”. Says Nmb.15:14-15, “... if a stranger ... will offer an **offering** made by fire, of a sweet savour (*ishsheh*) unto the Lord – as ye do, so he shall do, one ordinance ... also for the stranger, **an ordinance for ever ...**”. The “Feast Days” are “**stopped**”, their “for ever” being not for so long after all, Hos.2:11, Amos 5:21. “**Sacrifices**” or “**offerings**” are “**forever**”, Lv.6:18,22, 7:34, 10:15. The **priesthood** is “**forever**”, Ex.27:21, 28:43. The “**washing**” – the “**ritual**”, is “**forever**”, Ex.30:21> **Not only** the “Days” or “Feasts” or “annual Sabbaths”! **Therefore**, must the “*rituals*” or “*substitutes*” stop, be they “*sacrifice*” or whatever besides the “*annual Sabbaths*” *per se*, must the “*annual Sabbaths*” stop, be they “*long before*”, or “*of Moses*”, or “*law added*” or whatever.

5.1.1.6.4.2.5. Extra-Biblical Legacy

Reliance on Jewish tradition is worse than reliance on Christian tradition. And where both traditions go astray there is no ignorance more catastrophic. “*The high priests of the family of Boethus, who were Sadducees, had been in control of matters concerning the festivals in Jerusalem. The Boethusians always counted from the morrow after the weekly Sabbath, the day we call Saturday ... This historical information has been preserved for us in the Mishna which was set in writing about A.D. 200.*” (Sic.) The method of dating the First Sheaf Wave Offering is discussed often elsewhere as also in Par. 5.1.1.6.4.12 – 13. Here just the principle of accepting another authority than the Bible is taken note of. For information of eternal Christian obligation one must rely on such information, dating two centuries after the relevant times of authentic and authoritative revelation. No thank you.

5.1.1.6.4.3.

Relation Between Old and New Testaments

One of the most important basics for understanding Passover correctly is the **relation between Old and New Testament.**

*“Many attempt to **establish** the proper time and custom for observing Passover **from the New Testament**, thinking perhaps it is proper to see how the early disciples and church fathers observed it. This is not the best way. Serious study of Passover must **begin in the Old Testament** to get the history and background to better understand that momentous event. Jumping to the New Testament to study Passover is like attempting to resolve a mystery novel beginning with the third chapter, ignoring all previous chapters.”* p. 4 par. 5

With certain reserve one could go along with this reasoning. The Passover would have been incomprehensible without knowing about it from the Old Testament sources. But its **real beginning** – its **anti-type**, can only be found in the **New Testament**. The Passover figured the sacrifice of the “Lamb of God”, “our Passover”, **Jesus Christ**. The Jew, although he may know the Old Testament passages by heart believing **only the Old Testament**, does not understand the Passover **at all**, missing its whole objective as revealed in the event of the Yom Yahweh in the Man Jesus of Nazareth. Do you want to learn the **actual and “accurate” time** of the slaughter of the Passover sacrifice? Then **learn it of the actual and Great Passover Sacrifice**. He “gave up the spirit”, that is, He was sacrificed as the **“once for all”** Passover Lamb when **“it was the ninth hour”**, that is, when it was **3 o’clock afternoon – DAYTIME**. The Old Testament **must** not agree with the **hour** for the sacrifice of the Passover sacrifice. But it **does** agree on the issue of the time being **“between the nights” = during daytime**, because Old and New Testaments are the **one** Word of God about His **One** Passover Lamb, Jesus the Messiah.

5.1.1.6.4.4.

Sources of Reference

The dusk-offering theory of Passover says,^{Footnote p. 4} “... quotations from the Old Testament will be from the Tanakh, the Jewish Publication Society’s 1985 edition. We will use the Jew’s own translation to present Bible truth, which may contradict present Rabbinical teaching. However, the accuracy and integrity of their Old Testament is readily acknowledged by Bible scholars. Their hand-written copies of the Old Testament were meticulously tested and checked down through the centuries, and their English translation is excellent. Rabbinical teachings are often the traditions of men, Mark 7:7.”

Is not **translation** – even that of the Jewish Publication Society – **only the work of men** and often the traditions of men? No doubt it cannot but help to be. The *Tanakh* should also be appreciated **critically**.

5.1.1.6.4.5.

Principle Passages of Reference

“A cardinal rule for attaining clearer Bible understanding is to take the first mention of a topic and learn all we can from that introduction.” p. 3 2nd par. from bottom
The pamphlet, “*Passover, a Memorial for All Time*”, applies this principle to what it obviously assumes to be the **“first mention of the topic”** “Passover”, namely Exodus 12: 3 to 10. This Scripture is assumed to be virtually a verbatim minute of events of the night of exodus. This Scripture must determine all details of the observance of Passover. Is it correct to so apply this Scripture? And, is this the Scripture of **“first mention of the topic”**?

5.1.1.6.4.6.

Passover or Lord’s Supper?

“Yahshua said He would partake of the Passover again with his resurrected disciples in the Kingdom ...” Page 3 line 6f

The supposition is Jesus and his disciples celebrated or ate the **Passover Meal**. The event implied was the **new thing** of the **Lord’s Supper**, and not the Passover meal at all. Besides, Jesus said He would eat of this Meal with his disciples again “in my Father’s Kingdom”, when, as the booklet states, the disciples will be **resurrected**. How then can the Passover (if it were implied) be **“ongoing and (be) for us today in the New Testament”**? **Jesus** would only enjoy the **Lord’s Supper** again with his disciples on the New Earth after his Second Advent. But they – his disciples and his future **Church** – were to keep the Lord’s Supper **“whenever”** the occasion would arise, be it quarterly, monthly, yearly, or even weekly because the Lord’s Supper is connected with Congregational Assembling and the **act of formal worship**. Which is supposed to be a **Sabbathly** exercise of the Corpus Christi. See Part Three, Par. 5.1.1.5.

5.1.1.6.4.7.

Passover “Season”

“Passover falls in the Hebrew month of Abib, a word meaning “green ears”. It is a spring month when green ears form on the barley grain, Ex.9:31.” p. 3 line 19f

Abib was the month of **Spring** and Passover. But Passover (the **comprehensive “Feast”** as the booklet admits) **includes the Feast of First Sheaf Wave Offering**. It implies the **time of year of harvesting of winter-grains** – when “thou **beginnest to put the sickle** to the corn” (Dt.16:9). “The flax and the barley was smitten for the barley was in the ear and the flax was balled. But the wheat and the rye were not grown up (yet)” (Ex.9:31-32). “In the ear” in this case alludes to **ripe** fruitage of **winter-grains**, “barley” and “flax”. **Summer-grains** (“wheat and rye”) at this stage are in the **“green ears”-stage**.

On page 21, 2nd paragraph from bottom, the **mistake** is made to call **Pentecost “the Feast of Harvest of first fruits”** (Ex.23:14-17). See Part One of Part Three Pentecost is the **Feast of First Bread Wave Offering, distinct from the Feast of First Sheaf Wave Offering**. It comes fifty days after the “season” of Passover **as such**, and a few days less after the Passover “season” **as inclusive of the Days of Unleavened Bread**. The “season” of Passover is that of **harvest**. In its broadest sense this “season” starts and ends with the beginning and ending of the winter **harvest in the heart of Springtime**. The Day of Atonement falls within the “season” of the harvest of grapes or **summer-crops** – “Fall” **before winter proper** sets in. The importance for observing these differences appears in another context when it is considered that **both** the Passover and the Day of Atonement six new moons later on the tenth day of the month Tishri, are **“after-year”** or **“after-mid-year”** Feasts. Christ, the anti-typical Passover Lamb of God, came **“in the fullness of time”**.^{Gl.4:4} The Christian era, is the **“end-time”**, and the “eve” of the era of Christ’s Return. To call the Passover an institution of Springtime must be qualified.

These “seasons” hold implications for the meaning of the Greek word *epousa* which in turn underlies the structure and meaning of the word *epifohskousa* in Mt.28:1. (See Part Two of Lord’s Day, Par. 5) *Epifohskoh* also indicates the **time of Jesus’ burial**, literally, **“after-(mid)-light-being** towards the Sabbath”. (Refer pamphlet “Our Saviour’s Resurrection”, middle of p. 4.) See whole of Par. 5.

5.1.1.6.4.8.1.

Beginning and End of Days

The dusk-slaughter of Passover theory reckons Passover “from the beginning of the fourteenth”. Literally that requires a period that **starts with sunset and continues after sunset** – the evening after the afternoon of Thirteenth Nisan. The theory reckons the Feast of Unleavened Bread separately from the beginning of the fifteenth **starting with sunset and continuing after sunset**. Then the theory ends the Feast of Unleavened Bread “(to the 21st) **at sunset**”. But the **Passover** period of Unleavened Bread **does not include the end-part** (= vespers) of the 21st Nisan. The **beginning ... “evening” (after sunset)** of the 21st **closes** the Feast of Unleavened Bread that started “from the fourteenth at sunset”.^{p.39 last halve} “At sunset” means from the end or **afternoon** of the fourteenth **before sunset!** “Therefore, the Feast runs from the fourteenth at (before) sunset” to the 21st after sunset. The definition contradicts the theory’s own idea of the festal period while it literally and unintended expresses the correct understanding of the Passover period as beginning on the Fourteenth, normally with the **afternoon** of the Fourteenth, “between the pair of nights” – *behn-ha-arbayim*. The Passover starts on the Fourteenth with the slaughter of the lamb during daytime “**between the pair of nights**”, and “the Passover Feast” or “Meal” starts the Feast of Unleavened Bread on the Fifteenth “**in the night**” after sunset on the Fifteenth. **Exodus also dates “this night” the Fourteenth**, which implies a later change in dating. The Feast **includes** the Fourteenth, and “runs to the 21st” – **not “to the 21st at sunset**” – its afternoon end, but “to the 21st after sunset, its beginning (being evening). “Day Ends and Begins at Sundown” ... **wrong!**^{p.10 bottom} **Day ends sundown**. The problem lies in the little word “at”. “**At**” means, not “in”, but “**toward**” / “**near**”. The end as part of the current whole still goes on – “at” implies that. Sun has not set, has not disappeared behind the horizon yet. “At sundown”-time of day is indicated by several old and more modern words in English. The “at sundown-evening” is the **end** of the old day, not the beginning of the new day.

Sunset as such divides days, as the Booklet states on page 11, “Just before sunset which ended the seventh day, they guessed “Samson’s riddle, Jg.14:12-18. Note verse 18: “And the men of the city said unto him on the seventh day BEFORE THE SUN WENT DOWN, What is sweeter than honey? ...”” But the booklet contradicts itself. A few lines further it says, “When the Timnah townsmen succeeded in guessing the riddle at the very sunset end of the final day ...”. The booklet does not distinguish between the **declining** sun and the **sunset**. “Before the sun went down”, strictly speaking, spells **morning before noon** because already **from noon on does the sun begin to go down**. It keeps on going down **till midnight**. Therefore the going down of the light or sun must be distinguished from **sunset per se**. “The Preparation of the Jews”, begins at least **one hour before sunset**; as a Day it begins with sunset between the Fifth and the Sixth Day. Sunset occurs the precise moment one sees no more of the sun when it has **disappeared** behind the horizon. At that moment the Sabbath starts. “**Set**” (or, “down”), perfect participle, Perfect Tense, perfected sense. The sun is “down” and can’t be seen anymore. It’s “gone”. Any believer will know when God’s Sabbath has started. No one needs to quibble. No one needs to be a scholar or a fanatic and be intimidated with printed time schedules or similar instruments of spiritual torture.

We already referred to the meaning of the Hebrew words in Lv.23:32, and found that the real meaning – **because it is the simplest** – of the expression *behn-ha-arbayim* is “between the two **nights**” – **daytime**. Not “between the two evenings” which logically and practically is an impossibility. “Between the (two) evenings” in

any case is impossible. Any time-section is either the previous or the next **day** and can of neither, be **some third in between time-entity**.

“Joshua 8:28-29: 10:26-27: John 19:31 are all in harmony with Deuteronomy 21:23.”^{p.11 2nd last par.} John certainly is not in harmony with Dt.21:23. See Par. 5.2.1.4.

Dt.21:23 is **irrelevant** as far as Jn.19:31 is concerned. Notwithstanding here is the best definition of “evening” in this booklet. “The beginning of each day is at sunset bringing on the evening. ... Technically, we can say that every day has **only one evening** (or dusk or twilight) and it comes first, followed by night and then sunrise and daylight until the next sunset”.^{Last paragraph page 11} This confirms our finding thus far that the “evening” of the Authorised Version as the old English equivalent for the Hebrew *ereb*, does not “arrive” (present tense) with the sun already set, but “*with the setting sun*”. *Ereb* – “eve” in the Hebrew and old English idiom – does **not** mark the **beginning of the new day**; it marks the **end of the old day**, or, it simply means, “**night**”. Day’s ending “*arrives*” (at noon) and, “goes” “*with the setting sun*” (afternoon = “**vespers**”). It ends the **moment of sunset**. “**Sunset**” is the **end of the end** of the old day, as well as the **beginning of the beginning** (evening) of the new.

5.1.1.6.4.8.2.

The Preposition Ad

“Note that the lamb was to be kept UNTIL the fourteenth (“until” is the Hebrew “ad”, meaning “as far as”, “even unto”, Strong’s Exhaustive Concordance No. 5704). It was not to be kept through to the END of the fourteenth, but up to the beginning of the fourteenth.”^{p. 5 second paragraph from bottom.} (Emphasis CGE.)

5.1.1.6.4.8.2.1.

“Up to”, exclusively, or, “Till”, inclusively

The limitation, “It was not to be kept through to the END of the fourteenth, but up to the beginning of the fourteenth”, is taken too far. The meaning of the preposition *ad*, **here**, is **not** “up until = up to = **till before the Fourteenth**”, but can just as well be “into”, or simply, “till” the fourteenth which allows for **through** the fourteenth up to and **near its end**. “Ye shall keep (a lamb) **for** (*ad*) the fourteenth day”. The meaning is simply “**for the occasion** of the Fourteenth”. Again the implication is contained of an **evolved Institution** – arrangements are made “for” the occasion. *Ad* meaning “**for**”: “All the land to thee will I give it and to thy seed **for** ever”, Gn.13:15; “possess the Kingdom **for** (*ad*) ever”, Dn.7:18. Making *ad* mean “up to excluding ever after” allows no time at all. “Their lives were prolonged **for** (*ad*) a season”, Dn.7:12. Making *ad* mean “up to excluding a season” would make them die instantaneously. “Whosoever shall ask a petition of any God or man for thirty days save thee, O king, he shall be cast into the den of lions”, Dn.6:7. *Ad* **includes** the thirty days and means, “**for thirty days**”.

The meaning with the use of the preposition *ad* should be considered taking into account the **spatial sense of reference**. The time-value of prepositions is not absolute but is always governed by the verb, predicate-phrase or **perspective** from which an action is viewed. The idiom and syntax of the language is **just as important** as the actual analytical use of words. For this reason *ad* is translated in the AV with “even to”, “for”, “into”, “so long as”, “till” etc.

5.1.1.6.4.8.2.3.

Examples

“Whosoever eateth unleavened bread from the first day **until the seventh** day shall be cut off”, Ex.12:15. That surely allowed no one to eat leavened bread on the whole seventh day.

“This house was finished **on** (*ad yom*) the third day of the month Adar”, Esra 6:15. It was “finished” **throughout the whole period of construction as well as the whole entailed last day through observance of the festival marking its completion – as the Sabbath “finished” creation.**

“Even **unto** (*ad*) the morrow after the seventh Sabbath shall ye number fifty days”. “The morrow” **throughout, counts as fiftieth day.** The meaning certainly is not forty-nine days “up to” just before the fiftieth, but **includes the full of the fiftieth day.**

“Nebuchadnezzar was driven from men, and his body was wet with the dew of heaven, **till** (*ad*) his hairs were grown like eagle’s feathers, and his nails like birds’ claws”. “At the end of the days (LXX, “after the end of the days”) I Nebuchadnezzar lifted up mine eyes unto heaven and mine understanding returned unto me” (Dn.4:33-34). *Ad* indicates the **inclusive whole** of Nebuchadnezzar’s penal period, **including its very end** when his understanding returned to him. **Just as Jesus died near the end of the day**, exactly three hours before its end with sunset, the Passover lamb was killed on the day but **before its end** with sunset.

If a person on journey **arrived too late** to have his offering sacrificed before sunset, he had to wait till the same time the fourteenth of the next month to celebrate the Passover, Nmb.9:11. Unlimited time after sunset for latecomers for sacrifices was not allowed.

“*Defiled*” persons “**could not keep the Passover on that day**” (the Fourteenth, Nmb.9:3, 5, 6, *yom*). “And they came before Moses and before Aaron **on that day.** And those men said unto them, We are defiled ... wherefore are we kept back that we may not offer an offering of the Lord **in his appointed season** (= on the correct date, Fourteenth)?” They suggested that they could **offer as soon as the next day would start with sunset**, because they would be clean by then. (“When the sun is down he shall be clean and shall afterward eat of the holy things”, Lv.22:7.) Before he could eat at Passover, however, the defiled person had to offer first. The defiled ones protested, “Why can we not **offer “in the time the Lord appointed for Passover”** “seeing it is the Fourteenth Day?” The time of day was the time allowed for eating, and only to offer stood between them and eating. Unfortunately for these persons, they would be “unclean until even”, Lv.22:6. Moses was clearly perplexed by their request and first had to consult the Lord. The Lord gave an **unexpected** answer. No, they could not simply wait till the expiry at sunset of their rehabilitation period. They **had to wait another month** and on the Fourteenth of the Second month, had to bring their Passover sacrifice “between the pair of nights”, i.e., during daytime. The discussion between Moses and the defiled persons supply the **context and nature** of “spatial time” – the **point of reference** for the meaning of the preposition *ad*. It supposes a time **during the normal course of the day before sunset** that prevented the defiled from participation **as long as that day lasted**, that is, **the whole day of the Fourteenth till sunset** (Nmb.9:6-7).

“Make for the altar a grate of brass ... and put it under the compass of the altar that the grate may be **even to the midst** of the altar” (Ex.27:4-5).

Illustrative in this regard was the Passover under king **Josiah** where the **exception proved the rule.** He “kept a Passover unto the Lord in Jerusalem; and they

killed the Passover **on the Fourteenth** (*arbaah asar*) of the first month.^{2Chm.35:1} So the service was **prepared** and the priests stood in their place.¹⁰ ... And they **killed** the Passover.¹¹ ... The priests the sons of Aaron were busied in offering of burnt offerings and the fat **until night**”.¹⁴ That is, they offered **all day long and even into night.** “Until night” was the **exceptional** circumstance of this particular Passover. **The normal was to offer during daytime only and not after sunset.** “Therefore the Levites prepared for themselves and for the priests the sons of Aaron (after they had prepared (slaughtered the sacrifices) for the people first.) **So all the service** of the Lord was prepared **the same day** (of the Fourteenth!) to keep (sacrifice and eat) the Passover¹⁶ ... There was no Passover like to that kept in Israel since the days of Samuel the prophet.¹⁸

This Passover was **exceptional** in respect of **so many offerings** (see verse 37) that all could not be done **before sunset on “that same day”** and the priests had to finish offering **into the night** after sunset. After sunset could still have been the Fourteenth, although the context seems to favour the impression that the Fourteenth would have ended when night started, and offering would have continued into the **Fifteenth** – it was an exceptional case. “The sons of Aaron were busied in offering of burnt offerings and the fat **until night.**” **The exception proves the rule: Offering had to be done with before** nightfall.

According to the during-dusk offering theory, ““*Until*”, *has exclusive meaning only, “as far as”*. *It does not mean the lamb was “kept through to the END of the fourteenth, but up to the beginning of the fourteenth.”*” p. 5 lines 4-5 from bottom The lamb should be slaughtered **between sunset and darkness**, is the theory’s idea. But here in 2Chron.35:1 **nightfall marks the time offering should be finished.** And the concept “**until**”, here, has **inclusive** meaning.

5.1.1.6.4.9.

Sunrise Reckoning of Ceremonial Days

5.1.1.6.4.9.1.

Passover

See the extracted references to the Passover from the Old Testament and the summary, Par. 5.1.1.5.1.

Notice a **first** and overruling general fact, that **both the killing** of the sacrifice **and the eating** of the sacrifice are dated, “**on the Fourteenth day**” of the First month.

But, a second overruling fact is that the **sacrifice** took place “**between the pair of nights**”.

And a **third** overruling fact is that the **eating** of the sacrifice took place **during night** in **distinction** from the sacrificing as such.

A **fourth** distinguishing fact observed, is that **only the eating** of the lamb is ever mentioned to occur on the **Fifteenth** of Abib.

A **fifth** distinguishing fact observed, is that **the departure from Rameses is dated** on the **Fourteenth as well as on the Fifteenth** of Abib.

That implies two overruling **conclusions, 1.** An original reckoning of the day as from **sunrise to sunrise. 2.** The eating of the sacrifice on the **Fifteenth implies a later change in dating** or it must be an inconsistency in the Scriptures.

A sunrise reckoning of **ceremonial** religious days does not effect the principle of the Bible’s reckoning of **ordinary** days of the week from sunset to sunset. It actually **confirms** that principle. The Feasts and sacrificial Institutions are “**Law**” that did not originate with **creation.** They were “**added**”, as Paul expresses the later, after-creation, introduction of “**Law**” into the religious economy of the Covenant People.

These **Ceremonial Observances** were **distinguished** from the creation institution of the **Seventh Day Sabbath**, and **originally** were **intended** to be celebrated from **morning till morning** (sunrise). (I deduce this explanation through an overall interest in the subject. Throughout my considerations of the problem the reader will find motivations for this conclusion. One is the absolute different appreciation the creation Sabbath from an overall view receives in the Pentateuch compared to the appreciation the ceremonial Sabbaths receive.) Introduction aeons after creation of the ceremonial Sabbaths implies their **temporary character**, and consequently their **potential for change**. It also implies their **symbolic** nature. The Passover especially was **adapted to its symbolism**. For example, the eating of the Unleavened Bread **simultaneous** with the eating of the Passover Offering. Also its change in character from being a **family** ceremony into a national, priestly and “centralised” **temple** solemnity. It is therefore no sacrilegious thing to accept that the Passover’s dating, “on the Fourteenth”, **evolved** into a **split** into **two days** of Passover.

5.1.1.6.4.9.2.

Day of Atonement

The Day of Atonement lasted “*from the evening ending the ninth to the evening ending the tenth inclusive*”, says the manifest, ^{p.40 top halve} According to this description, the Day of Atonement **includes two “evenings”**. It consequently lasts one day **plus one evening**, the one day **overlapping** the other for as long as an “evening”. Contrary to its own view of the day as **starting with evening**, this view **ends** the day with the first period of night after sunset - “*evening*”. “*The Day of Atonement begins on the tenth as soon as the ninth ends*”. “*As the Ninth day ends*” is the Ninth Day **still**. (Ablative, cf. Mt.28:1, “in the end of the Sabbath” = Sabbath’s afternoon!) A little grammar mistake adds to the Day of Atonement yet another portion of time that overlaps with the end of the 9th Tishri. ^{p.11 par.3} The Day of Atonement – correctly – should **begin** on the tenth **as soon as** the ninth **has ended!** “From the Ninth after sunset”, Lev.23:27, “on the Tenth (day) of this Seventh month there shall be a **Day** (yom) of Atonement (for sin)”, Lev.23:32. “It shall be unto you a Sabbath of **rest**. (“Rest” implies the period otherwise devoted to **work**, i.e., daylight-time.) In the Ninth (day) of the month **from the night** (meh ereb) **unto night** (ad ereb), shall ye celebrate your Sabbaths (of Atonement)”. Here meh and ad show excluding meaning, depending on the perspective.

The fact that this limitation of the Day of Atonement, **1. is stated** in so many words, and **2. is the only** instance in all of Old Testament Scripture of any day being so limited, can but imply the Solemnity’s **exceptional** way of being observed. “Normal” days of the **natural** cycle of **creation** – that originated “**before sin entered**” – are counted and appreciated in God’s Word as from **sunset to sunset**. All Sabbaths of the **Seventh Day**, being the Sabbaths of **creation**, **naturally** fall **between sunset**. Any **other** “Sabbaths” **not** appreciated as natural (in comparison with the creation-week), were to be reckoned from **sunrise to sunrise** because they had to do with the **extra-creation-order** of **sin**. Because it had to do with **sin** the Day of Atonement was dated from sunrise to sunrise. Because it had to do with **atonement** made for sin, it **became** dated from sunset to sunset. **The two dates undeniably allude to theological considerations paid to the dating of the Day of Atonement in the course of its religious development.**

The **daylight part only** of the day is intended and is emphasised through being defined with reference to the Ninth as well as to the Tenth. The Day only between the night of the Ninth and the night of the Tenth should be “Atonement Day”. **Neither of the two nights before and after the Day of Atonement had any**

special significance. Sunrise marks the middle of the Ninth and sunset marks the middle of the Tenth. “Even (AV) / evening”, translated from *ereb*, should here be given its most comprehensive meaning of simply “**night**”. “**From (the end of) night (of the Ninth, sunrise) until (the beginning of) night (of the Tenth, sunset) is Atonement (Day)**”. To express the identical concept in other words, “**Between the pair of nights**”.

This “Feast” certainly lasted over **one day only**. (See Par. 5.1.1.4.2) The **different dates** can only imply the **development from a sunrise to a sunset** reckoning of the day of its observance.

5.1.1.6.4.10.

Behn-ha-arbayim – “Between the Two Evenings”?

The Hebrew phrase *behn-ha-arbayim* should not too readily be described an **idiom** of the language. An “expression” should not only be **peculiar** of the language, but should occur generally – **often** and **universally** – and should **influence** the language **colloquially** in order to qualify as an idiom. *Behn-ha-arbayim* is a syntactic and grammatical form for the **dual** of *ereb*: “**between the pair of nights**” and **simply means “during day-time”**. It implies the Fourteenth’s change in sunrise to sunrise dating, to sunset to sunset dating.

5.1.1.6.4.10.1.

“Between Sunset and Total Darkness”

“*The time to slaughter the Passover lamb was at twilight or dusk at the beginning of the fourteenth. Twilight is from the Hebrew beyn-ha-arbayim meaning literally “between the two evenings”. The first evening was sunset and the second was dark ... The new day (fourteenth) started at sunset and the lamb was immediately slaughtered at this twilight hour.*” ^{Page 6, par. 2} “*Beyn-ha-arbayim means the time between sunset and total darkness.*” ^{p. 15 par 5 end.}

If *behn-ha-arbayim* “*means the time between sunset and total darkness*”, and, “*between the (two) evenings*”, (J.P. Greene, New World Translation, Jerusalem Bible, etc.) then the second “*evening*” must be “*total darkness*”. That means, the **deep night is an “evening”** – which is total nonsense. Just as total nonsense is it to say “*the first evening was sunset*”. “Sunset” is the **moment** the sun is no longer visible – it lasts for no considerable time. If *behn-ha-arbayim* “*means the time between sunset and total darkness*”, it simply constitutes the evening per se. If “the time between” is **separated through sunset from the first evening before sunset** the theory contradicts itself. A **reasonable explanation** for the literal meaning of this expression must first be found.

The authors of this booklet refer to James Moffatt. ^{p. 14 middle} Moffatt translates Lv.23:5-6, “*On the fourteenth day of the first month towards evening the Passover of [Yahweh] begins. On the fifteenth day of the same month the festival of unleavened bread in honour of [Yahweh] begins ... But you must keep it till the fourteenth day of the month, when every member of the community of Israel shall kill it between sunset and dark*”.

The authors comment, “*Just what Moffat means by “towards evening” is clarified by his translation of Exodus 12:6, ... between sunset and dark*”. This is an unfair claim. With his translation “*between sunset and dark*” of *behn-ha-arbayim*

Moffatt hid no motives for believing that the Passover was slaughtered after sunset. On the contrary, Moffatt obviously tried to overcome the archaic limitations of the Authorised Version's phrase, "in the evening". He allocates this phrase to "the fourteenth of the month" in the first part of the verse. And he further tries to create the concept of "before sunset" by translating with "towards evening" instead of with "in the evening". One must decide that Moffatt's translation of *behn-ha-arbayim* with "between sunset and dark" should **not be misinterpreted to be a conscious effort to create the idea of slaughter after sunset**. Moffatt simply falls prey himself to the difficulties facing the **traditional** interpretation of the Hebrew phrase.

5.1.1.6.4.10.2.

Literal Meaning

The text does not say that evening arrives at sunset. It also **does not say** ("just as Yahweh had said") "the Israelites ate meat between the evenings at twilight before it was completely dark".^{lines 5-6 par. 3 p.16} The Israelites **did** eat quails at twilight before it was completely dark. That can and must be **inferred**. But it is not said or written. The Israelites could also have eaten quails **before** the sun had set because the quails landed during the "eve" – "eve" **since noon** – the **same** day that ended with sunset (and had started with evening). That can just as easily be **inferred**. The following day **would** begin with sunset and the immediately following and **only** "evening" in the sense of "dusk" or "twilight" belonging to that day. "Dusk" or "twilight" is not *beyn-ha-arbayim*.

Voluminous treatises have been written on this **single** phrase containing the word *arbayim*, which occurs **only** in the Old Testament, **only** eight times (according to Robert Young. The booklet says "at least 11 times"^{p. 13 par. 3} but does not supply its references). The phrase appears seven times, **only** in connection with the Passover, and **once** for the continual burnt offering (Nmb.28:3-4). One may safely conclude that to be so voluminous most of the research on the phrase would be highly speculative. To find a sure "authority" on the subject could be impossible and just to say, this or that is the "literal meaning" of *arbayim*, is a daring step to take. (The "literal meaning", e.g., has no numeral "two" as in, quote, "between the two evenings". The numeral "two" is **supplied** only because it is a logical factor deduced from the fact of its being a **dual**. *Arbayim* is **no ordinal, but is qualitative** – "double night" or, "**pair of nights**". It implies no "first" or "second" **anything**.)

5.1.1.6.4.10.3.

The Phrase as a Unit

"Evening arrived at sunset, and the quail covered the camp, and the Israelites ate meat "between the evenings", at twilight before it was completely dark. Thus we can see that *beyn-ha-arbayim* takes place after sunset, at dusk, and before complete darkness."^{p. 16 par. 3 line4 further}

"Evening arrived at sunset" is a contradiction in terms. "At sunset" is **before** sunset, and "evening", is **after** sunset. The dusk-slaughter theory makes of the "two evenings" a "first evening" and a "second evening" **within the compass of one evening**.^{p.6 par. 2; p. 13 par. 2; p. 15 par. 4} The dusk-slaughter theory fails to **distinguish** between the meaning of the **full phrase** *behn-ha-arbayim* and the meaning of its **noun** – the dual of *ereb* – *arbayim*. Then it fails to distinguish between the meaning of the dual, *arbayim*, and the singular, *ereb*. Basically it is the **confusing or identifying** of the full expression *behn-ha-arbayim* and the **term** *ereb* – while attributing to *ereb* an incorrect meaning.

5.1.1.6.4.10.4.

Arab – "Related Word"

"The related Hebrew word "arab" (Strong's No. 6150) is a prime root in the sense of covering with a texture, meaning "to grow dusky at sundown". How can it possibly mean the brightest part of the day – early afternoon – when the sun is brightest? Even the "Arab" peoples are known as a "dusky" or dark peoples".^{p.15 par.6}

Whether *arab* "is a prime root" of *arbayim* is seriously questionable. The present writer hasn't found any grounds that could substantiate the claim. Strong's reference must be studied in context before conclusions could be reached. Resemblance of the words on face value is almost nothing. Resemblance in form in any case cannot guarantee fundamental relation in meaning. Comparison of the terms must be rejected.

The question is asked "How can it possibly mean the brightest part of the day – early afternoon – when the sun is brightest?" Easily, if the expression is taken for meaning "**between the pair of nights**". It could also mean the noon or any other time during day. It only **cannot mean any time that is not day** because it **must** fall "**between the nights**". If the context suggests **afternoon**, nothing prohibits the expression to mean just that. If that conclusion is reached by "Rabbinic teaching"^{p.17} ^{line 6} then there can't be anything "erroneous" about "Rabbinic teaching" **in this respect**.

5.1.1.6.4.10.5.

"Between", Reference to the Whole

To say *beyn-ha-arbayim* ("**between** the evenings"), "takes place after sunset at dusk and before complete darkness", means between afternoon and evening. **No spatial time is allowed in between**. "**Between**" also cannot be any **one** of the supposed "evenings". Besides, the theory supposes "dusk" to be "the first evening".

According to the interpretation of the booklet, the spatial reference of the preposition, *behn* / *beyn* / *ben* – "**between**", concerns two **parts** of the "evening". The two parts – in this argument supposed as **exclusive**, are a "first evening" and a "second evening". The theory supposes *beyn-ha-arbayim* itself to **constitute a third** period of time "between (these) two evenings" **and** at the same time to constitute both the "two evenings" itself. According to this argument "evenings" are not meant in **representative** sense. (As the words "evening" and "morning" are used in Genesis 1 **representatively** where "it was morning" is used representatively of the **whole** (preceding) "night", and "it was evening" is used representatively of the **whole** (preceding) "day".)

5.1.1.6.4.10.6.

Components

5.1.1.6.4.10.6.1.

Behn – "Between"

Behn – literally "between" – is translated contextually, "**common**" in Jr.26:23. "They fetched Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the **common** people". Urijah's was degraded to the **category** of the common people – his body was thrown "**in the midst**" of this "**class**" of men.

"Thine offspring shall spring up as **among** the grass and willows by the water courses" (Is.44:4). "Grass" is understood as a **single** entity. Not "among the grasses"

– plural, but “among the grass” – singular for the whole, like man’s “hair” represent all his hairs.

Abraham offered “an heifer, a she-goat a ram, a turtledove and a pigeon. And he took all these and divided them in the midst and laid each piece against another, but the birds divided he not ... and it came to pass ... that a burning lamp passed **between** those pieces” (Gn.15:17). “Those pieces” naturally **represent the single whole** of the offering. In other words, “the lamp shined **from within** the whole of the offering” that included the uncut birds!

The usual interpretation of the phrase “*beyn-ha-arbayim* meaning literally “between the two evenings” **however popular** it may be, is **unacceptable**. As in the case of the Day of Atonement, the phrase should have as point of reference “**the whole from within**” – in the case of the **Passover**, the “**between the whole** of each of the **pair of nights**” – **dual!**

5.1.1.6.4.10.6.2. *Ereb*, “Evening”

Robert Young, who should be as authoritative as any, treats “*arbayim*” as the **dual** of *ereb*. Next step then is to ask, what does the word *ereb* mean?

According to the Dusk Slaughter of Passover Theory *Ereb* indicates the time of “**evening**”. Because “evening” has ambiguous meaning, every instance of translation of *ereb* with this word must be **evaluated in context** to determine if the time of day **before or after sunset**, whether “**day**” or, “**night**” is meant.

Ereb is **generally** translated “**evening**”, **109** times. Used once with *yom* – “day”, *ereb* is translated “evening”. Used 3 times with *eth* – “time”, *ereb* is translated “evening” or “eventide”. Used in the form KAL-infinitive once with *panah* – “look”, “appear”, “dawn” (infinitive), “turn”, “corner” etc., *ereb* is translated, “eventide”. Used twice (Dn.8:14, 26) with *boqer* – “morning”, *ereb* is translated “**day**”.

Ereb is **specifically** used for,

1. The one **whole day from sunrise to sunset (momental)**. Lev.23:32 Jg.20:26, 2Sm.1:12, Ruth 2:7.
2. The second **half** of the whole day-cycle – “**day**”, **represented by its “retreating” end-part**. **Old English** – “evening” / modern English -“afternoon” = *ereb*. ***Ereb*, when it represents the whole of daytime indicates its retreating end-part, the afternoon.**
3. The **afternoon till sunset**. Defilement that lasts till the end of day at sunset, Lv.11:24 et al, Jg.20:23, 2Chr.18:34, Ez.12:5-7, 1Sm.20:5. “When the cloud (or “pillar of fire”) abode **from (exclusive) ereb – even** (“even”, Old English; or, “afternoon”, Modern English) – **unto** the morning (exclusive) and was taken up in the morning ... they journeyed ... by **night (layil) (inclusive)**”, Nmb.9:21, Ex.14:21. They journeyed in the night (*layil*), “**away from afternoon (ereb)**” in terms of time.
4. The **whole night from sunset to sunrise**. “**At night** he shall divide the spoil”, Gn.49:27. “When shall I rise and the **night be gone?**”, Job 7:4. Weeping may **endure for a night**, but joy comes in the morning”, Ps.30:5. **Evening after sunset ... NEVER – not** even in Ex.12:8, where *ereb*, translated “at even”, is the **synonym of layil**, “night”, in verse 8! In Ex.12:8 *ereb* should be rendered, “**at / by night**”.

Ereb is used in **not a single** instance with the meaning **dualistic**, divided, or simultaneously of any **separate** time-spatial entities.

5.1.1.6.4.10.6.3.

Ba-ereb – “Against Evening”

In the AV *ba* is translated with “**against**”, “**among**”, “**for**”, “**in**”, “**on**”, “**with**”. Its meaning perfectly fits the idiomatic meaning of “**eve**” – the period **anticipating** another period supposed in toto – here, the “**next day**” and **not** the next “**eve**”. Absolutely literally, *ba-ereb* should mean “**before** the night (or, representatively, “**before** the afternoon”)!” Yet this theory gives the **preposition ba** the meaning of “**after** (sunset)”! Says the booklet, “*Exodus 16 is proof that “between the evenings” occurs only after sunset, ba-ereb*”, par. 6 lines 3-4 p. 16. That implies an “**evening**” **before** sunset – which the theory denies. It attributes *ereb* the meaning of “**only after sunset**” – which **never occurs** in its use. The booklet says “*the miracle happens at ba-ereb (evening)*”, page 16 first line paragraph 2. It defines *ba-ereb*, “*at even, evening*”, line 1 par.4 p. 16 and also states that “*beyn-ha-arbayim follows and comes after sunset*”, last two lines of paragraph 4 page 16. But it has assigned *ba-ereb* that time-slot! Quote: “*Beyn-ha-arbayim at dusk ... evening arrived at sunset ... The Israelites ate meat “between the evenings”, at twilight before it was completely dark. Thus we can see that beyn-ha-arbayim takes place after sunset, at dusk, and before complete darkness. Ba-ereb (at even, evening) ... Beyn-ha-arbayim follows ba-ereb and comes after sunset*”, par. 3-4, p. 18.

“**At**” in the English idiom has the meaning of “**towards**” or “**shortly before**”. “**At even**” **isn’t** “**evening**”. “**At twilight**”, **is**, “**before**” “**before it was completely dark**”. How can “*beyn-ha-arbayim follow ba-ereb and come after sunset*” while *ba-ereb* means “*at even*”? *Ba-ereb* cannot be “*at even*” and “*evening*” at once. All this makes nonsense because *ereb* is confused for *beyn-ha-arbayim* and both are confused for something **neither** of them means. Neither of them means **part of night after sunset**. Both, **in their context**, could mean **part of day before sunset – its retreating end-part**. *Ereb* could either mean **part of day before sunset – its retreating end-part**, or, it could mean “**night**” *per se*; *beyn-ha-arbayim* could either mean **part of day before sunset – its retreating end-part**, or, it could mean “**day**” *per se*, “**day**” being “between pair of nights”. (The best English equivalent of a single word for the **retreating daytime before sunset simply is afternoon, or, “vespers”**.) *Beyn-ha-arbayim* is not restricted even to the **end-part** of daytime if not **contextually**. Its **literal** meaning restricts its **widest** meaning of “between **night** (before sunrise) and **night** (after sunset)”.

5.1.1.6.4.10.7.

Boqer – “Morning”

5.1.1.6.4.10.7.1.

Behn-ha-arbayim in Numbers 28:4

“Ye shall observe to offer unto Me in due (general) season (*moed*) ... two lambs of the first year without spot, **every day** (*yom yom*) for a **continual burnt offering**. The one lamb shalt thou offer in the **morning** (*boqer*), and the other lamb shalt thou offer at **even** (*beyn-ha-arbayim*)”.

This is the only incidence of the phrase’s use in a context **not** that of the Passover. *Behn-ha-arbayim* (“at even”) in this Scripture stands over against *boqer* (“**morning**”). To understand the meaning of “eve” as the anti-pole of “morning”, the meaning of *boqer* must first be determined.

5.1.1.6.4.10.7.2.

Boqer – Various Meanings

1. **Morning of dawn, before sunrise**, Ex.14:24, 16:7/14 et al. But *boqer* also means
 2. **Morning after dawn**, Ex.12:10, Dt.28:67, Jg.16:2 et al, "... **when it is day**", after
 the night has passed, i.e., **after sunrise** 1Sm.15:12/16, Ps.30:5, 55:17, 90:5-6, Job
 4:20.

3. **Night**. "The First Day(cycle)" is constituted of these **two parts**: The **first** part of
 the whole day-cycle – **night** – which is **represented by its last, "retreating", part** –
 "morning" = *boqer*, Gn.1:8 et al.

4. "**Day**". *Boqer*, when it indicates a **part** of the whole, **represents the night** – **not**
 the day, **nor** any part of the day. **However**, *boqer*, when it does **not represent night as**
its retreating end-part, stands for the **whole "day" itself**. "Why art thou lean from
day (boqer) to day (boqer)?", 1Sm.13:4, "Then came the woman in the dawning
(panah) of the **day (boqer)**", Jgd.19:26.

5.1.1.6.4.10.8.

Ereb Boqer – Parallel

Daniel 8:14 and 26, "Unto two thousand and three hundred **days (of full cycle**
 = "evenings / afternoons – mornings" : *ereb boqer*) – then shall the sanctuary be
 cleansed".

Representing a whole as its **retreating end-part**, *ereb* – "evening" (**not**
boqer) represents the **day**. Representing a whole as its **retreating end-part**, *boqer* –
 "morning", **represents the night** – **not** the day, **nor** any part of the day. Where as in
 Daniel 8:14 and 26 *ereb* is the **anti pole of boqer**, in Nmb.28:4 *behn-ha-arbayim* is
 the **anti pole of boqer**. *Ereb* and *behn-ha-arbayim* indicate the **same time of day** – its
representing time – as in Genesis 1 – its **retreating end-part** time. Both –
 contextually – indicate the time **before sunset!** In the **Authorised Version** this
 representing time of the day-cycle (in Genesis 1 translated "evening" and now
 archaic) constitutes "day" light time. **The archaic English idiom**, "evening", **should**
be understood for "afternoon". If the dusk-sacrifice theory of Yahweh's New
 Covenant Assembly could assent to this, they would solve many resultant problems
 within their theory.

5.1.1.6.4.10.9.

No Exception

Ereb, **NEVER** indicates the "evening" as **from sunset to darkness** of night –
 as the booklet interprets its use, "*Beyn-ha-arbayim* literally is "between the
evenings", p.13, 2nd par. *meaning the initial period of night*"; "With the setting of the
sun, ereb (evening) arrives" p.10 last line

"*The first evening is said to start with the setting of the sun, and the second is*
total darkness". p.13, line 8f; p. 6 par. 2 Naturally this is unacceptable **1**, because of the
impossible notion of **two evenings within one** evening and both after sunset and
 before darkness. **2**. Because of the **impossible** notion of an "evening", described as
 "dusk" (= not totally dark) that at the same time "is total darkness". **3**. Because of the
 applied semantics presented above. ***Boqer* never means a part of night but its**
retreating and representing end-part. ***Ereb* never means a part of day but its**
***retreating and representing end-part* and NEVER the introductory part of night,**
"evening".

5.1.1.6.4.11.

Dependence on Linguistics

Modern English to a great extent has developed within the atmosphere of a
Christian world-view, and the meaning the words "meal", "feast", "festivity" after
 two thousand years of Christianity have resulted not without the determining
 influence of the **Christian Scriptures**. This is true, in fact, of the whole of Western
 civilisation. The significance for the present problem is that to a remarkable extent an
 Englishman speaks **Hebrew and Greek** without realising it. And he speaks the
 Hebrew and Greek of the **Bible**. It happens all the time. It happens not only when any
 of the many **words** derived from these languages are spoken unawares, but also when
 the **idiom** and **semantics** of these languages are implemented unawares. The same
 principle applies to **modern** English in relation to the English of the **Authorised**
Version and a good example exists in the words under consideration, "meal" /
 "feast", "**evening**". The word from which "evening" comes, is "eve". Modern English
 – Collins Dictionary as an example of "modern English" – views the word "eve" as
 "archaic". But even its more recent form, "evening" has **already reached archaic**
status. "Evening" in 2000 AD almost exclusively has the meaning of the **first**
quarter or even the **first half of night** – **after sunset**. That is a far way from what
 "eve / even" had originally meant, namely, the **last quarter** or even **last half** of
 daylight time – **before sunset**.

As happens with any language words acquire archaic meaning in **Hebrew and**
Greek as well – as with the equivalents in these languages of the words under
 consideration. Even if we referred a million times to "authorities" that describe
 "evening" as meaning any time **before sunset**, it **wouldn't prove a thing**. The many
 "authorities" as well, who, for instance, define the Hebrew expression *behn-ha-*
arbayim as "*between the two evenings*" – with very little or no variation – haven't
 proved a thing by the sheer size of their choir or by the sheer number of times they
 repeat their conclusions. No matter how respected the scholars who stick to this
 "definition" are, or how many or how Jewish they are, **they are restricted to the**
original data concerning the expression and can never go beyond that. They had
 come up against an insurmountable problem and have no further interest to re-open
 investigation. They had come to their conclusion **long ago**. From then on others have
 simply repeated what "*authorities*" p. 13 par. 3 "*all good translations*", p.15 par.4 "*most*
commentaries", p.15 par.2 from bottom "*prestigious Encyclopaedia(s)*", p.8 line 3 from bottom
 "*Dictionaries*", "*scholarly Hebrew translators*", p.15 middle and "*competent Bible*
translators", p.13 line 9 from bottom have said a thousand times before. The Bible though, is
 clear enough on the question. The expression *behn-ha-arbayim* is **only another way**
to say the simplest possible thing, but the best way for the specific context of the
Passover sacrifice "between the pair of nights" – that "pair of nights" (dual) that
both at some stage in history could be dated 14th Nisan!

5.1.1.6.4.11.1.

English Idiom

The meaning of translation with "evening" in the AV should be strictly
 understood for what the **English idiom** indicates, namely, the **anticipating "eve"**
 before an event or time that is **soon to start**. Collins English Dictionary, "*Eve* **1. a.**
the evening or day before some special event or festival, **2. the period immediately**
before an event: on the eve of civil war, **3. an archaic word for evening."**

We, for some fifty years during the previous century, were living in the "eve"
 of the twenty-first century. Fifty years ago we were not there yet. One could say that

since the year 1500 AD we have been living in the “eve” of the third millennium, that is, since we had been half way through the second millennium. An “eve” then, because of its **anticipating** nature, cannot contain a “second evening” in **immediate sequence**. First the **anticipated period** should have occurred before the “second evening” can “arrive”. “**Evening**”, according to its **English idiomatic use in the King James Version**, does not “**arrive**” at sunset but **precedes sunset**. “As the Ninth day ends” is the Ninth Day still.

“Evening” in the **old** (English) sense means “eve” – the **last** part of a preceding period that anticipates a following and **separate, second** period. “Evening” in the more **recent** idiom, means “**dusk**” – “when the sun has set and no straight beams of light reach the surface of the relevant locality on earth in a straight line from the sun” – to Biblical meaning, the **beginning of the current day**.

“Evening” – **ereb**, when translated from “the Hebrew text”, **never indicates dusk**. “With the setting sun, ereb (evening) arrives”, the booklet says, ^{p.10 last line} The “second evening is total darkness”. That is calling the NIGHT an evening. And the first “eve”, “dusk”, is made not the evening of night, but the evening of evening, called a “first eve”, which also is nonsense. And then the “second evening” consisting of “total darkness” should be the “eve” of “total darkness” – night, which is all very confused. Let us put it this way, “With the sun **setting, ereb as representing end-part** of the current day, is **running out**”, and the **new day** is **arriving**. The new day has not “**arrived**” yet; neither has it “begun” yet. “Evening begins the 24-hour day ...” ^{line 1 p.11} remember!

5.1.1.6.4.11.2. Hebrew Idiom

“And there was evening (*ereb*) and there was morning (*boqer*), a first day (*yom*)” (Gn.1:8b et al). “Day”, is constituted of these two **parts**:

Ereb when indicating a **part** of the whole **represents the day, not the night**.

“Evening” (*ereb*) **as its retreating end-part** represents **daytime**.

“It was **evening**” - representing the day.

Ereb, when not a representing part but the **whole** itself, means “**night**”.

Boqer when indicating a **part** of the whole **represents the night – not the day**.

“Morning” (*boqer*) **as its retreating end-part** represents **night time**.

“It was **morning**” – representing the night.

Boqer, when not a representing part but the **whole** itself, means “**day**”.

These terms are thus applied in the Scriptures, **consistently**. “Thus it is clear that Biblical days begin (with) evening” – **not “at”** evening, **not “... with the setting of the sun”** that goes on before sunset, ^{p. 11 par.2} but **after** its setting = “Biblical days begin ... sunset”.

5.1.1.6.4.11.3. Bo – “Going down of the Sun”

The booklet continues its blatant indifference in its heading on page 17, “Bo” = **Going down of the Sun, Sunset**”. The “going down of the sun” **isn’t “sunset”**! The “going down of the sun” is **afternoon** or a part of afternoon most likely the period just before sunset (= “**vespers**”). Or, literally possible of the English words used here, the last **half of the sun’s cycle** towards its turning at midnight – the equivalent of the “**Roman**” reckoning of the day. The Hebrew doesn’t think of the sun’s **further** decline after sunset. For the Hebrew the sun **virtually does not exist** after it has set and cannot be seen. Therefore, what would the Hebrew word, *bo*, mean?

“The evidence for the exact time for slaying the lamb at the beginning of the fourteenth is very clear ...”. How is that for taking advantage? While the Scripture passage should give evidence, the question already contains the answer, “... slaying the lamb at the beginning of the fourteenth”. If “the evidence for the exact time for slaying the lamb ... is very clear from Deuteronomy 16:6”, and *bo* means the “going down of the sun”, then the exact time for slaying the lamb is very clearly **not “at the beginning of the fourteenth”**. *Bo* means **at the end** of the Fourteenth!

“In the evening, at sundown [“*Bo*”], the time of day when you departed from Egypt, Tanakh”. “In the evening, at sundown” is a self-contradictory expression. “In the evening” means **during** evening **after** sunset; “at sundown” means during **afternoon, before** sundown.

“Isn’t this translation admitting that Israel left Egypt at “sundown”, which was the next night after Passover on the fifteenth Abib?” ^{p. 17 middle} **Obviously no**. Remember that Exodus 12 to 16 records Israel’s departure from Rameses in Egypt on the Fourteenth whereas it here is dated on the Fifteenth. And besides, Israel left Egypt just after midnight in the **earliest of morning – not “at sundown”** before or after sunset.

This manifest states, “The sun and moon are to serve as signs for the “moed” or the “appointed seasons” ... the set times [moedim] – the days and the years, Tanakh.” ^{p. 4 2nd par.} Now the “appointed seasons” the Tanakh translates as “**set times**” in Gen.1:14, it translates “the time of day when you departed from Egypt”. This manifest most arrogantly claims, “Because of the ignorance of the early Bible translators, the King James Bible lacks the finer definition or better translation of some very important Hebrew words. The translators were not schooled in Hebrew and cared little for the religion of ancient Israel ...” ^{p. 24 par 5}

“The word “sundown” is translated from the Hebrew “Bo”,” the authors allege. Is it carelessness or calculated tactics? **Not “the word “sundown”**”, but the **phrase “at sundown”** is translated from the Hebrew *bo*. It makes a difference – the **difference between “before sundown” and “after sundown”**. “When used in association with the sun it has the sense or meaning of set (go in, enter), and is the opposite of sunrise (go forth, arise). “Bo” is the proper time to sacrifice the Passover lamb.” (Emphasis CGE) “*Set*” – participle, is wrong. “*Set*”, verb, past tense, is also wrong. “**Setting**”, or “**while** the sun sets in the sense of going down” – **present continuous** – would render *bo* more correctly. In this “sense or meaning” **bo indeed indicates the time of the slaying of the lamb**. But it does **not in this sense** indicate the time of day-cycle “Israel left Rameses”. It does **not mean** or imply “the next night after sundown at the beginning of the fifteenth of Abib”. ^{4th par from bottom p. 17} “Clearly the Passover was to be killed as the ... sun ...” ^{3rd par p. 17} **was setting – not on “the thirteenth”** but ... **on the Fourteenth Nisan – during afternoon the Fourteenth!**

Does “*bo*”, “clarify”, “the sun was about to set”, Gn.15:12”? ^{p. 17 last two parr.} (Emphasis CGE.) It does. But if *bo* clarifies “**the sun ... about to set**”, then it cannot clarify this period of “day before the sun sets”, ^{Dt.24:15} as if **the sun had set**. “**Before sundown**”, ^{2Sm.3:35} “as the sun was going down”, ^{1Kings 22:36} does **not mean “sunset”, “after sunset” or “evening”, but “towards sunset”, “against evening”**.

5.1.1.6.4.12.

Historic Context of Passover References

5.1.1.6.4.12.1.

Original Event and Original Institution Different Things

Refer Par. 5.1.1.6.3.2, p. 192.

“They shall eat the **flesh in that night**, roast with fire, **and unleavened bread**, and bitter (= **nothing with it**)”, Ex.12:8. “This is the ordinance of the Passover ... In one house shall it be **eaten**. ... Thus did all the children of Israel. ... And it came to pass the **selfsame day** that the Lord did bring the children of Israel **out** of the land of Egypt by their armies.”, verses 43, 46, 50-51.

“What mean ye by this service? That ye shall say, It is the **sacrifice** of the Lord’s Passover who passed over the houses of the children of Israel **in Egypt when He smote** the Egyptians and delivered our houses”, 12:26-27.

Ex.12:8 points to a future institution: “Thus shall it be.” Ex.12:27 points back to the event that later formed the foundation of the “service”, “Passover unto Yahweh”. The commanded “**service**” included eating of **both** lamb and unleavened bread. The **historic** event though, consisted of “sacrifice” – the lamb – “**only**”.

“*(Israel) was to eat of the roasted flesh on that same night along with unleavened bread and bitter herbs. Not the next night, or the following night, but “the SAME night...”*”^{p.6 par.4} *Not the next night, or the following night, but “the SAME night”*. “**On the morrow after the Passover** the Children of Israel went out”, Nm.33:3.

This is the instituted “service” as looked forward to in the promised land, “And it shall come to pass, **when ye be come** to the land which the Lord will give you, according as He hath promised, that ye shall keep this service”, Ex.12:25. **When having been made a “memorial”** of what **once** happened **in Egypt**, the essential elements of the **whole event** of exodus were **brought together in this one “service” or “memorial”**. But “**that night**”, it was no “**memorial service**”. Then it was the **actual historic pass over** of the Lord. And that night **only the sacrifice mattered**, “**nothing else**”!

It remains an enigma how the dusk-slaughter theory can insist on the eating of the sacrifice “**along with Unleavened Bread, on that same night**”, yet equally emphatically can insist that “*Passover is a separate celebration ... and has a different meaning*” than “*the Feast of Unleavened Bread that follows ...*”^{p.24 par.4}

The **historical development** of the Passover must be understood in order to grasp the **seeming contradiction** between the **command** to eat the **flesh and unleavened bread**, and the **historic fact** that **only the flesh** was eaten in the **night of the exodus**. This verse reflects the already **fixed tradition** of Passover and not primarily the **eventuality** of the night of the exodus. Things that were **spread out over subsequent days of the historic incidence of “Passover”**, of the relevant **places and social circumstances**, are **put together in one ceremony**. The events became **institutionalised**.

The **Fourteenth** is referred to as “the **First Day**”^{Ex.12:15} – of the “Feast” of **more than a “First”** day of course – indicating an **established** custom and the **time of reference** as that of an already established **custom**.

The **actual meal** of the evening before the death angel passed over **consisted of this**: “When your children shall say unto you, What mean ye by this service? it shall come to pass that ye shall say, **It is the sacrifice of Yahweh’s Passover ... when He smote the Egyptians but delivered our houses**”, Ex.12:26-27.

“And the people bowed the head and worshipped” **in commemoration** – from the point of reference here recorded, **long after the actual night** “when He smote the Egyptians”. Thus the “**service**” entailed Unleavened Bread, **only by the time the children could ask**. The “**sacrifice**”, “**only**” (translated “bitter”), and **nothing else**, made up the meal **when** He smote the Egyptians” and **for which** “this service” of later times was instituted.

The food on the table on the **historic night of the exodus did not include unleavened bread**. The bread was **not even baked yet**. No bread was eaten on that night. When Israel on that night started to move out, “they took their unleavened **dough**, their kneading troughs being bound up in their clothes upon their shoulders” (12:34). The dough was **already mixed but not baked** by the time of the visitation of Passover. It wasn’t “**ready**”, that is, “prepared” for eating but not being baked yet. When the people departed their kneading **troughs were packed**. **They packed it before midnight in readiness for the moment** to move out after the angel would have “passed over” the houses.

The Israelites had moved out **before they could bake or eat bread**. The first time unleavened bread was **baked** was after they had moved to Succoth (Ex.12:37, 39). “Because they were **thrust** out of Egypt and could not tarry, neither had they prepared for themselves any victuals”. The use therefore, **to eat the unleavened bread at the same time and occasion as the lamb**, was a **later** innovation. It points to the division of the fourteenth, right in the middle (according to the original dating from sunrise to sunrise). The original daytime of the Fourteenth was now put with the night time of the Thirteenth and the original night time of the Fourteenth was now put with the daytime of the Fifteenth. The Fourteenth did not disappear, but was **re-arranged** according to the natural or creation-cycle of days from sunset to sunset. Exactly the same thing happened with the dating of the Ninth of Tishri, the Day of Atonement (as above). When Israel started to reckon the Fourteenth Nisan from the evening to evening, its date also had to be changed to the Fifteenth.

The food actually eaten before midnight during **the night of the exodus** differed from the food **specified** in the passages that refer to the **institution**. The **specified** food for the Institution was, “They shall take to them a **lamb** ^{12:3} ... every man according to his eating. ⁴ ... Ye shall keep it **for** the fourteenth day ⁶ ... and they shall eat the **flesh** in that night roast with fire, **and unleavened bread**; bitter (= without anything else) they shall eat it.

In these specifications implications are contained of an already institutional formality of Passover. These passages do not picture the **actual** food of the **unique** occasion of the very first night. That is clear from, most obviously the word for “**bitter**” which contains no meaning of taste in itself. It simply means “only” or “without”. The fact that the word became associated with taste (“bitter”) as well as with “herbs”, betray later **innovations to the original** “flesh-only” of the meal.

This implication is further strengthened by the description of the original “**eating**” of only the lamb’s “**flesh**” as a “**meal**” – for which “**feast**” is just another word. The etymology of the words “**feast / festivity**” and “**meal**” evidently proves an original event associated with “eating”. It developed into an eating in good “commemorating” spirit. (Cf. Col.2:16, Part Four.) “Ye shall **observe** unleavened bread; for in this selfsame day (**of yonder event**) have I brought your armies out of the land of Egypt. Therefore shall ye observe this day in your generations (to come) **by an ordinance** for ever.”

The “**service**” was meant to “remind” Israel of **something that had happened in the past: “the sacrifice”**. But it was instituted also to remind Israel of what

happened as a result. The Israelites were “brought out” and ate bread baked of their unleavened dough – the morning after ... at Succoth! Therefore also Unleavened Bread is (today, when you, children, ask) eaten at “this service”. “Bare” = “nothing else”. That “sacrifice” of “that” night, became “bitter”, and even later, that became “bitter herbs”. And that, even later, became “bitter sauce of herbs”. The historic event in Egypt must never be confused for its institution. The Institution evolved into a distinct “service” – the Passover Feast of Yahweh.

5.1.1.6.4.12.2.

Conclusion

On strength of these facts and on strength of the fact that *arbayim* is not only the dual-derivative of *ereb*, but, in context, is synonymous with *ereb*, the meaning of the phrase, *behn-ha-arbayim*, quite simply, is “between-the-nights”, that is, **any time during daytime**. Again in this can be seen the institutionalisation of the solemnity. While it used to be the family orientated observance, the killing of only one lamb and its customary preparation did not require too much time to do. But as Israel’s worship got centralised around the temple and the population grew, the many lambs required more time to slaughter. The priests and people would try to finish offering before nightfall **by starting earlier** as the sacrifices were increased. But sometimes circumstances were unexpectedly exceptional as with the Passover under king Josiah when the priests and Levites received so many animals they could not finish offering before sunset and “continued until (= into) the night”. **Any time of day “between the nights” was the desired and institutional rule.**

5.1.1.6.4.13.1.

Original in References And Two Feasts

“The time to slaughter the Passover lamb was at twilight or dusk at the beginning of the fourteenth. Twilight is from the Hebrew beyn-ha-arbayim meaning literally “between the two evenings”. The first evening was sunset and the second was dark ... The new day (fourteenth) started at sunset and the lamb was immediately slaughtered at this twilight hour. “They shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they are to eat it. They shall eat the flesh that same night; they shall eat it roasted over fire, with unleavened bread and bitter herbs”, Ex.12:7-8.” p.6, par. 2

Several references are made on pages 8-9 to authorities that state that “Originally, both parts (of the feast of Passover) existed separately”. It should be kept in mind that with the word “original” in these references, Israel’s history till the exile is supposed, and not specifically to the very first historic events during the actual exodus. “At the beginning of the exile they were combined” – after the exile they were distinguished. The “revealing” quality of this “revealing admission” last par. p. 8 does not say much “revealing” for the dusk-slaughter-theory. All these “references” depend on one source of information, the Bible and in particular **Exodus 12**. According to the Yahweh’s Disciples’ Manifest (the booklet) **two feasts** are supposed in the form of the commemoration of the slaughter of the sacrifice, and the commemoration of the assembling at Rameses and First Day of Unleavened Bread. **The author(s) of the booklet fail to see the essence of their references.** Note, for example, the Hastings Bible Dictionary. It “says on page 686, article “Passover”, “Passover is always carefully distinguished from mazzoth [unleavened], which begins on the following day. The celebration is domestic, and not apparently at all connected with the central sanctuary.” p. 9 par. c I, for one, have totally independently and from the Scriptures only reached the exact same conclusions. The 14th Nisan became the

Passover-Day of Slaughter and Removal of Leaven – “Mazzoth”. The 15th Nisan became the Passover-Day of “Feast (Meal)” consisting of the lamb and the first unleavened bread eaten simultaneously. **Not 24 hours apart.**

5.1.1.6.4.13.2.

Eight Days of Passover Feast

The Passover as such, the sacrifice, was to be celebrated as a “Feast”. The dusk-slaughter theory has one more argument for separating “Passover” from “Feast of Unleavened Bread”.

An “allegation” is levelled against adherents to the dusk-slaughter theory “... *that if we eat unleavened bread with the Passover (sacrifice), and then eat unleavened bread for seven more days, then we eat unleavened bread for a total of eight days, while the Bible only demands only seven days of unleavened bread.*” p.24 2nd last par.

The counter-argument amounts, not to a denial, but to an apology for eight days of Unleavened Bread. “The Bible teaches us that we are to eat unleavened bread with the Passover, and an additional seven days following of unleavened bread.” How? The booklet quotes Deuteronomy 16:2-3 which “clearly show(s) that Passover is followed by seven days of Unleavened Bread.” “You shall slaughter the Passover sacrifice ... You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress ...”, (Tanakh). “The King James reads, “Seven days shalt thou eat unleavened bread therewith”, (therewith meaning seven days in addition to the Passover). Seven additional days eating unleavened bread following Passover!”

The King James really reads, “Thou shalt therefore sacrifice the Passover unto the Lord thy God ... Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith. (I.e. bread is eaten with the sacrifice, and seven days altogether – which includes the first.) Thou shalt eat the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth ... And there shall no (baked) leavened bread be seen with thee in all thy coasts (for) seven days (not for eight days); neither shall there of the flesh which thou sacrificedst the first day (of these seven days) at even remain all night until the morning”, Dt.16:2-5.

“Therewith” in the AV has the same meaning as “with thee”, namely, “with it”. In the same context “therewith” refers to the subject, “leavened bread”: Thou shalt eat no leavened bread with the “Passover sacrifice”. The unleavened bread is eaten for the same reason the sacrifice is eaten “the day” (of exodus), to remember the day when thou camest out”. To remember the essential oneness of the occasion bread and sacrifice are eaten together. “Thou sacrificedst the first day” ... the first day of seven days, the seven days of unleavened bread. “No leavened bread seen with thee ... seven days”. Had it been eight days of unleavened (baked) bread, no leavened bread would be seen with thee eight days. The context – and literal meaning – “clearly show” that Passover includes seven days of Unleavened Bread eaten – immediately after being baked within the same time-period of “evening” of “night”. Bread was eaten “with” the sacrifice the “first day”, and for seven days “therewith”, that is, the “first day” included.

Acts 12:3-4 shows how thoroughly the Passover Feast and the Feast of Unleavened Bread were one Festal Season and One Feast, “And because (Herod) saw it pleased the Jews (that he killed James) he proceeded further to take Peter also. (But (de) it was the Days of Unleavened Bread. (ehsan de hehmerai tohn adzumohn)) And when he had apprehended him he put him in prison ... intending after Passover

(to pascha) to bring him forth to the people. (*boulomenos meta to pascha anagaghein auton tohi laohi*)

5.1.1.6.4.13.3.

“That Same Night”

“They were to eat of the roasted flesh on that same night ... Not the next night or the following night, but “that SAME night” it was killed on the fourteenth.”^{p. 6 par. 4}

This is saying more than what the text says. The text does not say “that same night it was killed”. Look again at that collection of the Passover-passages^{Par. 5.1.1.5.1}

Notice the **repeated and consistent** supposition of the **offering** before the evening and the **eating** of it after the evening (or after sunset). Both observances were to be executed **during the course of the Fourteenth**. As already said, this implies a reckoning of the institutional day as from sunrise to sunrise. **“That same night” indicates the immediately following night of the same day when the lamb was killed during afternoon.**

The **primary** importance of the statement, “that same night” (“that night” in the AV) is not the fact that it is a statement of **warning**, **“this very night approaching – be prepared!”** Its meaning is firstly that **“that** (relative pronoun) night” should be a **memorial** for the people. They had to be **reminded** that God on **“that same night” had brought them out** of Egypt. The **relationship** between the night and the event of the night should be of prime importance and never be forgotten. It is a way of **emphasis**. **“That night!”** in the religion of Israel had obtained a significance it had not previously enjoyed. It had become **institutionalised**.

The phrase also underlines the necessity that Israel had to eat **all of the lamb** “that (same) night” and **“should leave over nothing** till the next day (that is, they should leave over nothing **after that / this night**”). What might have remained over from “that (same) night” had to be burned as soon as morning of the “next day” arrived (12:8-10).

The same principle of interpretation should apply for the further quoted text, Ex.12:11-12. *“You shall eat it hurriedly: It is a Passover offering unto [Yahweh]. For that night I will go through the land ...”* (AV has **“this night”**.) Here again (as we have observed above in connection with the use of prepositions) the importance of **perspective** is cardinal. Viewed from the perspective of the killing of the sacrifice “this / that night” is “this **coming** night”. Viewed from the standpoint of the eating of the lamb, “this / that night” refers to “this night **after your eating**, I will go through the land”. **From any of the two points of view, it in fact is “that SAME night”** – a fact that follows as night follows day and as day follows night.

5.1.1.6.4.13.4.

“Passover for Yahweh”

Repeatedly it is said in the Pentateuch, “On the Fourteenth Day is the Lord’s Passover”, **and then**, “On the Fifteenth is the Feast”.

Leviticus 23:5. *“In the first month, on the fourteenth day of the month, at twilight, there shall be a Passover offering to [Yahweh]”.* (Tanakh)^{p. 12}
Lv.23:5-6, “In the fourteenth day of the first month at even is the LORD’s **passover (slaughtered)**. And on the fifteenth day of the same month is the **feast** of unleavened bread unto the LORD: seven days ye must **eat** unleavened bread.” (Authorised Version)

The phrase “*at twilight*” in the Tanakh for *behn-ha-arbayim* replaces “at even” of the AV. “*Twilight*” is **after** sunset. “*At twilight*” **literally** is “**before sunset and its after-period – “twilight”** “. “Eve” is **before** sunset. “**At eve**” is pleonastic. It repeats

the idea of “before”, “**before (“at”) the before period (“eve”)**”. It indicates some time before sunset that **fits in, “between** the pair of nights” – *behn-ha-arbayim*. In the Authorised Version, “at **eve**” has **idiomatic** meaning for “**afternoon**”. And “*at twilight*” in the Tanakh will mean “before sunset”. “Sunset” is not mentioned, only **supposed**. The *Tanakh* differs not with the Authorised Version. Both translations use certain **words within contextual relevance**. The *Tanakh* says, “*At twilight*”. That is as good as saying “**toward**”, or, “**against** twilight”. The **dusk-slaughter theory** though, says the time involved is that of **twilight as such** which is **within** twilight. “*At twilight*” though, indicates the **last part of the daytime before** twilight.

In Gn.24:63 “Isaac went out to meditate in the field **at the eventide** (*panah*)”. It can just as well be translated, “... in the field **while the sun declined**”. Isaac noticed as Rebecca brought the camels to drink. It was “afternoon”. *Panah* – generally – indicates the **nearing**, the looking **forward** to, or the appearing of something **prospective**. **Exactly what the English “eve” means. This was the time the lamb was slaughtered on the Fourteenth Nisan**. To maintain that the Passover had to be slaughtered **when already twilight** (= after sunset) is therefore wrong.

“Passover offering is made when twilight arrives which is after sunset at the beginning of the new day of the fourteenth”,^{par.3 on p.12}

The expression is contradictory. “*When twilight arrives*” is while twilight **has not arrived yet but is approaching**, which is **before twilight** and before sunset. **After** sun-“set”, is after the sun **had** set, a perfected concept, “it is twilight”. The word “sunset” is formed of a **Participle** of Past Perfect tense. **The event had taken place in the past and the resultant circumstance caused by the effect is perfectly present ... “evening” or, “twilight”, “dusk”**. Now Passover was **not “offered” during this time**. Passover was offered **against** or **toward this time = against** or **toward twilight = in** the “eve”, **before** the period of night “*immediately after sunset and before total darkness*”. The period of dusk or evening is the period of night immediately **after** sunset and before darkness itself. **Then the Passover had already been offered**.

The **foregoing context** of the passage Leviticus 23:5-6 deals with sundry offerings, their slaying and their eating. “**On the same day** (upon which the offering was offered – as anyone would suppose) it shall be eaten up. Ye shall leave none of it until the following day”. **Offering during daytime is presupposed** – taken for granted. **Nothing suggests offering taking place after sunset**. Nothing forbids eating taking place after sunset ... “Ye shall leave none of it for the next day”.^{Lv.22:30c} Naturally the Passover is treated in the same way. Offer before evening on the Fourteenth” ... “Eat / feast on the Fifteenth after sunset; for seven days Unleavened Bread (afterward).

Passages on the Passover use the same **style**. “**Passover**” is **supposed** to be the “lamb” for Passover. Passover, despite not being mentioned to be offered, **was** in fact offered because **supposed**. And it was offered before sunset **during daytime** as anyone would **suppose**. Despite not being mentioned that it should be offered on the Fourteenth “**Day**”, the day of the Fourteenth is **supposed**. It is not said to be “Fifteenth of Nisan”. Nonetheless it is **supposed**. It is not said to be the first day of “**Unleavened Bread**”. Nevertheless it is **supposed**. It is not said to be the “first day” of “**seven**” days of Unleavened Bread”. Nevertheless it is **supposed**. “Passover offering **eaten**” is not mentioned on the Fifteenth because **that is the most evident** thing of everything **supposed**.

“Passover” happened “in / on the Fourteenth”,^{Lv.23:5} **Nothing of any food eaten is mentioned, suggested or implied “in / on the Fourteenth”!** But as soon as

the context reaches the words “Feast” and “Bread” (Lv.23:6) and eating is supposed (Eating underlies the word “feast” and is assumed of “bread”) – then only the Fifteenth appears in the text. (The event makes the Day, not the day the Event.)

Contextually the intent of the passage is **quite simple** and quite **easy to grasp**: “On the Fourteenth, offer Passover at even **before the day is over**. On the Fifteenth make feast with this offering in the evening **before midnight (= in the night)** because at midnight the Lord passed over the houses of Israel. Seven days eat Unleavened Bread. The first of these – Fifteenth Nisan, have Holy Convocation; the seventh of these, have Holy Convocation again.”

Difficulty to understand the dating only crops up when one tries to reconcile this dating **over two days**, with Exodus 12 which dates the slaughter as well as the eating **on the one day** of the Fourteenth. But to interpret the appearance of a two-days dating as the **natural historic development** of the Institution of Passover into two days of its observance **clears up any difficulty**. The second “First” Day of Passover season, Fifteenth Nisan, won’t be found **mentioned before Leviticus 23**. But it is already **implied in Exodus 12**, because also Exodus is a **work of literature** that originated during a **later** period than the **exodus itself** and has also undergone theological orientation. It **reflects the evolution of Passover into an Institution** of Yahweh. E.g. “This day (Fourteenth) shall be unto you for a **memorial** and ye shall keep it a **feast**. ... Even (on) the **First day (Fourteenth)** ye shall **put away leaven** ... whosoever shall **eat (= “feast”)** leavened bread from the **First Day (Fifteenth)** until the seventh, that soul shall be cut off from Israel”. Previously it had not been an Institution of commemoration. Now it is **commanded** to be a memorial. “This day” refers to “that day” of the exodus. It refers to the **experience in all, not only to the killing** of the lamb although that is central. **Two days are considered “first” days**. They were **the day “even”** when the lamb was killed, **“the very first day leaven was removed”**; and **“the First Day” Unleavened Bread’s eating was counted**. The intervening point in time, of the one day-ending and the other day-beginning, is **supposed**. That point was the **sunset** that in **later** Scriptures **divides** this one day of fourteenth Nisan into **fourteenth till** sunset and **fifteenth from** sunset.

The historic command to institutionalise the Passover would never elaborate on the subject in the way polemics do. No Israelite had to make a study of the issue. They could understand without further ado exactly what the specific times involved. The Passover was kept in memory of “this day”, “that night to be observed sincerely”. **Unleavened Bread was introduced to the “eating” of “feasting” of the night the flesh was originally eaten**. On that night Israel’s “goings out” **began**. That night stood central. The Bread belonged with the flesh.

All of the seven days’ unleavened bread of the exodus was eaten during daytime. Unleavened bread was Israel’s **staple food** for those many days. They didn’t prepare themselves any other “victuals” for the journey (Ex.12:39). God intended the unleavened bread to be their **normal food for seven days**. It was their only **proviand**. When the Passover by **God’s command** was institutionalised a “**memorial**” of “Yahweh’s Passover” (this is what we read about in Exodus **from the 12th to the 16th chapter**), the unleavened bread **received special meaning**. It no longer would serve for **normal food**, but had to be prepared as the **special** “Unleavened Bread” of the “**Feast**”. It also no longer had to be eaten **any time of day** as normal food would, but was allocated **specific time**. It had to **share the meaningful time-slot** of day which the eating of the **sacrifice** enjoyed in **that night the original** – “in the evening / night” (Ex.12:8).

This was a development in time, be it of however short duration. But it was **not the original itself**. The **Pharisees** didn’t innovate this scheme of things. **Yahweh did**. He made it “The Passover unto Yahweh”. It became “**Yahweh’s Passover**” for **exactly the reason of its institutionalisation**. The original event of Passover was **God’s doing**, but **no less the command** that it should be Yahweh’s Passover. So not the poor “*hypocritical Pharisees*” are to be blamed for “*combining both Passover and Unleavened Bread into a single observance*”^{p. 10 2nd and 3rd par.} It was Yahweh’s own doing: “On the Fourteenth ... Passover(’s killing); on the Fifteenth ... Passover(’s eating) **with Unleavened Bread**” ... **how many times!**

5.1.1.6.4.13.5.

Literalness

Literalness can be **ambiguous**. “*Yahweh is still discussing the fourteenth*”. “*So when He says He will go through the land of Egypt “that night”, He means on the fourteenth, at midnight, in the same evening the Passover lamb was killed*”^{p.6 par.6} In fact in that same night of the Fourteenth Nisan the Passover lamb was killed was it also eaten. The killing and the eating were of the same day. The eating was of the same night **but the killing was not of the same night**. “*Yahweh is still discussing the fourteenth. So when He says He will go through the land of Egypt “that night”, He means on the night of the Fourteenth Nisan, at midnight, in the same evening the Passover lamb was killed.*” “*In the same evening the Passover lamb was killed ... He will go through the land of Egypt!*”! But to say, “*On the fourteenth, at midnight, in the same evening ... the Passover lamb was killed*” ... is **grossly wrong**. Not only because the evening is not “**at midnight**”, but because it is **not true** that the lamb was killed either at midnight or during evening in the sense of after sunset.

5.1.1.6.4.14.

“Night” and “Day” Used Synonymously

Ex.12:13-14 reads, “And the blood (of the slaughtered sacrifice) shall be to joy for a token upon the houses where ye are (on “that night”). And when I (in “this night”) see the blood, I will pass over you, and the plague (in “this night”) shall not be upon you to destroy you when I (in “this night”) smite the land of Egypt. And this **day** shall be unto you for a memorial and ye shall keep (this day) a feast to the Lord ...”. The **night** and the **day** alternatively indicate the **single day** of occurrence **within 24 hours of slaughter and eating**. The **singular demonstrative Pronouns “this”, “that”,** allow at most twenty-four hours. If the Fourteenth from sunset to sunset was occupied by the slaughter and eating of the lamb, and the Fifteenth from sunset to sunset was occupied by eating of Unleavened bread, the text would have read “**those days**” and “**those nights**”.

“*Inside (the doors the obedient Israelites) are worried, apprehensive, and anxious as they nervously eat the Passover lamb with unleavened bread ...*”^{par. 6 p. 6} We have above paid attention to the inaccuracy of such a supposition. Unleavened bread was not eaten on the unique night the Lord passed through.

5.1.1.6.4.15.

Depart At Midnight

“*They do not go out of their houses until morning ... Daylight brings a sigh of relief ... Now they can go outdoors to burn the Passover lamb leftovers, Ex.12:10 and 22.*”^{Page 7 lines 11 to 14} (Emphasis CGE) This is an **untrue** statement. Not only is it simply inaccurate. It deliberately creates a misleading picture to suit the theory.

Here are the true facts. “Thus shall ye eat it: with your loins **girded**, your **shoes** on your feet, and your **staff** in your hand; and ye shall **eat it in haste**”¹¹ ... For I

will pass through the land of Egypt this night ... I will execute judgement¹² ... And the children of Israel went away and did as the Lord had commanded Moses²⁸ ... At **midnight** the Lord smote all the firstborn²⁹ ... And Pharaoh rose up **in the night** ... and all the Egyptians³⁰ ... And the Egyptians were urgent upon the people³³ ... And they spoiled the Egyptians³⁶ ... And the Children of Israel journeyed **from** Rameses to Succoth³⁷ ... And they baked unleavened cakes of the dough which they brought **forth out of** Egypt ... because they were thrust **out of** Egypt and **could not tarry**³⁹ ... **even the selfsame day** it came to pass that **all** the hosts of the Lord went **out from** the land of Egypt. It is a **night** to be observed unto the Lord for bringing them out ... **this is that night** of the Lord to be observed”.⁴¹⁻⁴²

5.1.1.6.4.15.1.

No Delay

Nowhere in this history of the exodus is mention made of the Israelites staying in their homes **till morning the next day**. Nowhere in this history of the exodus is mention made of the remains of the Passover – bones only (see Ex.12:46) – being burned **in Rameses**. Neither seems any **opportunity** for such an exercise to have been possible before Israel arrived **at Succoth** where they for the **first** time could kindle a fire to bake the unleavened bread. In fact, to tarry in Egypt to first burn the remains would have been **against God’s instructions**. It is expressly stated that Israel did exactly as God commanded Moses. They had to eat **staff in hand**, and after having eaten, had to leave **without delay** and in haste. **The only thing Israel was permitted on their way out was to receive the spoils**. The Israelites did not go to the Egyptians to collect it from them. The **Egyptians** actually **“by night”**, **brought** the spoils to Israel³¹ and **“urgently (forced it) upon them”**. The Egyptians said, “We will all be dead” ... **by morning** because Moses warned us about “this night”, if this people do not get out of the land “this night”!^{12:33} As the booklet says,^{p. 7, last par} **“The Israelites evidently were not told prior to this time to “spoil the Egyptians”**”. (“Tell the people to obtain, each from his neighbour, silver and gold.”) Evidently they were not told so afterwards either. **“It was to come”**, the booklet explains.^{lines 1 and 2 of p. 8} It was **bound to happen**. Although Moses received command before to spoil the Egyptians, **God, through the death** of their firstborn accomplished the objective **Himself** and the Egyptians spontaneously, nay, anxiously, begged and **coerced** the Israelites to accept the spoils. Moses could not only **“just before the last plague fell”** have allowed **“the elders of Israel”** to **“inform ... the general public”**. **“At that time”**^{line 3} would be **“just before”** midnight, and it would have been an impossible task **then**. In any case **at that stage** the whole of Israel was still **spread across the country** and everyone had to be **in his own house** behind blood stained doors. The poor elders could not **“at that time”** still have been frantically running about instructing the **“general public”** to spoil the Egyptians next day. Exodus 11:1-2 rather refers to a time **after the ninth plague**, or even **since the beginning of the plagues** when God explained to Moses what his further measures were to compel Pharaoh to let Israel go. Israel simply had to **wait for God to work for them** and nothing less eventually happened – just as when they had to “wait and see what the Lord will do for you” when they saw the chariots of Pharaoh approaching at the Red Sea.

5.1.1.6.4.15.2.

The Impossible Accomplished

As for the possibility of the impossible that **all Israel, “from Rameses” and throughout the land** – animals, goods and all – could move **“to Succoth”** in less than one day can only be described in the words of the Scriptures. **“It came to pass**

that all the hosts of the Lord went out from the land”. The phrase resembles the Genesis expression, **“and it was so”**^{1:7 et al} In any case God Himself “with an outstretched hand” and “mighty arm”, “carried” the people out of Egypt. It wasn’t through **their** attainment. **It was as much a miracle as passing through the Red Sea was**. We only are not told God’s *modus operandi* except perhaps that the **“hosts of the Lord”** may also mean the involvement of his **heavenly** armies. God certainly in his **omnipotence** had no need of time (or angels) as if time could be of help to Him. He didn’t need a whole week to perform his own will as little as He needed time at all. That God used “this day”, “that night”, only was because He so willed. He condescended in mercy, working wonders while **maintaining tangible, real and created contact** with man. God accomplishes all his works of creation and salvation in this wise. Jesus came in **the flesh** to save us – the work of Yahweh, Saviour. In the same way God did not need **Moses** to lead his people out. Not Moses was **“able to move this vast throng”**.^{p.7 second last par.} **Only** God was able – **“He wrought”**. He is Elohim, **The Able One. Nevertheless He used Moses**, just as He used him to cleave the sea. (God also willed to use the Sabbath to accomplish his purpose.^{See Par. 5.1.1.6.1.3.1 and Part Three.})

5.1.1.6.4.15.3.

A Going Out Mightily

“Now the Israelites tend to their flocks, gather up their belongings, and prepare to move their families and herds from Goshen to the gathering point at Rameses”.^{p.7, par.5}

The whole trend of this notion goes against the trend of the story as recorded in Exodus 12. **All preparations had already been made. Already on the tenth day** of the month Abib Israel had separated the lamb. That proves that they were aware of what was going to happen. Their preparations for the final day were **an act of faith**. They waited for the right moment to leave, **on their feet** – **“prepared”**. Moses had the bones of Joseph **with** him, ready to be carried out of Egypt.^{13:19} In faith they waited till midnight. The death angel passed by. Countrywide the Egyptians’ firstborn are killed and each Israelite countrywide receives the spoils of his Egyptian “neighbour”. They go out of doors, and out of Egypt, every household from everywhere. The midnight hour heralds the call, “to Succoth!” God leads the way! **“They shall eat the flesh in that night, roast with fire, and unleavened bread, and bitter (= nothing with it)”**, Ex.12:8. “This is the ordinance of the Passover ... In one house shall it be **eaten** ... Thus did all the children of Israel ... and it came to pass the **selfsame day** that the Lord did bring the children of Israel **out** of the land of Egypt by their armies.”, verses 43, 46, 50-51.

5.1.1.6.4.15.4.

“From Rameses to Succoth”

That the Israelites were prepared in **good time before the Fourteenth Nisan** is also indicated by the fact that they did **not** (as the booklet alleges) **first proceed “herds from Goshen to the gathering point at Rameses”** and from there, in one body, to Succoth. **“On the Fourteenth”**, they **“started out of Egypt”**, **“from Rameses to Succoth”**, The description of the mass-movement “from Rameses to Succoth” supposes a **countrywide** and simultaneous movement towards Succoth.

“From Goshen to Rameses” says the booklet. **“Goshen-country”** lay against the wilderness toward the Red Sea. It is not mentioned or implied in the context. If some Israelites found themselves there at Midnight of the night of the death angel’s visitation, **they also had to come up** from there to Succoth first. Those **at Succoth** at

the time included were to come up to the “*gathering point*”. The **whole nation, countrywide**, arrived **out of every direction at Succoth**. Also in this – to get all Israel **individually from where ever they were** to move toward this central point – can the power of Elohim the Mighty be seen. (This again implies preparedness well before the last day of the Fourteenth.) The “*gathering point*”^{p.7 par. e} consequently was **not at Rameses**, but **at Succoth**. There, Israel met, and **kindled fires**, baking unleavened bread ... **while burning the remains of the Passover lamb!** Israel for **the first time as one body**, while at Succoth, received instructions on the institution of the Passover, recorded in the context of 12:38 to 13:10. They also received instructions there on other matters, verses 11 to 19. **Only then “they took their (collective) journey from Succoth”**,^{Ex.13:20. See Par. 5.1.1.6.1.3.1.}

Israel travelled to meet at Succoth **not only “during daylight”**^{p. 7 lines 4 and 5 from bottom} but also during **half the night** “... of the **fourteenth** Nisan, according to the original sunrise reckoning. They consequently travelled over **two calendar** days to Succoth, the second day being the Fifteenth Abib. As the reckoning of the day was moved back so that it would start with sunset, Israel had travelled to Succoth over just **one calendar** day, the **Fifteenth**. **The actual departure out of Egypt made the day of departure what it is**. The significance of the event marks the day. **Not the day the event**. Because the journey **out** occurred **over the night as well as the next day**, the night and day were **historically linked** and created a unit of a “separated” or “**holy**” day, the “**Feast**” Day of Passover. “**Of the Passover**” ... because it **still belongs** to the Passover, yea rather, had **become Passover by virtue of its events**. The dating as a matter of course was changed to the Fifteenth Nisan, reckoned from **sunset to sunset in order to fit the remembrance of the miraculous event of the exodus**. Many great songs of praise were composed in remembrance of this greatest of all events in the history of Israel. **The day of remembrance had to correlate with the events of the day. The night before had to link with the day after and be one day as it was one mighty act of the Mighty of Israel and of Yahweh Himself.**

“At Rameses all Israel congregated in joyful anticipation, preparing to leave after sunset at the beginning of the fifteenth, Numbers 33:3.”^{p. 8 par. 5}

Plainly nothing of any of these claims can be found in the Text of Exodus or of Numbers for that matter. In fact, **the opposite is evident**. “These are their journeys according to their **goings out**. They **departed from Rameses** in the First Month on the **Fifteenth** day of the First Month. On the **morrow after the Passover** (that is, immediately after midnight) the children of Israel **went out** with an high hand **in the sight of all** the Egyptians for the Egyptians buried all their firstborn ... (while) the children of Israel **removed from Rameses and pitched in Succoth** (“*the meeting point*”).” “Their journeys according to their goings out” are summarised. Rameses naturally would be considered the starting point because it is the Pharaoh’s city. But that does not mean that Israel first had to “**go in**” into Egypt where **Rameses in the centre of Egypt was** and then from there had to “**go out**” again toward Succoth. The passage evidently supposes a movement of **land-scale** proportions. The Jews were not all concentrated in Rameses or in the land around the city of Goshen. They were dispersed over the whole land, and **wherever there were Egyptians**, there were Israelites who “in the sight of **all** the Egyptians”, **started** moving out and **away** from Rameses. They journeyed **not towards** Rameses because that would have been up the wrong way. They did **not continue** journeying from Rameses. If Rameses were the **first stop**, of Rameses it would have been recorded that there they **pitched**. But Numbers 33:5 says, they “**removed** from Rameses and **pitched in Succoth**”.

5.1.1.6.4.15.5.

Commemorating Gathering at Rameses?

“Their attitude and outlook had brightened ... this high day is marked by joy and jubilation ... the atmosphere now became festive and exciting”.^{p. 8 par. 6} Again plainly nothing of the kind can be found in the Text. And again, just the opposite seems to have been the circumstance. Although it was to **become** a day of joy and was **commanded** to be a day of joy, when it first happened, it was not joyful. The exodus was a distressing experience. A short cut out of Egypt lurked right in Israel’s way, “the way of the land of the Philistines” ... and “**war**”! But although “it was **near**” and smooth and led across **land** out of Egypt, “God led them not through (it) ... He led the people “**about**”, through the way of the **wilderness**” that was blocked by the Red Sea! From the word go they had much to complain about, humanly speaking. And they surely did not endure the hardship for long before they vented their discontent. **They had to travel zigzag as if blindfolded**, and had to take every step in faith be it a groaning faith. They surely did not travel in light spirit. Relevancy of these considerations for our purpose is that the Fifteenth was no day dedicated to “*an entirely different celebration*” then and there the first Fifteenth of Nisan in history. **No “high day marked by joy and jubilation”**^{second line, par. F, p. 8} “**this day**”! To still find themselves in Egypt more than 24 hours after the Lord passed over could give Israel no reason to celebrate.

The dusk-slaughter theory though, claims, “*All Israel gathered as a body at Rameses the next night following Passover*”.^{p. 12 / 13} “The first day of Unleavened Bread”, during the exodus, did **not “commemorate the gathering of Israel as a body at Rameses”**. All Israel never **lived in** Rameses. They never **congregated** at Rameses and never departed **from Rameses as one** people. **NEVER** had the Fourteenth or the Fifteenth Nisan been instituted to “*commemorate the gathering of Israel as a body at Rameses*”. The **Fifteenth** Nisan was instituted a day of commemoration for exactly the opposite reason, namely, to commemorate “Their journeys ... according to their goings **out of Egypt**”! – also “**out**” of Rameses. To find Israel still at Rameses twenty-four hours after they were supposed to have left Egypt, casually feasting and celebrating as if Egypt-Rameses were **the venue of deliverance** is simply not true.

5.1.1.6.4.15.6.

“Brought In”

“The first day of Unleavened Bread commemorates the gathering of Israel as a body at Rameses, and on the last day of Unleavened Bread Israel marched through the Red Sea, free of Egypt. The first and last day of Unleavened Bread are memorials of these special days and are High Sabbaths.”^{Page 8 second last par.}

Everything said in this paragraph, is erroneous. Israel did not only **seven** days after leaving from Rameses cross the Red Sea. They crossed the Red Sea **the very next day after they had camped at Succoth**.^{See Par. 5.1.1.6.1 referred to above.} “*Israel marched through the Red Sea*”, and wasn’t “*free of Egypt*” before they stood on the opposite shore of and in the Promised Land. Also to define these days “*High Days*” purely on the basis here **fantasised** is a premature conclusion.^{See Par. 5.2.2.1.3.} Not the last day of Unleavened Bread commemorates Israel’s march through the Red Sea. **The Day of First Sheaf Wave Offering**, “the day **after** the Sabbath (“Sabbath” of Fifteenth Nisan the day of their “goings out”), the **Sixteenth** Nisan, commemorates Israel’s march through the Red Sea. **Because** at the historical moment of actual occurrence **that day was the Seventh Day Sabbath**, also the **weekly** Sabbath commemorates “Israel’s march through the Red Sea”. The event makes the day.

(Christians keeping the Seventh Day Sabbath celebrate Passover every **Sabbath** – not once yearly only! They do so according to the **Fourth Commandment that puts the Passover at the basis of Sabbath-keeping**. Sixteenth Nisan, Feast Day of **First Sheaf Wave Offering**, as well as the **creation Sabbath**, commemorate the people of God’s “goings **into**” the Promised Land. For that reason does the Fourth Commandment give as **reason for keeping the Sabbath** the fact “that the Lord thy **God brought** thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath Day (Dt.5:15). In the Deuteronomy Fourth Commandment, the **completed and fulfilled** exodus is supposed – “**brought out**”, not “**going out**”. The Sabbath indicates their “**going in**”. “Passing over” the houses and “passing over” the Red Sea ^{Ex.15:16} had been **accomplished**. God “**finished**” his works on the Seventh Day and had “entered his rest”, Israel had been “**brought in**” and “**planted**”, ^{Ex.15:17}.)

The “**Passover**” **Song of Exodus 15**, the song of praise for God’s “**salvation**” (Ex.15:2), contains allusions to the **creation** story. “Through a mighty hand (“thy right hand”, ^{Ex.15:6}) and by a stretched out arm (“greatness of thine arm”, ^{Ex.15:16}); “I will prepare him an habitation”, ^{Gn.2:18}; “I will make him an help (= home, “not alone”); “thou hast made for thee to dwell a place”, ¹⁷; Thou shalt plant them”, ^{v17 – Gn.2:8/15} “put him into garden”; “Thou didst blow thy wind”, ^{verse 10 – Gn.1:2, 2:7} “with the blast of thy nostrils the waters were gathered together”, ^{8 – “divided”, Gn.1:6}; “The Lord again brought the waters of the sea together”, ^{Gn.1:10} ... the children went on dry land”, ^{19 – Gn.1:9-10}; “Thy hands have established”, ^{17 – Gn.1:6-7} “firmament”, ^{Gn.2:7-8} “formed”. Allusion to the **salvation in Jesus Christ** will also be discovered in Exodus 15. But that may be read about in Part Two of Part Three.

5.1.1.6.4.15.7.

One Feast

“*Because of their proximity and the fact that Passover immediately preceded the days of Unleavened Bread, the entire celebration became known as the “Feast of Passover”.*” ^{p. 9, middle} (Emphasis CGE)

The entire celebration became known as the “Feast” of Passover not only because of **proximity in terms of time** but essentially because of **intrinsic unity** of the two aspects of the Commemoration institution of Passover. The proximity in terms of **time** of the two elements of the one commemoration is in fact **much closer** than supposed by the **after-sunset-slaughter** interpretation. The after-sunset-slaughter interpretation has a **full day-cycle** between the slaughter and eating of the sacrifice and the first Meal of unleavened Bread after sunset the following day. The **before** sunset slaughter Scriptural Institution has **only about six hours** between slaughter of the sacrifice and the eating thereof. It also **combines** the eating of the **sacrifice** and unleavened **bread**. It thus makes of the one event of the original Passover a **more intimate and closely connected** ceremony, most significantly through the fact that **it does not divorce the elements of the Meal. The flesh and the bread belong together** and are in no manner exclusive. **The flesh and the bread both point to the one deliverance** from Egypt as do the two aspects of **slaughter and eating** of the lamb. Besides there is the **third** aspect of the Passover Feast of **First Sheaf Wave Offering of the 16th Nisan that completes** the Passover in being its **gravest and central point. On this Day the Great Passover Lamb rose from the dead. THIS IS “THE THIRD DAY ACCORDING TO THE SCRIPTURES”!** Thus was **spiritual** Israel brought up out from the Red Sea and entered into the Land of Promise. (“Jacob” in Egypt through unbelief did not enter the spiritual rest even though they did enter the physical space where God brought them out to.) Exodus 12

to 16 draws a clear distinction between on the one hand the day of slaughter of the lamb and the **night** of the “going out”, and on the other hand the **night** of the “going in”. The First Sheaf Wave Offering symbolises the **entering** into the Promised Land “**the day after “the (ceremonial) Sabbath**” of 15th Nisan. The border between these two lands was the **Red Sea**. Only on the other side of the Red Sea was Israel “*free of Egypt*”, ^{p. 8 second last par.}

Important statements of Scripture should not for a moment be lost from sight. They illustrate and prove the **unity within its diversity** of the Passover. “The Passover” constitutes,

Day of the lamb’s slaughter – day one:-

The **night** of the **Lord’s “passing over”** (Ex.12:23) and Israel’s “goings **out**” (Ex.12:41-42). “A **night** to be much observed” (12:42).

“**This day**” (12:14), “**the selfsame day**” (12:51), “It shall be unto you for a memorial and ye shall keep it a **feast** to the Lord. Ye shall keep it a feast by an **ordinance**”.

Day of Passing Over (14:13) – day two:-

The **night** (Ex.14:20, 21), “**that day**” (14:30) of **Israel’s “passing over”** through the Red Sea and their being “**brought in**” and being “**planted**”, “**today**”, in the mountain of thine inheritance, **the place** thou hast made for thee to dwell in, **the Sanctuary** (Ex.15:16-17). **Hosea: “After two days ... the third day ...!**

“Passover” is not the **evening** that starts the Fourteenth.

Passover starts when the lamb was “**killed between the nights**” (12:6) and the **Lord “passed over”**, “**this night**” : **12:12**.

“Passover” begins the **day of offering and departure – day, and, night**. It became “**Preparation** of Passover”.

Passover continues – night, and, day – from Rameses, to Pihahiroth : 14:9. It became “**Passover-sabbath**”.

And Passover is **completed – night, and, day** (not day and night). It goes on “**till ... thy people, all the night** (15:20, 21) **pass over**, O Lord, till that **people** thou hast purchased **pass over**. Thou shalt **bring them in** and **plant** them in the mountain of thine inheritance, the **place** thou hast made for thee to dwell in, the **sanctuary**, O Lord, thy hands have **established. The Lord shall reign for ever and for ever**”.

This makes and marks the event of “pass over”, the commemoration, “Passover”. Without its finishing, its completion, its fulfillment ... its “**establishing**”: “**Life**” on “the third day” – Hosea – **up** from the **Sea** of death and **into** the “Sanctuary” ... **even in Jesus the Christ** – for **this** was He anointed – the Passover is nothing. Without **Christ “reigning”** – “on the right hand of the power of God in heavenly places” – there is NO Passover nor ever was. Without **resurrection from the dead of the Lamb “separated” and “kept”**, no **Amen** and no **Omega**, and therefore no **Alpha** of the works of the New Creation, no **beginning**, Rv.3:14, 21:5-6.

A Passover **restricted** to the one portion that only points to the start and **excludes the finishing** of God’s “salvation” (Ex 15:2), does not reveal “the greatness of thine arm” (Ex.15:16) and the “glorious triumph” of his completed work. “The sanctuary thy hands have established” (Ex.15:17) – without **God’s rest** of accomplishment, is not **Yahweh’s** Passover, but a **corruption**. It is not Yahweh’s Passover because it fails to reveal “Thy right hand, glorious in power: Thy Right Hand O Lord that dashed to pieces the enemy and in the greatness of thine excellency hast overthrown the enemy against thee” (15:6-7). Yea, “the exceeding greatness of his power according to the working of his mighty power which he wrought in Christ

when he raised Him from the dead and set Him at his own Right Hand in heavenly places, far above all principality and power and might and dominion”, (Eph.1:19-20).

“The Lord shall reign for ever and for ever”, “He has made his enemies his footstool”. “Sorrow shall take hold on the inhabitants of Palestina ... they melt away ... fear and dread shall fall upon them ... By the greatness of thine arm they shall be as still as a stone (at the bottom of the sea)”, (15:14-16). “God raised Him **from the dead!**” “Thou in thy mercy hast **led forth** the people thou hast **redeemed**; thou hast guided them in thy strength **unto** (= **into**) thy holy **habitation** (God’s heavenly **sanctuary**)” (15:13). The Passover unto Yahweh commemorates the exceeding greatness of his power ... which He accomplished and finished “**to us-ward who believe** (= “**the people**”)”. “He gave Him to be the Head over all things to the **Church** which is his body, indeed to be the fullness of Him that fulfils all in all”, and “**reigns for ever and ever**”. All this Yahweh availed through **resurrection and not only slaughter of the Passover**, all this through “**redemption**” of the people; all this through victory over death and enemy. All this in **finishing** and resting “from **all** the works which He has made”. It cost the greatest of his might. It had cost him to lay down his life and to take it up again, He had reckoned the cost of his house before and could finish its building. He was not shamed. This is the Passover, “**unto Yahweh**”. **Thou shalt remember the Sabbath for this reason above all.**

5.1.1.6.4.16.1.

Jewish Tradition

“*Sadducees Reject Tradition of 15th Passover ... By their own admission Jewish authorities confess that their customs in observing Passover a day late on the fifteenth are not Biblical, but are traditions of men. In the Hebrew text, Passover is not called a Feast.*”^{p.9, middle}

As for the “*Jewish authorities*”, they are of no interest. Whether ‘*Sadducees*’ or ‘*Pharisees, Jewish Publication Societies, prestigious Encyclopaedias, Talmudic*’ or ‘*Mishnah teachings*’, **they all reject the Messiah and therefore not one can be trusted**. They have nothing the Christian hasn’t got, for the Christian also has the Old Testament. But **they do not have the New Testament**. The Old cannot be understood without the New, and the New cannot be understood without the Old. Together they make up the “**whole counsel of God**”. **Christians** should be teachers of Israel to the flesh today, and **they**, should not be ours.

“*In the Hebrew text, Passover is not called a Feast.*”^{p.9 middle} Nevertheless, when “*Jewish authorities confess that their customs in observing Passover a day late on the fifteenth are not Biblical, but are traditions of men*” it implies **an entire past of Jewish Tradition** before this latest “enlightened” confession, and is nothing to be overjoyed about. Whether “*Passover is called*” a “*feast*” “*in the Hebrew text*” or not, the text **comes down** to it being a “Feast”. In any case, the **Fourteenth** is most expressly commanded to be observed a “**feast**” of commemoration in Ex.12:14 ... **twice!** Just the Passover’s nature of being essentially connected with the **eating** of the sacrificial lamb, makes of it a “Feast”, symbolically as well as etymologically. “Feasting” is an **occasion** of “celebrating **eating**”. The eating that night of “Passing over” was not celebrating, but surely **became** “joyful” and commemorating celebrating “feasting” of “salvation” and “redemption” – of the **entire** original event of “the exodus”. Cf. The joyous character of the Passover under **Hezekiah**, 2Chron.30:20-26. The aspect of “eating” had become **central**. “**They did eat throughout the Feast**” (v22).

The “*Hebrew texts*” contains “*revealing*” implications. These are:

On the Fourteenth

1. “Passover-**slaughter**”
2. “Passover-**eating**” (Ex.12:15, 18)
3. “**Passover – of the Lord**”
4. “**Unleavened Bread**”, Ex.12:8
5. “**Feast**” (12:14)

On the Fifteenth

6. “**Unleavened Bread**” (Ex.12:15, 18)
7. “**Feast**” = “**Eating**” – **Only**
8. “**Slaughter**” – **Never**
9. **In the Season**
10. “This **ordinance** (“Passover”),
11. “this **day**”, 13:1 = “this **night**”,
12. “in its **season**, year by year”,
13. “**Kept**”, Ex.13:10; “**Observed**, 12:42, “**for bringing them out**”.

Herein is obvious that the **Eating** is mentioned for the Fourteenth as well as for the Fifteenth while the **slaughter** is **never** for the Fifteenth as well. **Only one** of the two factors of Passover, i.e., the **eating**, is **common to both the Fourteenth and the Fifteenth. This implies three things**. **1.** That **both** slaughter and eating of Passover were celebrated on one day only, the Fourteenth; **2.** That “departing” or “going out” is dated both 14 and 15 Nisan; **3.** That slaughter **only** was celebrated on the Fourteenth, and eating **only** was celebrated on the Fifteenth; **resulting** in an inevitable implication: A **shift in dating** of the original Fourteenth day. Its beginning is moved away from sunrise so as to leave its latter half, its night (time of eating), to become the first half (night) of the Fifteenth.

5.1.1.6.4.16.2.

Reliance on Sadducees

The booklet seems to be rather prejudiced against the Pharisees in favour of the Sadducees. Now the Jews rejected and gave over the Christ to be crucified under the leadership of a Saddusaic priesthood. And the Pharisees were the party of the commoners whom Jesus loved so much. Paul came from the Pharisees. Their teachings show more points of agreement with Christ’s than the Sadducees’ who do not even believe in the resurrection. Ironically the Sadducees’ (“*known for their conservatism*”)^{5th line from bottom page 9} reckoning of Passover proves to be **totally inconsistent**.^{See Par. 7, “Pentecost”.}

The booklet states, “*The Sadducees are reported as keeping Passover on the fourteenth and the first day of Unleavened Bread on the fifteenth*”,^{lines 6 to 8 of page 9} (**So did the Pharisees.**) The dusk-slaughter theory insists that **Passover is strictly the Fourteenth** when the sacrifice was **slaughtered as well as eaten**. The dusk-slaughter theory **also insists** that **Unleavened Bread had been eaten on the original night of exodus**: “*They were to eat of the roasted flesh on that same night along with unleavened bread and bitter herbs. Not the next night, or the following night, but that SAME night.*”^{page 6 par.4} **Despite** this it insists that the **Fifteenth** is the “*First Day of Unleavened Bread*”. It must find some other reason for “*commemoration*” for the Fifteenth, and finds it in the **gathering at Rameses**. But the **real opportunity** for celebration of Unleavened Bread logically and institutionally would be the **first opportunity of Unleavened Bread itself, eaten the night the lamb was eaten**. Institutionally – **not originally** – the **Unleavened Bread was eaten on the very first evening of the day** wherein the lamb was roasted and eaten. Despite the fact that the Unleavened Bread was **not mentioned, not eaten nor even baked** on the evening,

historically the Fourteenth, how could the Fourteenth still be kept as the First Day of Unleavened Bread? “*In the Hebrew text*”, the night of the Lord’s “pass over” is not associated with **Unleavened Bread at all**. Therefore **institutionally** the **Fourteenth** should be “**Day of Removing of Leaven**” as the night of the Lord’s “pass over” implies – **the dough being prepared but not baked nor eaten**. “**Day of Removing of Leaven**” indeed is how the Synoptists call the “First Day on which the Passover was killed”. On the day of exodus unleavened **dough** was only “**prepared**” by midnight. (“**Preparation of the Passover Day**” – John!) See Par. 5.1.1.5.4. The **evening before** the day the Passover was sacrificed, **leavened** bread was still eaten.

“*The later custom of the Pharisees in combining both Passover and Unleavened Bread into a single observance ...*” p.10 par.5 The authors blame the Pharisees for combining eating the Passover and eating Unleavened Bread, celebrating it as one Feast. **This is nothing of the Pharisees’ doing – it is a Mosaic institution of the Old Testament itself**. Yet the after-sunset-slaughter theory, **although** it maintains that the Unleavened Bread and lamb were eaten **together** on the original night of exodus, **inconsistently separates** Unleavened Bread as a festival from eating Unleavened Bread at Passover festival.

5.1.1.6.4.17.1.

Beginning and End of Days

Were “*the Jews, following the teachings of the Pharisees, a day late ... to observe Passover at the end of the fourteenth*”? p.10 par.5 Considering our considerations thus far, they were not.

“*The Pharisees, were a day late ... to observe Passover at the end of the fourteenth and the beginning of the fifteenth.*” One cannot do one momental thing on different days. Even so the Pharisees were not wrong. They kept the one Passover “*at the end of the fourteenth and the beginning of the fifteenth*”. “*The end of the fourteenth*” is the Fourteenth still – **occasion for celebrating the killing of the Passover and removing of leaven before the fifteenth starts**. “*And the beginning of the fifteenth*” is the fourteenth **no longer** but is the fifteenth – **occasion for celebrating the eating of the Passover and of the first Unleavened Bread simultaneously and both first time**.

5.1.1.6.4.17.2.

Marking the Beginning of the Sabbath

Sunset is the moment of division of days. Sunset is easily observed and recognised. On a Friday the Christian welcomes it, confessing, I believe the Lord’s Day the Sabbath of the Lord thy God, for God the Seventh Day rested according to the working of the exceeding greatness of his mighty power which He wrought in Christ when He raised Him from the dead and finished all his works He had made to reign for ever and ever.

Exodus 12:5-6, while it is the “*first* (instance of) *mention of the topic*” of “Passover” in Scripture, does not **primarily imply the original event** of the exodus, but **its observance, already** after some time in history. The Text in Scripture that much **clearer and more specific** implies the events and elements of the **original event** of the exodus (and from which impressions are to be obtained for a revealing

synopsis of the occasion) should be found in **verse 27** of the same chapter of Exodus. In this verse, **only the sacrifice** is mentioned and alluded to as the **element of food** of the occasion. We return to the point of view we at the beginning of this discussion considered the **determining** one, namely that of the **New Testament** and of the Passover Lamb of God’s Eternal Covenant of Grace, Jesus Christ. And we notice that He introduced a **new** thing for the Church to commemorate his dying and rising in the **Lord’s Supper**. And that in this Supper also, there is **lacking everything** but the original and actual **Sacrifice** symbolised in the Bread the Wine and the Washing of Feet and given extraordinary meaning **only in the fact of it being commanded** by Yashuah Messiah, Jesus Christ.

5.1.1.6.5.

Thursday Morning “Delivered”, Sunday Morning Resurrected

“The Real 3 Days and 3 Nights”

Refer Paragraph 5.1.1.6.2. et al.

“*The focal point of all Christianity is the crucifixion and resurrection of Jesus Christ. However ... most of Christianity does not know when Jesus was crucified and when he was resurrected from the dead.*”

... *John (12:1) talks about six days before the Passover. (Which is the Feast of Passover). Jesus had a meal prepared and Mary had a pound of spikenard ointment and anointed his feet. This was on the 9th of Nisan, which was a Sabbath.*

The next day Jesus was coming into Jerusalem, which was the 10th of Nisan (John 12:12). ... This day was five days before the Feast, or the 10th of the first month, Nisan.

We all know that the Feast of Passover is on the 15th. We also know that the lamb ... was chosen and penned up on the 10th and then slain on the 14th in the afternoon, NOT in the night portion of the 14th. ... The lamb was slain on the afternoon of the 14th and blood was put on the doorpost that evening. The Israelites stayed in until after the death angel passed through around midnight which is on the 15th, or on the holy Sabbath memorial of the Passing over.

There are 7 days of unleavened bread. The first day is a high Feasts Sabbath, the 7th day is a high Sabbath Feast day. John refers to the Passover day as the Feast day. Passover was the Feast Day – the 15th of Nisan. Now, counting back to the 10th from the 15th, makes the day Jesus came into Jerusalem 5 days before the Feast or the 10th of Nisan, ... which is the very day that the Israelites chose the lamb ... to be slain on the afternoon of the 14th. The staving or waving of palm branches down through all Christian writings has been called or referred to as Palm Sunday, the first day of the week.

Note: Those who believe in a Wednesday crucifixion have a problem – 6 days before the Passover, if He was crucified on a Wednesday, would fall on (the) Friday (before). Thus Jesus would have had to enter the streets of Jerusalem riding on an ass on the Sabbath, a direct breaking of the Sabbath ...”. (Emphasis CGE)

True! And if He was crucified on a **Thursday, Passover 15** Nisan would fall on a Friday. See Par. 5.1.1.6.1.2, Scheme, and 5.1.1.6. Thus Jesus would have had to enter the streets of Jerusalem riding on an ass on the **Sunday, and NO** breaking of the Sabbath would result.

“*Now lets put the story together. Jesus was crucified on a Thursday and was resurrected on the first Day of the week “while it was yet dark, as it began to dawn toward the First Day of the week.”*”

Now lets put the story together. Jesus was crucified on a Thursday and was resurrected on the **Sabbath** “while it was yet **Sabbath** (*sabbatohn*), as it began to **get late** (*epifohskousehi*) **towards** the First Day of the week (*eis mian sabbatohn*)”. “While it was yet dark, as it began to dawn toward the First Day of the week”, was the time of day the **translation** gives of Mary’s **first sight of the grave** after Friday afternoon. “... Verse 1 of Luke 24 says it is the First Day of the week (Sunday) and he tells about those who came to the grave to anoint the body and found two angels. ... This is important ...”, because *he* tells NOT about Jesus’ resurrection! “And they remembered.”, says the author. The women remembered what Jesus said, “The Son of man must be delivered into the hands of sinful men, be crucified and the third day rise again.” “They remembered.”, “So this is what must have happened these PAST three days!” Not just now, a few minutes ago at most!

“Verse 13-14, Two of them travelling to Emmaus were talking together of all these things. Verse 15, Jesus came to them ... and one of them whose name was Cleopas ... said, ... have you not known these things that have come to pass in these days? Verses 19-21 are very important. Jesus said, What things? They answered and said, The things concerning Jesus of Nazareth ... and how our chief priests and our rulers delivered Him up to be condemned to death and have crucified Him. Verse 21, Today is the third day since these things were done.

Note: The handing into the hands of the Gentiles the condemning to death, and the crucifixion, all happened on the same day, three days before. When you count back from the First Day of the week, Saturday would be one day back, Friday would be two days back, and Thursday would be three days back. Counting forward from Thursday, Friday would be one day, Saturday would be the second day, and Sunday would be the third day.”

Cleopas says “today”, **Sunday**, “is the third day since these things had happened”. The counting **back** to the day **on which** “those things” **actually happened**, is correct. **Thursday** was that day. But then **not** Cleopas or **Luke** counted **forward**. If counting forward, one should do what Jesus on several occasions did. **Jesus** counted “three days” **during which the whole of his dying and rising** would take place. Now if He was crucified and died on Thursday, **Thursday is day one**. Friday will be day two, and **Saturday** will be day **three**. It is **self-evident** that Jesus must have risen on Saturday reckoned purely arithmetically if He was crucified on Thursday. **Sunday** would be the **fourth** day – the day Jesus **as a matter of course** and “**Risen**” (Mk16:9), would **appear** on ... **not** would **rise** on. And as it happened, Sunday was in fact “today the third day since it all (the crucifixion) had happened”.

Of the most authoritative English translations of the New Testament, the King James Version included, confirm the fact that the angel descended from heaven to roll away the stone from the tomb-door “**in the Sabbath toward the First Day of the week**”. That is what the Greek says in Matthew 28:1. Not “on the **First Day** of the week”.

“Christ was crucified Thursday the 14th Nisan, the 15th Nisan was on Friday, the High Sabbath, the 16th on weekly Sabbath, and Sunday was Nisan 17, day of the Wave Sheaf Offering ...”.

That makes the resurrection on the fourth day!

There is another irregularity in this counting of the days and dates of the Passover Season. Leviticus 23:15 and 11 are plain and unambiguous. “Ye shall count ... from the day after the (*High*) Sabbath (of 15 Nisan Passover Feast), from the day that ye brought the sheaf of the wave offering, seven weeks ... Ye shall wave the sheaf ... on the day after the (Passover Feast) Sabbath”. That undoubtedly makes the

date of the First Sheaf Wave Offering the 16th Nisan and not the 17th. Christ was not raised on the **fourth** day but “the **third** day according to the Scriptures” of the Passover Season. If “Christ was crucified Thursday the 14th Nisan,” Thursday must be **day one** of Jesus’ **death**. And if “the 15th Nisan was on Friday, the High Sabbath,” then Friday must be **day two** of Jesus’ death – and burial. It follows naturally that “the 16th” was “on weekly Sabbath,” and **third day** of Jesus’ death. So the **Sabbath had to be** the day of Jesus resurrection from the dead. The Sabbath was “day of the Wave Sheaf Offering”! “And Sunday was Nisan 17,” day of Jesus’ first **appearances** as the Risen One.

“... Christ asked (Cleopas and companion) ‘what things?’ and they spelled out what things in detail. ... Note what Matthew 12:38-40 does not say. It does not say that (Jesus) would be dead 3 days and 3 nights. It does not say that He would be in the rock hewn sepulchre 3 days and 3 nights ... It all comes down to this: What does ‘in the heart of the earth’ mean? ... Luke says that the start of the events of the 3 days and 3 nights have to start at the time He was handed into the hands of sinful men ...”.

Luke says nothing of the sort. Luke in no way implies or suggests or supposes the “three days and three nights” which are peculiarly a reference of **Matthew** to “the prophet Jonah”. Luke doesn’t even refer to the “three days” **directly**. He simply narrates the **events** of the “three days” **implied**, as they occurred in fulfillment of that prophetic period “according to the Scriptures”.

“... Christ asked (Cleopas and companion) ‘what things?’ and they spelled out what things in detail.” Notice that the **entombment** is not one of the things “they spelled out in detail”. Jesus was not buried on the day that He was Crucified.

“The events of the 3 days and 3 nights have to start” with the **start of day**, is alleged, namely with the event of the “morning” when Jesus was “**delivered** into the hands of sinful men”. It is just another of “the things what this (expression) does not say” if “we let the Bible interpret the Bible”.

The word for “morning”, *epaurion*, generally means “the **next** day” – viewed in part or in whole. But it **literally** means “**after**-morning” – from sunrise till noon. More often than not – in fact, **never** – does the Greek word *epaurion* have anything to do with “some time in the early hours just as daybreak started”. It **never** represents the “**fore**-morning, midnight till sunrise or **any portion** of the early morning like the dawn. Jonah the first chapter also contains not the least indication of morning – either before or after sunrise. It rather suggests Jonah was “vomited out” a **later** time of **day** at the end of **days**’ struggle against the forces of nature. That implies the “**nights**” as **first** in terms of time. Jonah 1:17 also **as if from the other side** of Jonah’s experience, narrates, **re-cords, re-collects**, that he “had been in the belly of the fish three days and three nights”. The order is not the order of **expression** but of **necessity**. The man tells the story from the viewpoint of himself as being redeemed from the fish! Refer Paragraphs 5.1.2.1, 5.1.3.4, 5.2.1.1, 5.2.2.3.1, 5.3.1.1.2, 5.3.2.1, 5.3.3.4.5.2, 5.3.2.4.6.1.1.2, 5.3.2.4.6.1.3.3, 5.3.2.4.6.1.3.6, 5.3.2.4.7.5.3, 5.3.2.5.3.3, 5.3.2.5.3.3.2.2.5.

No necessity exists why “We have to start with a day portion, not a night portion”. The fact that “Jesus said three days and three nights, not 3 nights and 3 days” means nothing of the sort. He meant not the sequence of importance, but the prophetic, Messianic, “**Son-of-man**”-**resemblance** between his experience and that of Jonah. See Par. 5.1.1.6.2.7, **Retrospectively “Three days and three nights”**, 5.1.1.6.3.2, 5.1.1.6.3.2 and 5.1.1.6.2.4.4, 5.1.1.6.5, 5.1.1.6.2.7, Part Two, Par. 5.3.3.2.2.2.1 and 2, p. 114-115.

“He was handed into the hands of sinful men (Gentiles) Earthy. The Jews were not of this world; the Gentiles were (earthy). ...”

“Sinful men (Gentiles)” cannot because they were “earthy”, be understood to indicate the beginning of the “earthy” period of “three days and three nights in the heart of the **earth**”! Jonah was never delivered to the “earth”. When Jonah was delivered to the “**earth**”, he felt as if he was surrounded in **death**. “In the heart of the **earth**” is a **figure of speech for death**. But Jesus “was in the heart of the earth” when **He, unlike Jonah, really died**. “In the heart of the **earth**” does not indicate **time**, but a **condition**. Jesus did not die when He was “delivered to be killed” by crucifying. It still was his suffering or tasting of death while alive “as Jonah” suffered the agony of death while alive.

When **Jonah** said that “The earth with her bars was about me”, he meant he experienced something **like** death and not **death itself**. When **Jesus** “went down to the bottom of the mountains”, when “the depth closed (**Him**) round about”, when **He** was “**in the heart of the earth**”, it meant that He **died, was dying, tasted death consciously**. He meant his being “**delivered**” **and** his entombment **as included in the finality of his death**. “**In the heart of the earth**” figuratively means that **Jesus died death** – the death of sinners, for sinners. Jesus died **only when** “He gave up the spirit”. With “**in the heart of the earth**” in Matthew 12:38-40 the death **sinners die**, is meant. **Jesus’ dying, would mark the first day of his death**. Just so would Jesus’ **resurrection mark the third day of his death**. Tell the tale in Jonah’s terms, and “nights” come before “days”. It cannot be Jesus’ resurrection ... from the **dead** and from **death** that marked “the **third day**” of his death if not his **dying and death or going into** death marked the **first day**. Resurrection **not only** stands opposite having **died**, but also being “**delivered over**”! (See Par. 5.1.1.6.2.4.6.2.3.2.) When Jesus was “delivered” He had **not** died yet. It was “**the hour of wicked men, and of the powers of darkness**”! (Luke) Yet it was the **same day** of his dying, and therefore the **first day of his death**. **That day** would end with **sunset**, and the **second day** of Jesus’ death would then **begin** evening following immediately after sunset, and He, would **then still be hanging on the cross**.

It was **not the Jews** who “handed Jesus into the hands of the Gentiles”. It was the **Gentile Pilate**, who delivered Jesus **to the Jews** “to be crucified”. Peter addresses the **Jews** when He says, “This Jesus **ye** crucified but God raised from the dead”. The Jews were as “earthy” as the Gentiles, and if comparable, sinners indeed greater than the Gentiles. The **Jews** were the “Earthy” if any were. But this is irrelevant precisely for the reason that the expression “three days and three nights in the heart of the earth” should be understood **figuratively** for **literally** “three days” in **death** literally for **death**, and **not figuratively** for “**deliver** into the hands of the Earthy”.

It also is **not** true that “The synoptics and other manuscripts use Hebrew reckoning ‘beginning with sunrise’.” “Hebrew reckoning” corresponds perfectly with the fact that “the (Passover) lamb was slain on the afternoon of the 14th” while they “stayed in until after the death angel passed through around midnight which is on the 15th” – which implies Hebrew reckoning beginning days with **sunset**! The theory is self-contradictory. (See recurrence just a bit further on.)

“To find the 3 days and 3 nights we have to show the start and show the finish”.

All “should recognise it”. Why would Christ give the sign, **in dying** of “the start”, and **in rising** of “the finish” if not that all “should recognise it”? Yet the “clock is started from” **another “point”**. Jesus says, “It is finished”, from the **cross**! “The

start” – “day” one, of the “3 days and 3 nights” – is that of **resurrection from** the eternal **end ... from death** that marks “the finish”. The (third) “night” which ends the “sign”-ificant **phrase “3 days and 3 nights”** marked the beginning of the **first “day”** in the fulfilling of the prophetic “three days”. Day one of full cycle **counting back** from “the **third day**” – “according to the Scriptures” the day of Resurrection – of course was the day of crucifixion. The “night” of Jesus’ **suffering death**, that is, the “day” upon which He **entered death**, in the **phrase** comes first, but **from the point of view of the resurrection**, comes last. (Refer Section Two, Par. 5.1.1.8.2.)

“The reeds wrapped around (Jonah’s) head = the crown of thorns on Jesus’ head” really is stereotype **allegory**. Literalness in fulfillment of prophecy can never be as exact as indicated by a = sign. This equation almost tastes of the sacrilegious here. If insistence on literal analogy is taken thus far then nothing from Jonah’s experience that could be likened to Jesus’ experience will eventually remain and the “sign of Jonah” will be worthless.

Another error of universal incidence applied in this argument of a Thursday crucifixion and Sunday resurrection is to take for granted that the **Jews** were responsible for Jesus’ **burial**. **They did not even know that Jesus’ body was removed** from the cross! Refer Paragraph 5.3.3.3.1.2.1. They could not foresee any possibility for the burial of the Crucified and **never wished** Him buried. The Jews actually **required** for Jesus the fate of the other two crucified: His bones had to be crushed and He to be thrown living into **Gehenna** like the other crucified. **Joseph totally unexpectedly and unknown to the Jews** undertook Jesus’ burial, “**in secrecy** for fear of the Jews”. Refer Paragraph 5.2.2.1.4. On the Sabbath’s morning the Jews met with Pilate in order to get the **unsealed and unguarded** tomb sealed and guarded. If the **Jews** had been the undertakers they would have taken these precautions **on the day of burial**. When they met with Pilate “after the Preparation” on the Sabbath they would not have been caught so unawares and would not be so anxious. If this day was the day after the crucifixion Matthew would have said so, but instead he says “the day after their preparations”, implying another day that elapsed since Jesus’ crucifixion. The Jews would have neglected their most important preparation, to take precaution to ensure that the disciples won’t steal the body, had they known of Jesus’ burial on the day of his crucifixion. There is no way one could imagine that they could oversee such urgency. The mistaken assumption that “those Jews made sure that Jesus’ body was in the tomb ... They opened up the grave and made sure His body was there before they sealed it” confirms the conclusion. Had Jesus been buried on the day of crucifixion, the Jews would do exactly as described here, **then**. Fact though, is that they only did it “on the day **after** their preparations”! They **did not know before** of Jesus’ burial – just like the disciples from Emmaus did not know. Or else they would have agreed on a guard and the grave’s sealing **while conferring** with Pilate for the removal of the bodies **before** the burial and **while they still hung** on the crosses. Or at latest they would have arranged for a guard and for the grave’s sealing while they were **at the task of burial and while having the Roman guard on the spot** right after Jesus had died. That is, if one **assumed** that Jesus had been buried shortly after He had died and before sunset on the same day! The fact that the Jews **who were present** at the scene of Jesus’ **dying did not know** about his **burial**, indicates that Joseph buried Jesus on **another** occasion and on another **day**.

“It was the Preparation of Passover, and about the sixth hour ... Roman time”. *“Jesus had been delivered into Pilate’s hands almost an hour before ... ‘beginning (of day) with sunrise’”*.

“Roman” six o’clock mornings during equinox is **exactly sunrise**. But it is insisted *“The three days and three nights began the time he was handed over to Pilate which started as soon as it began to dawn on Thursday morning the 14th of Nisan, the DAY portion. It includes the trial before Pilate ...”*. That means, the day does **not** begin **with sunrise six o’clock** Roman time during equinox, but **at least “an hour before”**. At **least**, because by *“almost an hour before ... ‘beginning (of day) with sunrise’, ‘the sixth hour ... Roman time’, ‘the trial before Pilate’ ended*. If the trial **lasted** an hour, then Thursday began at least one hour before sunrise because *“the DAY portion”, “includes the trial”*. An hour before sunrise makes a huge difference. It makes the difference between *“the three days and three nights”* beginning on Wednesday night, which, according to a *‘beginning with sunrise’* reckoning of days, is the difference between a Wednesday-crucifixion and a Thursday-crucifixion.

To get a few simple facts straight will also get some important implications in line with reality. **The Thursday** on the morning of which Pilate handed Jesus over to the Jews to be crucified had begun **with sunset** the previous evening. Because Jesus died **on this** day, its **whole** is the first day of the “three days” Jesus would be “in the heart of the earth” – figuratively, for being literally, **dead**. **That day ended with sunset** when at the **same** moment the **second** day of Jesus’ being “in the heart of the earth” **began**. Jesus’ body at that moment in time and for some unknown number of hours after would **remain, on the cross, until** Joseph after he had obtained permission to take custody of the body returned from Pilate. The **second** day it by then already was and the second day it was **still** when after the entombment, “the Sabbath drew nigh” and the two Marys went home to prepare their spices in order to embalm the body of Jesus as soon as circumstance permitted. The second day it was **till** when after sunset, the Sabbath and “the third day” of Jesus’ death, and of the saying, **began**. **“The third day”** it was **when on it** was resurrected from the dead the Christ of God.

“Now **when the Sabbath was past**, Mary Magdalene and Mary of James, **and Salome**, bought sweet spices that they might come and anoint him”. This now was the day the women waited for, but not the **hour** yet. The women must have learned of the guard’s appointment at the grave, and **had to wait the Sabbath Day out** according to the **Roman** reckoning of day to which the guard was placed. The guard was placed the Sabbath “for the third day” – the day reckoned to **Roman** reckoning from **midnight to midnight**. But this day **essentially** was **“the third day”** which, **“according to the Scriptures”** and its and **“Hebrew”** reckoning of the day, had begun with sunset and **had to last till sunset**. This was the day and **according to this understanding of it Jesus spoke of it before his death**, that “the third day” He would rise from the dead again. As Jesus’ words happened to be fulfilled it was **“in the Sabbath ... when suddenly there was a great earthquake ...”**

The expression **“in the heart of the earth”** should be understood **figuratively** for Jesus’ **literal undergoing dying and death**, and not for being **delivered** to “Earthy (men)” merely. Jesus’ being delivered to “Earthy (men)” in fact was **part of the greater process** of His being “in the heart of the earth” **of that whole day** of crucifixion distinguished by its **two emphatic moments** – Jesus’ Gethsémané – experience and his Golgotha-experience – the two outstanding moments **of dying and of having died**.

“Let us look at the rest of the scriptures referring to ‘after the third day or the third day’, ‘Mt.16:21. ‘From that time Jesus began to show his disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and raised the third day.’”

“Be killed and raised the third day” ... supplies the beginning and end of Jesus’ experience of being **“in the heart of the earth** for three days and three nights”. Jesus’ being **“delivered** over” to the “power of darkness” of the **Night** of the Fifth Day of the week and to the powers of man of its morning, marks the beginning-day of his experience. Jesus’ **being “killed”** marks the beginning-day or first day as over against “the third day”.

Pilate the Gentile handed Jesus over to the Jews to be killed; **the Jews didn’t hand Him over to the Gentiles**. The Jews crucified Jesus although under auspices of the Roman Emperor under Pilate’s government. **All men** are represented in the act of Jesus’ crucifixion, **all sinners** – of all times. **Not who handed Jesus over to whom** is the big question here. In the final analysis Jesus handed **Himself** over as in the final analysis He laid down his life **Himself**. The big question for our purpose is **what** did they hand Jesus over to? They handed Him over or they delivered Him **over to be crucified!** And to be crucified means **to be killed!** But Jesus **went through** with his suffering. He did not die **unconscious – dead**, but He **“suffered death”, living!** Jesus dying, “gave up the spirit”. He **in dying** entered into **“the heart of the earth”**, and He **in having died** entered into **“the heart of the earth”**.

“Mark 8:31, ‘And He began to teach them that the Son of man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed to after three days rise again’ = “and be killed, and after three days be risen!”

“After three days” ... “the third day” ... “three days and three nights” ... all are all the same. “Three days and three nights” **cannot** be taken **but literally**; **“after three days”** cannot be taken **for literal** but must be understood **idiomatically** as literally, meaning **“on the third day”**.

“Luke 9:22, ‘The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.’”

“Mt.20:18-19, ‘Behold, we are going up to Jerusalem, and the Son of man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death, and deliver Him to the gentiles to mock and to scourge and to crucify. And the third day he will rise again.’”

“Luke 18:31-33, ‘Then He took the twelve aside and said to them, Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of man will be accomplished. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. And they will scourge Him and put Him to death. And the third day He will rise again.’”

Luke 9:22 and 18:31-33 considered side by side brings better perspective on Jesus’ being **“delivered”**. **Everything that happened on the first day** of the three days implied in the statement, *“the third day”*, was **“accomplished”** or **finished in the moment of surrendering the spirit**. Jesus’ being **“rejected”**, not only **“by the elders and chief priests and scribes”** or Jews, but by **“the Gentiles”** just as much, was **part of the process of being “delivered”**. It actually was a process of years which ended in

and purchased embalming spices. Early the following morning ...". Living Bible uses the Simple Past tense in its **modern idiomatic force of the Past Perfect Tense**. "When the Sabbath ended" = 'When / after the Sabbath had ended, the women went out'.

"They bought the spices on the Day of Preparation"

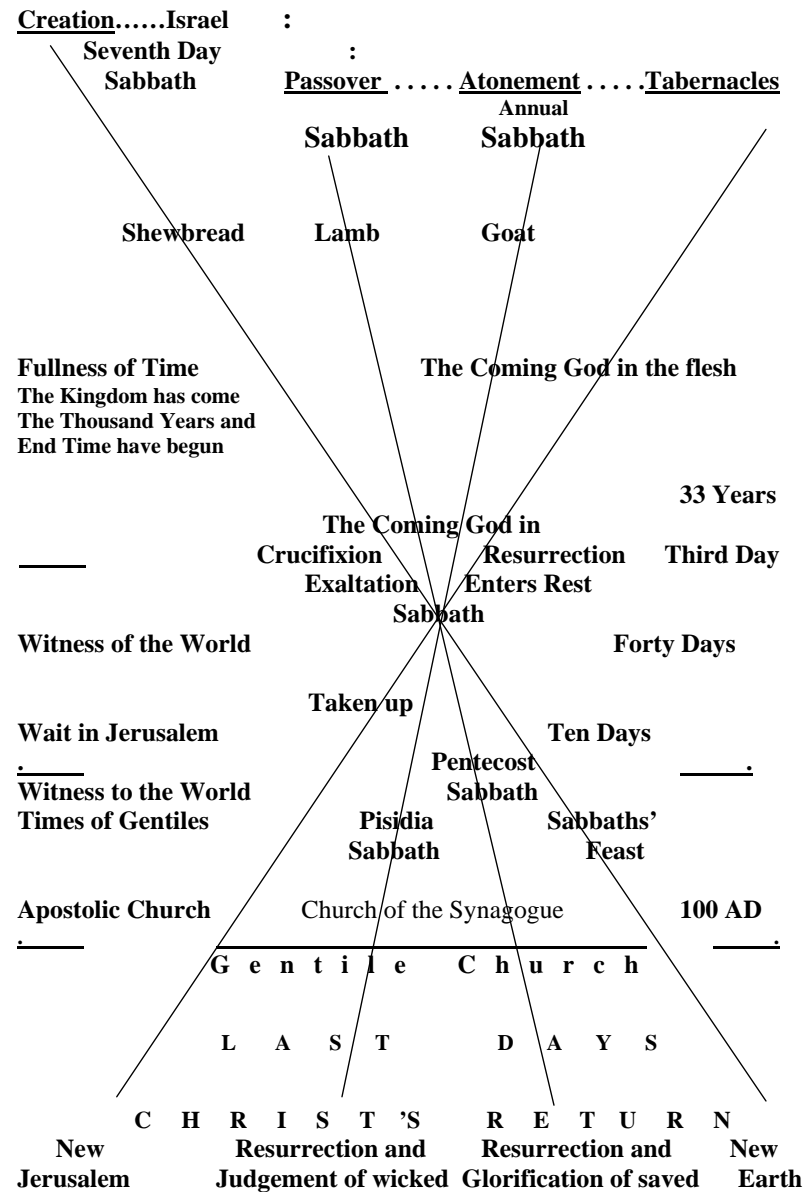
Wrong! They "**prepared**". "They bought the spices on the Day of Preparation, the day Jesus was crucified", wrong! There were **two days of Preparation, Thursday**, 14 Nisan, "Day of Removing Yeast and of Slaying of the Passover (sacrifice)" – Synoptists / "The Preparation of Passover" – John. The other was **Friday**: "the Preparation which is the **Fore-Sabbath**", Mark clearly describes it. "They **prepared** spices" on the "Day-of-Preparation-Which-is-the-Fore-Sabbath" – Mark. They prepared it then "because of the Jews' preparations (for the Sabbath)" – John. The women did **not buy** spices "on the Day of Preparation, the day Jesus was crucified", neither on the day he was buried. **Two** women **prepared** spices **and oils** on the day Jesus was **buried** the Friday of Sabbath-Preparation; **three** women "**bought**" some other spices "after the Sabbath was past".

"Note 3: All through Scriptures the preparation day refers to the preparation of the Passover, not the weekly Sabbath." This simply is not true. Refer Paragraphs 5.1.1.5.4. and 5.2.2.2.

"Note 1, Mt.28:1, 'Now after the Sabbath (should read after the Sabbaths, plural)'". (The plural – as referred to above – functions as a singular.) "**After** the Sabbath" should read as the AV reads, "**In** the Sabbath" = "**on** the Sabbath" = "Sabbath's-time". Refer Paragraph 5.3.

"Does not the apostolic today derive its mystery, power and dignity wholly and utterly from this yesterday of the underground waters of Jesus' past being which come to the surface in the Passover time as a spring which swells to a great river in their time? In this Yesterday it takes place first and properly that the Kingdom of God comes and is proclaimed in parable, signs and wonders. Here it is that the reconciliation of the world with God is accomplished on the cross. Here it is that the foundations of the community are laid. Here it is that the great dividing line is secretly but very really drawn which marks off the new age from the old. Here there lives and moves and acts and suffers the Lord who reveals Himself as such at the resurrection, and then in the power of this revelation builds, maintains and rules his community until the new age is consummated."

"... wenn wir (den Menschen Jesu) ... so sehen, wie er in der neutestamentlichen Erinnerung tatsächlich gelebt hat und wie er uns in der evangelischer Überlieferung tatsächlich gezeigt ist – dann springt uns unwiederstehlich die Fülle gerade dieses Gestern, gerade dieser gewesenen Zeit ins Auge. Wie sollte sie (diese gewesene Zeit der Osteroffenbarung) geringer sein als die (Zeit) der apostolischen Gegenwart? Was hat diese (Gegenwart) vor jener (Osteroffenbarung) voraus als dies, das in ihr die Offenbarung dessen bezeugt und geglaubt und durch den Heiligen Geist vergegenwärtigt wird, was in jener noch verborgen ist? Aber hat nicht jene vor ihr dies voraus, dass eben in jener das unterirdische Wasser strömt, daß dann in der Osterzeit als Quelle ans Tageslicht tritt, um in der Apostolzeit zum Fluß und Strom zu werden? Hat das apostolische Heute sein Geheimnis, seine Kraft, seine Würde nicht ganz und gar von jenem Gestern her? Hier, in diesem Gestern, geschieht es doch zuerst und eigentlich, daß das Reich Gottes kommt und im Geheimniswort, aber auch durch Zeichen und Wunder verkündigt wird, daß die Versöhnung der Welt mit Gott am Kreuz zur Vollstreckung kommt. Hier wird doch der Grund der Gemeinde gelegt. Hier fällt doch – höchst verborgen, aber höchst real – die grosse, das Vorher vom Nachher trennende Entscheidung. Hier atmet und lebt, hier handelt und leidet doch der Herr, der sich zu Ostern als solcher offenbart hat, um nachher in der Kraft dieser seiner Offenbarung seine Gemeinde zu erbauen, zu erhalten, zu regieren, bis auch dieses Nachher zu seinem Ziel gekommen sein wird. ..." Karl Barth, *Kirchliche Dogmatik, Die Lehre von der Schöpfung*, Dritter Band, Zweiter Teil, § 47, Theologischer Verlag, Zürich, 1974, p. 570,



Feast of Booths – Birth of Jesus and the Sabbath

All Old-Testament Feasts were prophetic of Jesus the Christ and all were fulfilled in Him once for all, we have said in *The Lord's Day in the Covenant of Grace* 1 / 1, p. 197, Paragraph 5.1.1.6.4.0.1. The death of Jesus brought the end of all sacrifice in that all sacrifices are as it were contained in the Sacrifice of Him. All these Old-Testament Feasts were also prophetically fulfilled on the Sabbath Day – by no means accidentally but predetermined and by no means incidentally but significantly because they all are eschatology and therefore Christian Faith – see Paragraph 7.7, Part 3 / 4. All these Feasts are celebrated in remembrance of Christ and his finishing of all God's works – all these Feasts are celebrated **in Christian observance of the Sabbath!**

We have also referred to Isaiah 66 and the prophetic word on the Sabbath there, that it in the Kingdom of God or “on the new earth” would perpetually be kept. Only in the Christian era had the Sabbath reached its real potential and importance because what gives it meaning is Christ Resurrected – the Author and Finisher of the Faith of the Israel of God!

In the same strain as Isaiah, Zechariah reads, “And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles ... In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ...”. (14:16) This prophecy speaks of Christ, and of the Christian era. It speaks of Christians as celebrating the Feast of Tabernacles.

What does the Feast of Tabernacles symbolise? Of course the Incarnation of Jesus Christ, His birth as a Child of man. Says John, “The Word was made flesh and *tabernacled* among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth. ... And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man has seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him.” 1:14-18.

Notice the thought of fullness and fulfillment, of the finishing and perfection of the revelation of God and His work in the event of Jesus' incarnation through birth in the flesh. Notice the aura of God's Rejoicing and Rest – the spirit of his Sabbath!

But we have seen this very truth even stronger and clearer indicated in Jesus' eternal *tabernacling* in the flesh **through resurrection from the dead!** Even Jesus' nativity was the beginning and foreshadowing of His sorrows and death ... and through His sorrows and death of His eternal incarnation in glory of victory over sorrow and death. We have seen how Jesus – through and in the event of His resurrection from the dead “entered into His Own Rest as did God from His”. We have heard the Scriptures proclaim this event and this day “In the Sabbath!”! So that the Feast of Tabernacles is fulfilled **in Jesus Christ, in Resurrection from the dead, “in the Sabbath”, and God's “Rest” of “Sabbath” in this event and in this day came true. For being this Christian Faith, the Feast of Tabernacles is truly first celebrated by Christians who have “received” “the Word” “among us”. Zechariah's prophecy has been fulfilled in Jesus Christ – not only in His birth, but in resurrection from the dead, bodily, incorruptable and glorified – **not only in the Feast of Tabernacles – but in it as essentially of the very essence of the Passover Feast – which, above all, is the Resurrection Sabbath Feast!** This Promise is thus celebrated a Christian Feast in the Church's keeping of the Sabbath!**

These thoughts awaken the expectancy that Jesus was **also born** on a Sabbath Day. And indeed we find such indications in the story of the Nativity. Jesus' parents

took abode in a “resting place” – there where even the animals were rested during night and cold. But this time the shepherds rested their animals under the benevolent skies, outside! Jesus’ star – at this point in time – “came to rest” over the place **reserved** for Him. Everybody and the whole world seemed to have found some place and way for reposing **the day**. Even the angelic hosts broke out in great rejoicing in the Lord in this day, “Today is born for the People a Redeemer” – the Bringer of peace and rest! This was the day, God ... as on creation Sabbath, visited man and conversed with him in Mercy. **The Great Day of Yahweh was entered upon**, this day in the life of His Son and of the People. The Nativity was God’s first glorious “Yes!” to man. Was it not in the Sabbath Day, Day of God’s, and man’s, Rest ...?

Now, that is God’s first, “Yes!” to man in Christ. But, “*From the Resurrection: Life! – that, surely is Passover? ... The Risen Christ carries the new humanity within Him: God’s last glorious “Yes!” to the new man.*” (Dietrich Bonhoeffer, *Meditations*) Was it not in the Sabbath Day, Day of God’s Rest ...? “Then suddenly indeed!” (*kai idou*). “*From the Resurrection: Life!*” God in Jesus Christ “tabernacled among us” “to reign for ever and ever”. From the Resurrection: Life! – that, is Feast of Tabernacles indeed! (But this time in the heart of Springtime and the new birth of Life!)

In Jesus Christ all Feasts are become one – all Feasts in God’s Sabbath Day, “the Lord’s Day” in the covenant of grace!

Borrowed from **Johan Malan** of the University of the North, South Africa, his article, *Prophetic Progamme in the Feasts of Israel*, the following,

“... the feasts of Israel are really the feasts of the Messiah. Biblical evidence indeed suggests that Jesus was born during the Feast of Tabernacles. The following clues in events leading to the birth of the Messiah, are relevant: An important indication is the time when Zacharias, a member of the priestly family of Abijah, conducted his duties in the temple. 1 Chronicles 24 contains an account of the allotment of two weeks of temple service to each of 24 families in a fixed schedule: “This was the schedule of their service for coming into the house of the LORD” (1 Chr. 24:19). The eighth family in the group of 24 was that of the priest Abijah (1 Chron. 24:10).

The first month in the cycle was Nisan, which is the first month in the religious calendar (Ex. 12:2, Lev. 23:5). According to this schedule the family of Abijah was the eighth group, and was therefore due for service in the second half of the fourth month in the Jewish calendar. It was to this family that priest Zacharias, the father of John the Baptist, belonged:

“There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah... So it was, that while he was serving as priest before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord

” (Lk. 1:5, 8-9). While he was busy with his task, an angel appeared to him and said: “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John” (Lk. 1:13).

The rest of the events are closely associated with this announcement:

“Now after those days his wife Elizabeth conceived; and she hid herself five months... Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary... The angel said to her: Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and

bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord will give Him the throne of His father David. And He will reign over the house of Jacob forever... Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. For with God nothing will be impossible. Then Mary said: Behold the maidservant of the Lord! Let it be to me according to your word” (Lk. 1:24, 26-27, 30-33, 36-38).

Zacharias’ encounter with the angel, and his wife’s conception shortly afterwards, occurred in the second half of the fourth month in the religious calendar. Six months later, in the second half of the tenth month (about the time of the present Christmas celebrations), Mary conceived. Nine months later, in the second half of September, Jesus was born.

Since Zacharias’ turn of service in the temple, 15 months (6+9) elapsed until the birth of Jesus – that is one year and three months. Within the framework of the religious calendar of the Jews, this period expired between the second half of the fourth month and the second half of the seventh month in the following year. The birth of Jesus therefore coincided with the Feast of Tabernacles: “The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD” (Lev. 23). ...” (Emphasis CGE)

Appendix

P. 94, Letter 11 May 2002, p. 273. Where and how do we differ? I count from 457 BC to 33 AD to complete or “fill up” 490 years – not to 34 AD? 457 plus 33 = 490.

In the first place: There is no such thing as a year “zero” just as in graphics there is no 0-value greater or smaller than 0. The 0-space actually is a point only where the horizontal and vertical lines cut or cross. Any way away from point 0 no longer is 0 but adds up to fractions of either 1 or of –1. The year in process is reckoned and dated prospectively. September of 1 AD or B.C. still falls within the first year after or before Christ. **Therefore:** The unfinished 27th year **in process** is the 27th **calendar** year, *i.e.*, “in the year of 27 AD”. Likewise the **first century** was in process, *i.e.* “in the year of 27 AD”, “of the first century”, after Christ. (*E.g.*, Justin Martyr wrote “in the **second century**”, that is, “**in the in process second century**”, *i.e.*, in about 157 AD.)

Jesus was baptised and anointed by the Holy Spirit “in the year of 27 AD” – say you (the Seventh Day Adventists’ interpretation), taking the year 457 B.C. as starting point. I go along with this date, as David Hill – against his own pick – affirms it, “*Why then did Esra credit the temple construction in part to the command of Artaxerxes? (Esra 6:14) Artaxerxes the grandson of Darius I and great grandson of Cyrus, began his reign upon the death of his father Xerxes in 465 B.C. about 50 years after the completion of the temple, and his reign continued until 425 B.C.. It was not until the seventh year of Artaxerxes’ reign in 457 B.C., that he sent Esra the priest to Jerusalem with gifts to be used for service in the temple of God.*” (*What Really Happened in 1844?*, Note 1 to p. 3, par. “*Bible scholars ...*”)

Dn.9:25 states, “Know therefore and understand (No “closing up” here!) that from the going forth (commissioning) of the command (contract) to restore and build Jerusalem ...”. Mrs White, I think, justly insisted that “*The seventy weeks were declared by the angel to date from the going forth of the commandment ... in its completest form ... issued by Artaxerxes king of Persia, B.C. 457. ... These three kings,* (whom Hill also recognises) *in* (respectively) *originating, re-affirming, and completing the decree, brought it to the perfection required by the prophecy to mark*

the beginning". (See end-phrase further on.)

In the engineering business a project is "commissioned" the day it is put into operation. The "commission" doesn't mean the "command" or "contract" to begin and build the project. It means to end this and to start with full scale production.

Compare Is. 44:24-28. Cyrus would **start** the process of putting into movement **what would end** in the "going forth of the command" – he would not effectively finish it or "deliver" the "turnkey-operation".

A new Republic only when having been recognised by neighbouring powers can legitimately claim its "going forth" in independency and sovereignty. Artaxerxes' command of 457 B.C., **with gifts** of acknowledgement, implies the accomplishment of just that – the final commissioning or "going forth" of Cyrus' original command to re-instate the Judean state and sovereignty.

Then consider the word for "going forth" – *motsa*, used, e.g., for **working** "horses brought from Egypt". Vein – as opposite of artery. Surface water of fountain. Sunrising opposite of sun setting. Utilising of sanctuary after all "ordinances" are in place – opposite of entering into (Ez.44:5). Exodus accomplished, Nmb.33:2. "Rejoice Zebulun in thy going forth (*yatsa*) Dt.33:18.

Conclusion: *motsa* – "going forth", means **resultant and effected beginning** – **not**: *ab urbe condita* – "since the city had been founded", or since the initial getting together of agreement, tools, materials and labour.

Mrs. White's phraseology, "**required by the prophecy**", is most significant. The prophecy of the 490 years or 70 weeks indeed is determined from the point of view of its fulfillment and of its own strength so that it should be reckoned from its end to its beginning. Christ determines times and prophecies – they don't determine Him. So this dating is confirmed both from the marking of its start as from the marking of its completion. I am convinced one does not have to fear contradiction or ridicule for one's premise and premiss of taking 457 B.C. for the beginning of the 70 weeks prophecy.

That then inevitably requires Jesus Christ for being its fulfillment and confirmation. That then inevitably requires the Passover as prophetic type of the seventy weeks. The prophecy never and not by the farthest stretch of the imagination could answer this requirement in Antiochus Epiphanus (as Hill thinks).

But just as emphatically and surely does that **separate** this prophecy from the "vision" of the "2300 *ereb* and *boqer* (offerings)". Mrs. White though is **mistaken** as can be where she draws from the dating of this prophecy **of the 70 weeks**, also the starting point – and end – "of the 2300 *morning* and *evening* offerings".

Taking as basic date then the year 457 B.C., it was about the month of "Tishri" or "Ethanim" – Autumn round about September and the time of the Day of Atonement. Jesus' end-time ministry of 3 ½ years started. Three and half years after his baptism, Springtime, round about March / April, Jesus was crucified "in the middle of the week".

According to the Adventists' count then:

- From Sept. 27 AD to Sept 28 AD = 1 year;
- From Sept. 28 AD to Sept 29 AD = 2 years;
- From Sept. 29 AD to Sept 30 AD = 3 years;
- From Sept. 30 AD to April 31 AD = 3 ½ years;
- From April 31 AD to Sept 32 AD = 4 years;
- From Sept. 32 AD to Sept 33 AD = 5 years;
- From Sept. 33 AD to Sept 34 AD = 6 years;
- From Sept. 34 AD to Sept 35 AD = 7 full years.

The year in process is the calendar year – and the Seventh Day Adventists' dating of 34 AD should be 35 AD. On the other hand, had 34 AD been correct, the "seventieth week" lasted only 6 years. In any case, 457 BC to 34 AD gives 491 years and not 490 years. And 457 years before Christ deducted from 490 years stretching from before to after Christ, brings one to 33 AD and not to 34 AD. And should one deduct 490 years from 2300 years reckoned from 457 BC, one would reach 1843 AD, and not 1844 ("**22 October**") as they presume. (Remember the "disappointment of 1843"? "*William Miller admitted his mistake*", Hill tells us, and concludes, "*The Scriptures clearly disprove the 1844 doctrine.*") Although I agree with Hill on our mutual disagreement with the Adventists, I still disagree with him, in that he persists in finding some "*wav*" **outside of Jesus Messiah** "*to link*" the two prophecies.

The "seventy weeks", which Dn.9:24 with as many words confirms, end with the end of the "seventieth week" or 490th year. Several Reformers and scholars agree that neither the destruction of the temple nor the destruction of Jerusalem could be regarded as the end of the "*period of probationary mercy*", "determined upon thy people" the Jewish nation. Seventh Day Adventists point to **these events** as the end of the period of the 490 years **or** as the end of the Jews' "probationary time".

Seventh Day Adventists consider the 70 weeks or 490 years as being "cut off" (Dn.9:24) off 2300 "*years*" which they get from the prophecy of "two thousand and three hundred evening and morning oblations" (Dn 8:14). They explain the days of the "weeks" as well as the "evening and morning oblations" as each unit comprising one year. Asks Hill, "*Can the '2300 evening mornings' of Dn.8:14 be linked in any way with the 490 years of the prophecy of chapter 9 which was delivered to Daniel several years (9 years) later?*" To find an answer, Hill refers to the context, to Daniel's prayer, wherein Daniel is thinking of "the curse and the oath written in the Law of Moses the servant of God (that) have been poured out on us (the Jews in exile)". This Law assures the People that "if ye do not obey Me, but walk contrary to Me, then I also will walk contrary to you in fury, and I, even I, will chastise you **seven times** for your sins." (Lv.26:25-28) Daniel fears his People are still such great sinners that God would consider keeping them another seven times as long in exile! ("Do not delay, my God!", 9:19) And in some measure God does exactly that. He allows the People to return to Jerusalem and their country and temple (Jr.25:29:10), but in no way to a land and a future of peace and prosperity. On the contrary, God extends over the Jews another **period of trial** – "seven times seven weeks of probationary (years) over your People" – "**years of trial**" = "are determined" / "cut off". In the end not the People, but the Prince of the People would avail and effect "the finishing of the transgression, the making an end of sins, the making of reconciliation for iniquity, and the bringing in of everlasting righteousness and of sealing finally and fully vision and prophecy" – which indeed would mean the anointing of the Most Holy of God, His Chosen Jesus Christ. Antiochus Epiphanus miserably fails as the fulfiller of this prophecy. So does imperial Rome – and so does Anti-Christ Rome. Only Jesus Christ is able to. Therefore Hill is wrong where he says "*We see that the divine purpose of the 490 years period is consistent with and pertinent to dealing with national sin.*" The dealings with sin here is with all men's and all times' sin by the One Who **could** deal with it and **finally** would deal with it.

But Antiochus Epiphanus historically very significantly did play a part in the fulfillment of certain aspects of the 2300 *ereb* and *boqer*. (Refer to Josephus, *Antiquities* and the books of the Maccabaeans.) The Feast of the Dedication of the temple was instituted (164 B.C.) to commemorate the ending of the "desolation" of the Jewish religion caused by Antiochus – and Jesus gave recognition to it, John

10:22. But so did also the armies of imperial Rome in 70 and 134 AD in destroying both temple and city. And so also did the armies of the Pope through centuries of destroying the Temple of God's true worshippers with the sword as well as with cunning. And so did many more anti-Christ's – and will do until the end shall have come. Both prophecies make that unambiguously clear.

Precisely herein the Adventists are confused. Because they cannot find physical political fulfilling events of the ending or “cut-off” date of the seventy weeks period in that prophecy, they go look for it in the vision of the 2300 *ereb boqer*. There they find the “desolation” cause to God's temple, in order to apply it to the Jewish nation. That is how they then see the end of the Jews' “*probationary time*” in the events of the destruction of the temple and the city – and blend or intertwine the two prophecies.

But notice! The angel – in the prophecy of the seventy weeks – supposes God Himself as the Determinator of the “determinating” or “cut-off” point “upon thy people” the Jews. It would be a prophetic eschatological historic event to do just that – not a political and physical. And it would be a Paschal (Passover) event! In the night of Israel's exodus God's “passing over” was one of judgement upon the Egyptians – one of their being “passed by” so that they won't be included under God's provision for mercy, and would be “cut off” and cast out of God's redeeming “passing over”! Exactly such a “passing by” finally occurred upon the Jews according to Acts 13 in exact fulfillment of the Passover's prophetic Gospel-meaning.

The 2300 *ereb* and *boqer*, Hill thinks, were “*The number of sacrifices that would be omitted during the time that sacrifices would be prevented under the reign of the “little horn”. These are 2300 literal evening and morning sacrifices*”. (See Matthew Henry.) It should not be insisted on so literally though – we in any case are **not allowed** to reach full meaning of the *vision*. But the important reason is that the vision of the 2300 evening and morning offerings has its bearing on the **Messiah** as its Real fulfillment and Fulfiler, and on “the time of the end”, “the latter time of the indignation” – “for at the appointed time the end shall be”.

Jesus refers to the vision of the 2300 *ereb* and *boqer*, saying, “When ye therefore shall see the abomination of desolation – spoken of by Daniel the prophet – stand in the holy place ...”. (Mt.24:14) Jesus seems here to unlock what in the book of Daniel had been sealed close (8:26), for He says, “Whoso readeth, let him understand!” THIS PROVES THE VISION HAD END-TIME APPLICATION – IT DID NOT END WITH ANTIOCHUS EPIPHANIUS. BUT IT ALSO PROVES IT NEITHER ENDS NOR BEGINS WHERE THE SEVENTY WEEKS END ... OR BEGIN!

However, Jesus is it, and not Antiochus Epiphanus. Without a single date of either of these prophecies established one hundred percent, they still are Messianic – that is, they still find their sense and essence in Jesus for being the Passover Lamb of God! Both prophetic revelations **are Messianic**. And that does not depend on dating. The Protestant Reformers perceived the prophecies' true significance and yet didn't try to fix them to definite datings. They saw Christ in them and the Pope His adversary.

The scope of the vision of the 2300 *ereb boqer* extends from the Medes and Persians (20) to the Prince of princes. (25) “In the latter time of their kingdom when the transgressors are come to the full” (23) “he (the “king understanding dark sentence” – Imperial Rome) “stood up against”, (and so would again papal Rome) and killed the Prince! Jesus Christ introduced the “end-time”. But that does not mean the prophecies are identical or chronologically synchronise (exactly). It is said that the

vision did “apply to the end-time” though (17, 19). First, it did apply to the end as being accomplished in the judging of the Prince, and, second, the end as being accomplished in and by the Prince judging princes – eschatologically in and by Jesus the Coming God Incarnate; eschatologically again in and by Jesus the Incarnate Coming God. The “vision of the evening and morning” **offerings** (“*sacrifice*”), plainly exuberantly and finally **had been** brought to an end in and through Jesus Christ who conquered. He “broke the power” and conquered even the last enemy “without a hand” **through resurrection from the dead of the First Sheaf!** Then again Revelation says that when the number of the **martyrs** for the faith of Jesus would be full – of whom the *ereb* and *boqer* “**sacrifices**” are the symbol and analogy – He again will “break the power” and conquer even the last enemy “without a hand” **through resurrection from the dead of the saints of the completed harvest!** Which view is in perfect agreement with Matthew 24 and Jesus' command to understand the vision **at this point in history** – to which the angel must have referred when saying, “For it applies to the far future”, Dn.8:26b.

Simple is the “truth” of this vision! It no longer is something future – that future had been brought into the present by the principality and revelation of Christ's rule and the Kingdom of heaven! “The sanctuary” – since – HAD BEEN “cleansed” (verse 14), and all of the **many** and mystic years of evening and morning oblations had been ended in Jesus Christ crucified and resurrected from the dead. (Compare 9:24) Therefore: “Shut up the vision!” Till the end of the end-time and the second Advent of Christ when, again, “The sanctuary SHALL be cleansed” **through resurrection from the dead of the saints!**

The Seventh Day Adventists' most serious mistake is that they completely **disregard verse 26** of Daniel chapter 8 – and in regard to both aspects of the verse. “And the vision of the evening and the morning which was told had been true. Therefore you must **shut the vision up** because it (then was) for many days (but now had been fulfilled).” The verbs “is” and “shall be” are supplied and so create the idea of future fulfillment from Daniel's point in time. From our point in time of course it's all past tense. The express command is to “shut up the vision” – first part of the verse. But temporarily – that is also expressly reserved: second part of the verse.

Hill in saying, “*The indignation* (of the 2300 *ereb boqer*) *refers to the 490 years of God's punishing of Israel*”, practices exactly what he accuses the Adventists of doing, namely to force these two prophecies into one.

Hill thereby is forced to dare further unwarranted conclusion, that the 70 weeks are **not continuous** or **consecutive**. He has no reason to so infer but his stance of some **simultaneous** development of the 2300 *ereb boqer* and the 70 weeks. He has to **stretch the weeks by dividing** them in order to coincide and correlate with the 2300 *ereb boqer*. His apologies despite his dividing of the 70 weeks into

“*Three separate periods of hardship* (that) *need not be consecutive*”, because “*They are only a fulfillment of the sevenfold curse of the law, and*” because

“*The turbulent years of the Jews since their return from exile allows ample room for the fulfillment of the 490 years of punishment*”, and that

“*Any attempt to calculate dates rests on the assumption that the KJV interprets the verse correctly and that the anointed one referred to is Jesus Christ*”, simply doesn't convince, is superficial and groundless, cannot prove *the KJV's interpretation* wrong, and offers no alternative.

Hill also does not take into consideration the Paschal-character of the seventy Paschal or Messianic “weeks”.

Most damaging to his own theory, Hill with his division of the 70 weeks **forces the prophecy** to fit Antiochus Epiphanus instead of to **allow the prophecy to determine** who would fit its fulfillment. With God as the Ruler over time and history, it is not even the prophecy that could determine who fits its completion – it is the Fulfiler Himself Who would determine the prophecy and its fulfillment.

The angel already explains the “evening and morning”-units represent “**days**”, 8:26. Any further conversion into years no longer is the Scripture’s explanation, but must be arbitrary. The “many days” are any length of time **in a double way**: First in reaching the beginning of the end-time as inaugurated and represented by Christ. (It also accommodates Antiochus Epiphanus shortly before the birth of Christ.) Then again the “many days” are any length of time in the sense of reaching far into the future of the end time in fact right up to its end. The “2300 evening and morning sacrifices” don’t literally indicate as many years or as many literal sacrifices!

Quite differently though, 9:2 introduces the “vision” of the seventy weeks in the context of Daniel’s searching for the meaning of Jeremiah’s prophecy of seventy “**years**”. It suggests the “seventy weeks” would also refer to “years”. Then **fulfillment** through Jesus Christ – and to the year – confirms “years” are supposed. In fact through Jesus Christ the fulfillment and Fulfiler of the prophecy, its “days” would each, retrospectively, be confirmed as having been “years”. The 70 weeks prophecy finds its definite ending point in history – in Jesus Christ – **after which a further** indeterminate stretch of time **of this prophecy** – one of “desolations” – reaches up to the end of the consummation of all things with the coming of Christ and judgement day.

For the Daniel 8 prophecy the word *hazah* is used. In 9:23, *mareh* is used. Compare 8:15 for the use of both words, *hazah* – “vision”; *mareh* – “appearance”. The first is mystical; the second real.

The Adventists consider the verb “**cut off**” (Or is it an adjectival – I don’t know Hebrew or Aramaic?) as not applying to the Jewish nation – “**thy people**” – but to the 2300 evening and morning oblations. So Mrs. White in the last phrase of our above quotation from her, “... *the decree .. required by the prophecy to mark the beginning of the 2300 years*”! (Like Hill I also haste to add: UNQUOTE!) This the Adventists do in direct contradiction of the plain statement and context of the text, “Seventy weeks are determined **upon thy people and upon thy holy city to finish transgression** ...”. The 2300 evening and morning oblations are NOT regarded as representing as many years, NOR as representing “transgression”. The term “cut off” is NOT a matter of “deduction from”, another period of time, but it is a matter of “determination” or “testing” for the Jewish people and city.

A further neglect concerns the **times and circumstances** under which Daniel received the different visions. He received the vision of the evening and morning oblations, “In the third year of the reign of king Belshazzar” – 548 B.C. (8:1); The vision of the seventy weeks, **long after**, “In the first year of Darius” – 539 B.C.. (As Hills says, it didn’t take the angel 9 years to respond to Daniel’s plea.) **Political turmoil** ruled the day “in the reign of king Belshazzar”. In contrast, Daniel received his second prophetic revelation “In the first year of Darius ... king over the (settled) realm of the Chaldeans” – 539 B.C.. (9:1) Daniel received this “revelation” or “explanation” while he **studied and prayed** to understand “the number of years whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem.”

In Daniel’s time the vision had been future; in our day it had been fulfilled – in Christ it found its full fulfillment.

Daniel 9 – the vision of the seventy weeks – is explained by the angel in specific detail. Its whole tenor suits an interpretation in terms of historic time. And no doubt it is Messianic – it is an eschatological Scripture that applies to Jesus Christ and would be fulfilled by events of His life and Power to reign over death and its warmongers themselves.

The vision of the 2300 evening and morning oblations is in fact explained to some extent in the eighth chapter – “make this man to understand the vision”! (16) “This man” was Daniel. He was privileged with a full(er) understanding of the vision – nobody else ... **until Jesus**.

We believe in Christ who is the end of the vision. He has cleansed the “sanctuary” of his “People and holy City” the Church – “Jerusalem above”, says Hebrews. He finished the building of it. He accomplished it in that he “finished the transgression, and made an end of sin, had made reconciliation for iniquity, and has brought in everlasting righteousness”. Jesus Christ in fact “sealed up the vision and prophecy, and anointed the Most Holy of the temple of God’s presence in heaven for us who believe. We have changed Daniel’s use of the future tense to past and present tense, for legitimate reason – by reason of Christ its fulfillment and Fulfiler.

Appendix continued. With reference to *Sdaily* of 29 and 31 July 2002 whether quoted or adapted : –

Day for Year

According to Ted Noel, *Sdaily*, 27 Jul 2002, Jews used the “*year-day principle*” “*in their thinking and writing*”.

The book of Jubilees gives Noah’s age at death as “19 jubilees, 2 weeks and 5 years,” which only equals 930 years (Gen 9:29) if a “week” (shabuwa) is seven years. (This is a typical Hebrew sequence in descending order: Weeks of weeks [Jubilees], weeks, and years.)

*Ex 13:10 commands that the Passover be kept “from days to days” (lit. Hebrew). The same word for “days”, yom is used repeatedly in a similar **annual context**. 1Sam 2:19 tells of how Samuel’s mother brought him a coat each year. The literal Hebrew says that she came “from days to days”. This usage is repeated in Judges 11:40. 1 Sam 1:21 refers to a yearly sacrifice with yom, literally calling it a “daily” sacrifice. This same form is used to specify duration. 1 Sam 27:7 uses “days and four months” (lit.) to specify a year and four months. Num 9:22 uses “two days, or a month, or days” to mean “two days, or a month, or a year”.*

Prophecy and Literal Fulfilment

Ted Noel further argues that,

In Mark 1:15 our Lord states that “the time is fulfilled.” This specifically identifies the fulfilment of prophetic time. Thus also Daniel 9:25. Jesus specifically identified himself as the Messiah. 1 Peter 1:20 and Hebrews 1:2 similarly identify Jesus’ arrival on the scene as being “at the end of the times” (lit Greek). This use of a phrase identifying the end of time echoes Daniel’s use of the phrase “at the end of the days”. (He used it 4 times.) Hebrews 9:26 makes it more dramatic by saying that it was “at the consummation of the ages.” Paul confirms the point in Gal.4:4 by saying that Jesus came “at the proper time.”

These texts speak to fulfilment of prophecy – like that of Daniel 9:25. The decree found in Ezra 7, fits the “to restore and to build up” (lit. Hebrew) specification of Dan 9:25.

Since the testimony of Scripture is so affirmative (says Ted Noel, in Sdaily of 27 Jul 2002) of both the year-day **nature of the prophecy** and the exactness of both the beginning and ending of the 69 weeks, why is there any need for approximation?

A Connection Between Daniel 9:24-27 and 8:14?

Argues Ted Noel, Sdaily, 27 Jul 2002,

"A biblical basis is of crucial importance, since if we do not have any biblical criteria, any convenient set of dates that coincidentally match the duration can be applied. And when applied to Daniel 8:14, unless Daniel 9:24-27 is an explanation of it, there is no biblical data whatever that will allow it to be understood. Not one text anywhere else in either Old or New Testaments even remotely brings any comment to bear on this question."

Were my thoughts: The supposition that unless Daniel 9:24-27 is an explanation of Daniel 8:14 there is no biblical data whatever that will allow Daniel 8:14 to be understood is quite true. Not one text anywhere else in either Old or New Testaments even remotely brings any comment to bear on the question of the interpretation of Daniel 8:14. Is it not exactly what the prophecy intended? "Shut thou up the vision!" says verse 26; "For its fulfilment is meant for after many days."

A biblical basis is of crucial importance. If we do not have biblical criteria, any convenient set of dates that supposedly might match the duration can be applied. Since that biblical basis is wanting, no set of dates should be tried to be applied to the "locked up" meaning of Daniel 8:14.

Here is George Desnoyers' ("a member or regular communicant at several evangelical churches") comment – almost word for word:

"A biblical basis is of crucial importance, since if we do not have any biblical criteria, any convenient set of dates that coincidentally match the duration can be applied. And when applied to Daniel 8:14, unless Daniel 9:24-27 is an explanation of it, there is no biblical data whatever that will allow it to be understood."

"Unless"!

"Explicit Linkage"?

Ted Noel,

"This brings us to the explicit linkage in the Hebrew, defined by Gabriel, that the prophecy of 9:24-27 was an explanation of the previously not understood audition (mar'eh) of 8:13-14."

George Desnoyers,

"What mystical thing is there about the word "mar'eh" that only allows it to be used with regard to one prophetic vision in Daniel? The visions of chapters 8 and 9 were given at different times and dealt with different subjects. Daniel's concern at the beginning of chapter 9 is explicitly stated. It was the prophecies of Jeremiah concerning the Babylonian captivity and restoration of Jerusalem. Daniel's concern at the beginning of chapter 9 was NOT the vision of chapter 8."

"Cut Off"

Ted Noel,

"The next issue is the htk root in Dan 9:24. This means to amputate. It does not mean to decree. That root is hrs. And Daniel uses hrs in verses 25, 26, and 27 to mean "decree." There is a specific contrast drawn by the Hebrew. Further, htk requires something from which to cut. This brings us to the explicit linkage in the Hebrew, defined by Gabriel, that the prophecy of 9:24-27 was an explanation of the previously not understood audition (mar'eh) of 8:13-14. The reason that non-SDA interpreters deny this conclusion is that they refuse to accept what the Hebrew says. You may not like the 9-10 year gap between the revelations, but the link is EXPLICIT

in the Hebrew. If you wish to disregard the Hebrew, then you cannot call your studies biblical."

"Since the 70 weeks are year-day in fulfilment, this REQUIRES that the 2,300 evenings/mornings also be year-day."

I'm totally unable to grasp the logic or necessity.

George Desnoyers,

"That would only be necessary if you believe that the seventy weeks of years (490 years) are "cut off" of the 2300 evenings and mornings. They are not. As I explained above, the vast majority of translators reject your idea that the word of interest in Daniel 9:24 should be translated "cut off." Show me the versions of the Bible that say "cut off."

As I've shown two or three times, chapters 8 and 9 are different visions and prophecies. Chapter 8 has nothing to do with Jeremiah's prophecies concerning the seventy years of exile, and subsequent restoration of Jewish Jerusalem. That is explicitly stated to be Daniel's concern at the beginning of chapter 9."

"The SDA insistence that the word should be translated "cut off" is self-serving to the peculiar SDA interpretation of the 2300 evenings and mornings as 2300 years. The vast majority of scholars reject that interpretation. Just check out the modern English versions of the Bible, such as the NIV. Most of the modern versions are very carefully translated from the original languages by committees of scholars. Most modern versions I've seen translate the word as "determined" or "decreed." The NIV protocols, carried out over several years, required at least six reviews by committees of translators or editors, all of whom worked from the original languages. Several other modern translations have been produced using similar protocols. If any translates the word used in Daniel 9:24 as "cut off," you'll have to tell me which one it is."

Neither of the gentlemen seem to notice that to "cut off" in whatever sense, applies to the **Jewish People** – not to a time period.

George Desnoyers also should have pointed out how the "cut off"-argument is counter-productive for the assumed connection between Daniel 9:24-27 and Dn.8:14.

Ted Noel,

"As for cutting from one end, as I said previously, consider a 10 foot rope. You are to cut off 3 feet. That will leave you with a 3 foot and a 7 foot length. If you cut from the middle, you will have a 3 foot and two undefined lengths. You will similarly leave the 2,300 days dangling if you cut from the middle. You must cut from the beginning, since that is the only way that the 2,300 days will have any biblical definition." (Emphasis CGE.)

Who says one should "cut off" while the meaning is to "determine"? And who – a priori – says one should "cut off" from the 2300 ereb boqer?

"Sacrifices"

Ted Noel,

"You correctly note that Dan 8:14 answers a question in 8:13, which is about the suspension of the daily services (not sacrifices, the word is not in the Hebrew) in the temple."

Neither is the word "services", "in the Hebrew". Even might "services" be meant, it would involve "sacrifices". But more important, neither is "the word ... the temple ... in the Hebrew". "The sanctuary" can and does have much wider meaning than "the temple". "The sanctuary" can mean God's People.

"What temple?"

Ted Noel,

"But the question at hand is "What temple?" Psalm 11:4 identifies God's temple as being in heaven."

Psalm 11:4 identifies "heaven" with "the children of men". God dwells among men of the earth as Judge. The "temple" represents **God's judgement by presence**. "His countenance doth behold the upright."

"It is not necessary to arbitrarily require an earthly temple to be defiled."

If "the Lord is in his holy temple, the Lord's throne in heaven", as Psalm 11 sings, the presence of whom or of what else can "defile" his temple?

"And, as I have posted in another context, the defilement required a cleansing in 1844 (not the Day of Atonement, however)."

What "defilement" "require(s) a cleansing" once for all? The perpetual defilement by sin. When was this once for all cleansing done? In 1844? I thought in the year of our Lord's crucifixion!

George Desnoyers,

"Why would the Holy Spirit be prophesying about an invisible Temple somewhere in the sky? Prophecies are to be tested by whether they become true. How do you plan on testing your theories concerning a Temple in heaven? Isn't it far more plausible that the cornfield vision (of a Temple in heaven) was a delusion experienced by a man who just could not admit the totality of his folly ...?"

"... I don't think my proposed basis for the weeks-of-years interpretation of the seventy weeks vanishes. An exact parallel between Lev. 26 and the situation addressed in Daniel 9:24-27 is not required. You are right that the seventy-year exile was the punishment. But the period of interest to Daniel, the seventy years, WAS multiplied by seven. And the Jews were familiar with the idea of an original period of time being multiplied by seven (see Lev. 26:17-18, where a threat is made of multiplying a length of time - a period of foreign reign - by seven). What is important for the proper interpretation of the seventy weeks is that the Jews would be familiar with the three ideas I listed when I wrote:

"The unique interpretation involving weeks of years in the prophecy of Daniel 9:24-27 is NOT based on any year-day principle, but is based on the following three ideas with which Daniel would be very familiar: first, the idea that seventy-year Babylonian captivity was a punishment (Jeremiah 25:4-11); second, the concept of an original punishment being multiplied by seven (Leviticus 26:14-39, especially verses 18, 21, 23-24, and 27-28); and third, the concept of weeks of years, i.e. years in groups of seven (Leviticus 25:1-8)."

In my opinion the superficially different theories – in the case of the "70 weeks" – contribute and confirm the 'principle' that a **prophetic** 'day' stands for a **solar** 'year' whether it is an unique instance or not.

Ted Noel,

"Since there is now no basis for a figurative interpretation of the time prophecies in Daniel ...".

Almost all of Daniel is symbol and figure that supply absolute "basis for a figurative interpretation of the time prophecies".

"Further, since scripture confirms the exactness of the fulfilment of the 70 weeks, we should regard that as the final word."

Where prophetic *time* – in the case of "the 70 weeks" – in fact is "...speaking of defined, not fuzzy, periods" we should regard as indicative its *fulfilment confirms the exactness*.

George Desnoyers, I feel, is not as 'exact' when he protests,

"Scripture confirms no such thing. You have assumed, for example, that the exact year of Jesus' baptism can be known, completely ignoring contradictory Scriptures relating to the time of Jesus' birth and his age when he began his public ministry."

George Desnoyers more than once resorts to the apology of, "contradictory Scriptures relating to the time of Jesus' birth and his age when he began his public ministry." George Desnoyers not what I know of supplies his alleged "contradictory Scriptures". I could not find any.

Both gentlemen, again, fail to recognise **the Paschal nature of the 70 weeks** prophecy, and therefore fail to realise just how exactly Jesus fulfils the Scriptures – so exactly that the New Testament vigorously protests Jesus' fulfilling of prophecy **to the day**, "the third day according to the Scriptures" (of Passover ... like in Daniel).

Appendix–

Year of birth of Jesus. Jesus was born "in the days of king Herod" (Mt.2:1, Lk.1:5) who was the father of Archelaus (Mt.2:22) and who reigned 37 B.C. until his death 4 B.C. He died at the time of an exceptional lunar eclipse, according to Flavio Josephus. 4 B.C. is the *terminus ante quem* for the birth of Jesus. Herod was of the opinion that the Child could have been anything to two years old. Jesus by 4 B.C. could have been just recently born.

"Taxing was first made when Cyrenius was governor of Syria." (Lk.2:2) Cyrenius – Greek for Latin, Quirinius. The title "governor" has wider meaning and also may refer to the viceregency of Cyrenius from 12 B.C. to 16 AD. Nevertheless the fact that Saturninus was governor specific between 9 and 6 B.C. and Quintilius from 6 to 4 B.C. indicates a sharper focus on Cyrenius' rule as that of governor proper from 4 B.C. on. The taxing period which lasted from 7 B.C. to 7 AD. overlapped Cyrenius' term of office. It was during the earlier half or "first making of taxes" (with 4 B.C. the possibility) that Jesus was born.

Clement Alexandrinus (who died in 216 AD) made the statement (for which reason we don't know) that Jesus was born in the 28th year of Caesar Augustus. In the sixth century AD **Dionysius Exiguus – who wrongly assumed that Augustus became ruler in 726 a.u.c.** – in order to establish the Christian year count deduced that Jesus must have been born in the year 754 a.u.c. (726 + 28 = 754)

But this very Caesar Augustus under the name of Octavianus had been monarch since 722 a.u.c.. The senate in 726 a.u.c. only made him Caesar.

Dionysius Exiguus should have started the Christian year count from 750 a.u.c.. The Christian calendar consequently began to be applied with four years unaccounted for.

Jesus died when Pontius Pilate was governor of Judeah. He officiated from 26 to 36 AD., the *terminus post quem* of Jesus' death. The first time Pontius Pilate is

made mention of was with the crucifixion of Jesus, and it could be inferred that it must have been soon after he had been instated as governor.

Herod the Great came to power in 37 B.C.. He started rebuilding the temple in his eighteenth regnal year – 20 / 19 B.C.. “This temple took forty six years to complete” the Jews reminded Jesus at the beginning of his public ministry (John 2:20) as if the temple (or the main part of it) had been completed at that point in time. That indicates the year 26 / 27 AD. If Jesus then had been 30 years old, the Christian year reckoning is four years behind.

Much more historic data about the times of Jesus’ birth and death may be scrutinised – but like the information about Pontius Pilate, nothing can pin point the dates of either.

Luke (3:23) says Jesus “was beginning about thirty years of age” – *ehn archomenos hohsei etohn triakonta*, when He started his ministry. In the Old Testament 30 years old was deemed the age of adulthood and maturity for public ministry. No reason exists why Luke’s relative restriction, “about” - *hohsei*, should mean more than just months, but years, past or before the age of thirty. The very clause requires exactness: ‘*Jesus’ thirtieth year had just begun ...*’. See Lk.9:28 where “about eight days” means “exactly eight days”. In 22:44 – “like drops of blood” = “just like drops of blood”. “Like idle tales” = “Nothing but idle tales!” – 24:11. More than once in the Gospels it says Jesus’ “time was not yet”. The idiomatic expression which Luke uses and is translated as were Jesus “about” 30 years old when He started his public ministry therefore must be interpreted as stressing preciseness, “Then in fact when He was thirty years of age”. The time for it had now come.

Why mention Jesus’ age at all if it wasn’t of importance? And if of importance, it should have been correct.

If counted from the year 457 B.C., this Scripture – if exact – unequivocally implies the Christian calendar is behind with 4 years.

The date of 457 B.C. as the first year of the 490 years of the seventy prophetic weeks of years of Dn.9:24 perfectly suits the date of 26 AD being the beginning of “the seventieth week”.

If Lk.3:23 could be taken for precise – and there is no reason why not – then Jesus’ “had just begun” – *ehn hohsei archomenos*, his thirtieth year of age during Autumn of 26 AD. Autumn in the northern hemisphere indicates the time of year of Jesus’ birth – round about September October. Which is the time of year of the Feast of Tabernacles! (See Table on p. 284.)

Now again have a look at the Appendix on the Feast of Booths from p. 272 above. I can assure the reader I never in my life have given thought to these correlations before this very time of writing these lines. The relation between and mutual confirmation of the two originally rather speculative approaches seem now very confirming of the correctness of both.

It comes as a great and splendid surprise that these three Appendixes fall in place so graciously! (View *Chronological Correlation*, p. 292-3.)

Birth of Yeshua

Author unknown!

“Most Gentile Christians wouldn’t bother to speculate about the time when Jesus was born. They celebrate it on December 25th even though they know there is no Biblical basis for choosing that date. However, there are some Messianic Jews who believe that they know, with a reasonable degree of certainty, the time of year when Yeshua (Jesus) was born. Taking into account certain Jewish customs and traditions, it’s not difficult to calculate it.

There is quite a wide consensus of opinion that Yeshua was born at some time during the High Holy Days of Rosh Hashana (New Year) and Yom Kippur (Day of Atonement), or at Succot (Tabernacles) which follows soon afterwards. These festivals normally occur in the Autumn, about September or October, but it varies from year to year because the Jewish calendar is based on the cycles of the moon and doesn’t fit in with the Gregorian calendar.

The calculation of the time of Yeshua’s birth begins with Zechariah, the father of John the Baptist. According to Luke 1:5 he was a priest of the order of Abijah. He was performing his duties, burning incense in the Temple, when an angel appeared and said his wife Elizabeth would conceive and bear a son, and he would be called Yochanan (John).

The order in which the priestly families performed their duties is given in 1 Chronicles 24:7-18. According to the Mishnah, the cycle begins on the first Shabbat (Sabbath) of Nisan, and each family of priests would minister in turn for one week. Since there are 24 families, each family would minister about twice a year. The cycle would be delayed slightly because all priests, regardless of their families, were required to be at the Temple for the three festivals of Pesach (Passover), Shavuot (Pentecost) and Succot (Tabernacles).

The family of Abijah was eighth in line, so Zechariah would have had his first period of duty during Sivan (about June) and his second period during Kislev about six months later. There is no way of knowing for sure which period of duty is referred to in Luke’s Gospel, but if we suppose it is the first period we get some very interesting results.

Zechariah finished his first period of duty about the middle of Sivan. Because of his unbelief, God struck him dumb, but his reproductive system was still working. He went home to his wife and she became pregnant. Count off 40 weeks, the usual period of gestation, and we get to the month of Nisan the following year. Beginning on the 14th of Nisan, and lasting for eight days, we have the festival of Pesach (Passover), which roughly coincides with Easter on the Christian calendar. This raises the distinct possibility that John the Baptist was born at Pesach, which coincides with the Jewish expectation that Elijah would come at Pesach. The Jews always put an extra cup of wine on the table at Pesach, in the hope that Elijah will come and drink it.

If John the Baptist was born at Pesach, Yeshua (Jesus) must have been born during the High Holy Days or at Succoth. In Luke 1:26 and 36 we are told that Yeshua was six months younger than John. When the decree went out for everyone to go to their

Correlation

the 28th year of reign of Caesar Augustus who, ruled from 726 *a.u.c.*, but, had been ruling since 722 *a.u.c.*.

											Lk.3:23										
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34						
Calendar											Baptised ●			Crucified							
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33			
one year each											70 th			Week							
— Daniel 9:24											Autumn				Springtime						Autumn

Appendix to p. 79-87, Par. 5.1.1.6.1.4.2.1, “**equinox ... calculated astronomically**”. **Emphasis CGE!** *The Chronology of Ezra 7*, S.H. Horn and L.H. Wood, 1970, pp. 130 / 131, “*The astronomer E.B. Knobel showed from papyrus AP 13 and 25 that a 19-year cycle was known to the Jews in the 5th century B.C., as their system of intercalation shows. He concluded from his findings that the Jewish civil calendar was computed, and that the Jewish civil year began with Tishri 1.*” Note 6: “E.B. Knobel, “A suggested Explanation of the Ancient Jewish Calendar Dates in the Aramaic Papyrus Translated by Professor A.H. Sayce and Mr. A.E. Cowley”. *Monthly Notices of the Royal Astronomical Society*, 68 (1907-1908), pp. 334-345; also his “Note on the Regnal Years in the Aramaic Papyrus from Assuan”, *ad.*, 69 (1908-1909), pp. 8-11.”

“The chronologist E. Mahler agreed with Knobel and Fotheringham that the Jewish calendar was based **neither on the visibility of the first crescent nor on the conjunction, but on the application of a regular cycle.**” Note 8: “Eduard Mahler, “Die Doppeldaten der aramäischen Papyrus von Assuan.” *Zeitschrift für Assyriologie*, 26, (1912), pp. 61-76; also his *Handbuch der jüdischen Chronologie*, pp. 346-360.”

By Ernest L. Martin

From Web-page Ask – Association for Scriptural Knowledge May 1, 2001

“... We have available absolute astronomical evidence that Nisan 14 (the day of the crucifixion) could not have occurred on a Wednesday from A.D.29 to A.D.33 (see Finegan’s *Handbook of Biblical Chronology* [first edition], p.295). Oh yes, it has been suggested that an April 25th date for Nisan 14 might have been a possibility in A.D.31 (Finegan, *ibid.*), but this late date is thoroughly unnecessary. It would involve an extra lunar month being added to the previous year when there was no need to do so. The fact is, Nisan 14 could have started at sundown on March 26th and would have lasted until sundown of March 27th. This period is after the Vernal Equinox (a first century requirement for the celebration of Passover) and it would have been a time when the barley would have been ripe enough to wave the necessary sheaves (Leviticus 23: 9,14). And if the previous winter had been exceptionally cold and long, the mandatory sheaves of barley could have been obtained from the Jericho region where barley always became ripe in early March. And recall, the area of Jericho was as much a part of the Holy Land as the region around Jerusalem and the barley fields were authorized ones for reaping the first sheaf.

The point is, Nisan 14 in A.D.31 started at sundown on Monday, March 26th. This, of course, is nowhere near a Wednesday. And, in case someone still wants to insist (for his theological beliefs) that a month had to be added to the calendar in A.D.31 in order to have Nisan 14 on a Wednesday, it ought to be mentioned that Sherrard Burnaby’s authoritative work titled *Elements of the Jewish and Muhammadan Calendars* has tables for the occurrence of Nisan 14 from A.D.610 to the start of our twenty-first century and beyond, and over the past 1300 years Nisan 14 in the present Jewish calendar has NEVER occurred as late as April 25th. Indeed, I can show that it is possible to figure the present Jewish calendar reckonings back at least to the middle of the second century A.D., and it can with certainty be stated that Nisan 14 has NEVER been allowed to occur as late as April 25th, as demanded by a Wednesday, A.D.31 crucifixion date.

The Lunar-Solar calendar system of the Jews has often been misunderstood. Though certain rituals of observation of the moon and the state of the spring crops were supposed to be in operation during the time of Christ that caused the Jewish authorities in Palestine to postpone a new moon day or to add an extra month to the calendar year, these procedures were nothing more than antiquated rituals nostalgically performed in order to appease the traditionalists. They were no more significant than the modern ritual in the Parliament in London of yearly looking for the gunpowder that was to blow up the Parliament buildings by Guy Fawkes on November 5th, 1604. The ceremony in London (for traditional purposes) is still carried on to this day, though no one believes that any explosives from Guy Fawkes (who lived in the seventeenth century) are still in the basement of Parliament. And so it is with the rituals of watching for the crescents of new moons, and seeing if the spring barley was ripe in the Holy Land.

All the new moons (and thus all calendar dates of the year) were known well in advance in the time of Christ. It is inconceivable that the Sanhedrin at Jerusalem (which had to regulate the Lunar-Solar calendar for all the Jews scattered from the Spain to India) did not have at their call competent astronomers who could have predicted any new moon, and the calendar years that went along with them, for years in advance. Why, even solar eclipses (the most difficult of celestial occurrences to calculate) were able to be predicted as early as the fifth century B.C. And as for the easier lunar eclipses, we have (as one example alone) the Roman military tribune Sulpicius Gallus in the second century B.C. forewarning his troops the night before an eclipse of the moon that it would occur right on schedule "lest they should any of them consider the matter a prodigy" (Livy, XLIV:37). But there is no need to rely on late evidences. As early as the time of David, one was able to know (beforehand) the exact day of the new moon (and in this case for the start of the new year). "David said unto Jonathan, Behold, tomorrow is the new moon" (1 Samuel 20:5). This shows that predicting the exact day for the occurrence of new moons was known at least a thousand years before the birth of Christ.

It is a foregone conclusion that the times for the beginnings of all the ecclesiastical new years near springtime in Jerusalem in the time of Christ were known several years in advance. And it made no difference if the barley crops around Jerusalem were ripe or not, all the priests had to do was to obtain enough sheaves of barley to equal an omer of capacity (about half a gallon) from the area of Jericho (where it was always ripe enough) to officially begin each calculated year. It is sheer foolishness to suggest anything else as possible. Imagine the problem if the New Year depended on the state of the barley around Jerusalem. The Jews in foreign countries would not have known when to celebrate the springtime feasts at their proper times if all depended on whether the Land of Judaea at Jerusalem had such a long winter that the priests had to postpone the start of the year. What ridiculousness! The people throughout the Roman and Parthian worlds were no doubt told at least three years in advance (or probably as much as eight or nineteen years before) when the festivals would be held in Jerusalem. If such a standardized cycle for festival observance was not in force in the first century (and if the calendar years were truly dependent solely upon the state of the late winter crops in the Holy Land), then the Romans, Greeks, Egyptians,

Parthians, etc. would have laughed the Jews to scorn. Such, of course, was not the case. The Jewish authorities were as adept at astronomical matters as all the rest of the scientific world at the time. And it can be stated dogmatically that the calculation of the calendar years of the Jews (and consequently the times of all the feasts) were known years in advance in the first century (and new moons were calculated in advance in David's time).

But what has all this to do with a Wednesday crucifixion for Christ? It makes the whole proposition completely untenable for a Wednesday, April 25, A.D.31. We know from simple astronomical data that the only weekday possible for Nisan 14 in A.D.31 started at the sundown of Monday, March 26th.

When Could Nisan 14 Occur?

Since a Wednesday crucifixion day is not possible from A.D.29 to A.D.33, let's now look at the days on which a Nisan 14 calendar date could occur during those years. In A.D.29 Nisan 14 would only have occurred on Monday, April 18th (actually, the day commenced the evening before at sundown). In A.D.30 it was assumed (until recent computer evaluations of the appearance of the moon in March, A.D.30) that Friday, April 7th was the day of Nisan 14, but it is now known that the astronomy favors Thursday, April 6th. [I will have more to say on this new astronomical evidence later]. In A.D.30 the only weekdays possible were a Thursday (if astronomy and the "three days and three nights" of Matthew 12:40 are taken into account) or a Friday if inclusive reckoning is used. In A.D.32, Nisan 14 was on a Monday. And in A.D.33, the only weekday possible for Nisan 14 was a Friday. See Finegan, *ibid.* for proofs. It will be seen that the only years in which the crucifixion of our Lord could have happened (if Wednesday is now out of the question) would be A.D.30 (where either a Thursday or a Friday may seem to fit) or A.D.33 (where only Friday is possible).

The possibility of such a Thursday crucifixion being true is not a new-fangled idea. A major article appeared in the journal *Bibliotheca Sacra*, vol.27 (1870), pp.401-429, titled *The Crucifixion on Thursday - Not Friday* by J.K. Aldrich. Shortly after this, Professor Westcott of Britain in his *An Introduction to the Study of the Gospels* (Cambridge:1881), pp.343-349, also maintained that Thursday was the day. Recently, primarily based on new astronomical data, Roger Rusk, Emeritus Professor of Physics at the University of Tennessee, has revived the Thursday theory (*Christianity Today*, March 29, 1974). The astronomical indications are powerful for a Thursday. These evidences have convinced me that the case needs to be reopened for investigation. When Professor J.K.Fotheringham in *The Journal of Theological Studies* vol.35 (1934), pp.146-162 brought out the astronomical data for the appearance of the new moon for Nisan (as they related to Jerusalem), he opted for a Friday crucifixion date for A.D.30. But he mentioned that Professor Gerhardt had contacted Professor Neugebauer, of the Astronomisches Recheninstitut at Berlin, and calculations showed that it would have been barely possible for the crescent of the new moon to have been seen a day earlier (p.159). But with new computer print-outs of the astronomical occurrences of the new moons for Babylon and Jerusalem, it appears almost certain that the moon would definitely have been seen a day earlier. (This can be checked in Bryant Tuckerman's *Planetary, Lunar, and Solar Positions A. D. 1 to A.D. 1660*, from the American Philosophical Society

of Philadelphia, 1964, and Herman H. Goldstine's New and Full Moons, 1001 B.C. to A.D. 1651, Philadelphia, 1973, p.86. These tables must be compared with Fotheringham's calculations for the appearance of the crescent that succeeds the astronomical new moon. See page 162 of JTS.

Though all of this may appear technical (and, of course, it is), it still remains clear that the crescent of the new moon for Nisan in A.D.30 could have been seen a day earlier than that suggested by Fotheringham before the advent of advanced computer print-outs. If this is so, then in A.D.30 (which year, as I demonstrated in an early FBR Commentator for April, 1983, is the only year that fits for the crucifixion), Nisan 14 would certainly have occurred on a Thursday (actually it would have begun at sundown on the previous evening to accord with Jewish usage for the beginning of days).

Though some people might be suspicious of astronomical evidence because it is difficult for the laymen to prove or disprove, it can be shown that the data are very powerful indeed to suggest a Thursday crucifixion. In my calculations (and those who know simple mathematics and the basic principles which govern Lunar and Solar movements can easily figure out the elevation of the moon above the western horizon for the appearance of the crescent at any year covered by the computer tables), my figures precisely equaled those of Professor Rusk that he provided back in 1974, and my work was accomplished before I saw Professor Rusk's article. This latter comment is not an attempt at flattery, but to show that applying proper astronomical procedures should always yield the same results. And in this case they did.

*If Thursday has good credentials, then this is how the historical scenario would run. Christ died about 3 p.m. on Thursday (Nisan 14). At sundown commenced the annual holiday called the First Day of Unleavened Bread (Nisan 15), see John 19:31. The next evening at sundown would have occurred the weekly Sabbath so that there were in A.D.30 two Sabbaths in tandem to one another. Then after those two Sabbaths or, as Matthew puts it, **at the end of the Sabbaths*** (plural, and in this case to be reckoned as two Sabbaths in tandem), the priests and Pharisees **posted the guard*** and put mortar around the stone, effectively sealing it to the rock escarpment (Matthew 28:1a). But then, about 12 hours later, as it began to dawn on the first day of the week, the stone was rolled away by angels and Christ emerged, now resurrected from the dead (Matthew 28:1b). This reckoning allows the "three days and three nights" of Matthew 12:40 to be a literal fact (using the inclusive count for the first day). It would also satisfy the "after three days" (Matthew 27:63) as literal (using again the inclusive for the first day). And, most importantly, it dovetails exactly with the new astronomical data that are pointing squarely to a Thursday for Nisan 14."*

***Emphasis CGE.** The guard was posted "after their preparations in the after-morning" – *tehi de epaurion hehtis estin meta tehn paraskeuehn*, referring to the Friday's "preparation of the Jews" (John) – therefore on the Sabbath!

Martin: Thursday Crucifixion – Sunday Resurrection

Sunset	Sunset	X nights	X days	Days	Hrs
3pm	Thursday	0	1/8	1	3
Thursday	Friday	1	1	1	24
Friday	Saturday	1	1	1	24
Saturday	6 am	1	0	1	12
Total		3√	2 1/8 X	4 X	63 X

KTG *: Thursday Crucifixion – Sabbath's Resurrection

Sunset	Sunset	X nights	X days	Days	Hrs
Wednesday	Thursday	1	1	1	24
Thursday	Friday	1	1	1	24
Friday	Sat. 3pm	1	1	1	24
Total		3√	3√	3√	72√

*** KTG – "kata tas graphas" – "according to the Scriptures"
1Cor.15:3**

Author Unknown: White and Black Stones

"The Jewish Talmud contains numerous references to mysterious events that occurred "40 years before the destruction of Jerusalem." Ernest L. Martin has documented a large number of these as relating to the Crucifixion of Jesus; the references can be found in the latest edition of his book "SECRETS OF GOLGOTHA" . . . Dr. Martin, unfortunately, assumed the destruction of the Temple was in 70 AD, when the wooden portion burned, and so he dates these mysterious events to the year 30 AD and concludes that the Crucifixion must also have occurred that year. [Dr. Martin died in 2002.]

However, Josephus, an eyewitness, and official Roman historian of the war, records that AFTER the Temple burned, it was used to house the Jewish survivors and several thousand people were housed there for some time following the end of the siege. Obviously, the Temple had not yet been "destroyed" completely.

Since we know that the destruction of the Temple required it to be dismantled stone-by-stone and that some of the stones were very massive and needed many men to move them, it is unlikely the Romans did all the work themselves. The Jewish prisoners were certainly forced to destroy their own Temple--a process that would have taken many weeks or months.

Given that this process at the earliest started in the fall of 70 AD and extended into late 70 AD or early 71 AD, the rabbinical references to the destruction year would be to the year that began THAT FALL and which extended through the FOLLOWING Passover. They would hardly have reckoned the Temple "destroyed" as of the PRECEDING Passover back prior to the siege in the spring of 70 AD. To count the 40 years from that earlier Passover would make no sense whatsoever. Indeed, it's possible the final dismantling of the great Temple stones was not completed even by the Passover of 71 AD. After all, it had taken years to build it.

But there is a way to prove that the rabbis intended the mysterious starting year of the 40 years to be 31 AD and not 30. One of strange things they record has to do with Yom Kippur in the Fall. On this day, it was customary for the High Priest to

prophecy about the coming year. Indeed, John's Gospel records that the High Priest Caiaphas prophesied on the preceding Yom Kippur that "one man must DIE for the nation" and that clearly indicated a NEGATIVE forecast for that year.

Now just before prophesying for the year, the High Priest would reach into a cloth bag and pull out one of two smooth stones. If he pulled out a white stone, it signalled a "good" year and Divine favor. But if he pulled out a BLACK stone, it meant Divine disfavor on the people.

According to the Talmud, a BLACK stone came up 40 CONSECUTIVE YEARS WITHOUT A SINGLE WHITE STONE PRIOR TO THE SIEGE OF JERUSALEM. This is hardly the kind of thing that could happen by chance. The statistical odds against chance in this case are horrendous. The rabbis realized this was an extremely bad omen. And it began about the time they knew Jesus had been crucified, as Dr. Martin has shown. It is not in their interest as Jewish leaders to record such a thing. It obviously tends to imply something ominous about the Crucifixion and its connection to the destruction of the Temple and Jerusalem. These are not the kind of things the rabbis liked to acknowledge. Therefore, the recording of the strange occurrences is contrary to their vested religious interest.

Yet the rabbis have honestly and with the utmost integrity recorded these omens which cast a very unfortunate light on the events related to Jesus' death and the destruction of the Temple. We should be in awe of the courage it took for a persecuted people to record and preserve such information.

Now let us count backwards from the last black stone, the one which must have been drawn in the Fall of the year 69 AD, the last Yom Kippur the High Priests ever kept in Jerusalem. That was the 40th stone. If we count back, the 30th stone would have been drawn in the Fall of 59, the 20th in 49, the 10th in 39. That means the first black stone would have been drawn in the Fall of 30 AD.

And the last WHITE stone in the Fall of 29 AD. So there would have been a FAVORABLE prophecy in the Fall of 29 for the year in which the coming Passover of 30 AD was kept. Since John states that Caiaphas had given a NEGATIVE prophecy for the year Jesus was crucified, 30 AD with its FAVORABLE prophecy cannot be the year of the Crucifixion."

(CGE: THIS IS AN UNWARRANTED PRECLUSION. CAIAPHAS' PROPHECY SHOULD BE INTERPRETED THE MOST POSITIVE PROPHECY OF HUMAN HISTORY! THE YEAR 30 current SHOULD THEREFORE BE PREFERRED.)

"Therefore, the only possible conclusion is that the first black year was 31 AD, and this must be the year of the Crucifixion. Dr. Martin is to be commended for his research, but his conclusion is off by one year. Ironically, he had formerly argued for 31 AD in earlier writings.

But this does not exhaust the evidence. The Temple curtain tore in two from top to bottom at the time of an earthquake when Jesus died. Dr. Martin shows that this event is also recorded by the Talmud and a number of other sources in various ways. And it coincides with these mysterious events that took place 40 years before the destruction of the Temple. So the year of the first black stone was also the year of the earthquake that broke the lintel stone that fell down and split the Temple curtain in two from top to bottom. And since we have shown that

the first black stone year was from the Fall of 30 AD until the Fall of 31 AD, it follows that the lintel stone that fell the same year as the first black stone must have fallen through the Temple curtain in 31 AD. And since the Talmud indicates that once the stone fell, Temple ritual remained disrupted until its destruction, there can be only one event in question, the same one described as occurring at the death of Jesus. Again, we must conclude that Jesus was crucified that same year: 31 AD."

(CGE: DESPITE HIS DIFFERENCES WITH DR. MARTIN THE AUTHOR ALSO ARRIVES AT A THURSDAY CRUCIFIXION DAY):

"The Crucifixion was clearly on a Thursday in 31 AD. That day can be calculated. It was the 26th of April. An unusually late Passover. No wonder Jesus had said to them that week, "You know that SUMMER IS NEAR," for already the fig trees were beginning to bloom. By contrast, Passover in 30 & 33 AD came 18 and 23 days earlier, respectively."

THIS IS HOW HE (?) ARRIVES AT HIS CONCLUSION:

"DID THE MOON "TURN TO BLOOD"?"

There is further confirmation. On Pentecost day, Peter mentions the darkening of the sun and the moon turning to blood in Joel's prophecy as if these events had been fulfilled that year. The Gospels do speak of the sun being darkened for some reason when Jesus died, but what of the blood-red moon?

This too is mentioned. On the night of the Last supper, Jesus goes up to the top of the Mount of Olives on the EASTERN side of Jerusalem. Hence, Jesus is facing toward the EAST as He experiences the "agony in the Garden." The Gospels say His sweat looked like BLOOD. Because it is the night of the Passover, the FULL MOON would have been rising IN THE EAST at about this time. So Jesus was FACING a rising moon, which Peter implies was BLOOD RED in color. Hence, the BLOOD-COLORED SWEAT on the face of Jesus was caused by the reflected red moonlight. (CGE: Abominable!)

In the year 31 AD, the Passover full moon was eclipsed by the Earth and the darkest part of the eclipse was about 11 pm. It is about this very time that Judas came out with a group of men carrying TORCHES on the night of a full moon. As they reach the apostles, Jesus says "Now is your hour and the POWER OF DARKNESS." Here is the very peak of the full moon and Jesus is calling it the hour of DARKNESS. Again, it all makes perfect sense if the moon is at the maximum of an eclipse. Even though Jesus had been seen daily in the Temple, they needed Judas to point Jesus out in the reddish darkness of the eclipse.

It is significant that 31 AD was the ONLY year in which an eclipse of the full moon occurred with a maximum around the time Judas is said to betray Jesus, in those years Pilate was in power. Again, ONLY in 31 AD do events fit the Gospel account and the astronomical evidence and the rabbinical evidence.

But there is one problem. The eclipse in question occurred on a Wednesday night, which would result in a THURSDAY Crucifixion. Is it possible the Crucifixion was not on Friday?

ON WHAT DAY WAS THE CRUCIFIXION?

Jesus says the only "sign" given to that generation would be that He would be "three days and three nights in the heart of the earth." Note that Jesus says "DAYS" FIRST, then "nights." The count begins at the start of the first DAY, and ends at the end of the third NIGHT. That is, the count begins and ends at SUNRISE.

Now we know where the third night ends: Sunday morning at sunrise. But where would the FIRST sunrise of that sequence have been?

Count back: One day takes us to SATURDAY sunrise. Two days takes us to FRIDAY sunrise. And three days takes us back to THURSDAY for the first sunrise, the start of the FIRST "DAY" of Jesus' three days and three nights. What happened at sunrise on Thursday morning?

If we assume a Friday Crucifixion, nothing happened. But if instead we consider a Thursday scenario, sunrise becomes extremely significant. If the Crucifixion were on Thursday, then sunrise on that day would be the moment when Jesus had been condemned to death. Jesus was reckoned as good as dead and buried and "in the heart of the earth" once sentence was pronounced at sunrise that day: THURSDAY.

In Matthew's Gospel, chapter 28 begins--literally--with the words, "In the end of the SABBATHS," as the women approach the tomb. Why does Matthew refer to PLURAL "Sabbaths" if the Crucifixion were on Friday? He can only mean, as scholars have long recognized, that FRIDAY itself was a Sabbath day, the High Sabbath of the Feast of Unleavened Bread. And indeed, in 31 AD, this was the case.

But here is where Matthew throws a curve. For he says that the day after the Crucifixion was "the next day after the Passover" [CGE: "after the Preparation", 27:62] --and that is equivalent to saying that Jesus was crucified on the 14th of Nisan and that the following day was the 15th: The Feast of Unleavened Bread.

In other words, Matthew is saying that Friday was the day AFTER the day of the Crucifixion, which must accordingly have been on a Thursday.

Luke agrees. He tells of two men on the road to Emmaus on Sunday, who are joined by Jesus after the Resurrection. They relate the events of the Crucifixion and say, "THIS [day] is now the 3RD DAY SINCE THESE THINGS HAPPENED." That would mean the 2ND day after was Saturday and the 1ST day since the Crucifixion would have been Friday. Again, the evidence points to a Thursday.

John likewise says the day of the Crucifixion was the 14th of Nisan, the day of the Passover sacrifice and that the next day was the day of a "high" Sabbath, the Feast of Unleavened Bread.

But if all this is true, then how could Jesus and the Apostles have kept the Passover a day early?

Simple. The meal they ate was in commemoration of the very first of the Passover meals, the one eaten the evening before the Angel of Death came at midnight to take the firstborn of Egypt, much as Judas came to take Jesus near midnight. The Torah, however, commands that the meal of the Passover thereafter be eaten "on the night you went out of Egypt...as the Egyptians were burying their dead" from the previous night. The Jews now eat the Passover meal ONE DAY LATER than the original meal was eaten in Egypt.

That's not all. In 31 AD, the new moon of Nisan 1st had been very close to the sun and difficult to see. It would have taken very little hindrance to have delayed its sighting a day. And that would make the astronomically "correct" day to eat the Passover ONE DAY EARLIER than the day the Gospels say the Jews ate it that year.

In Galilee, Jesus and the Apostles might have seen the new moon and begun their count to Passover a day earlier than the priests in Jerusalem. Knowing that the "blind guides" in Jerusalem, as Jesus called them, had missed seeing the new moon the first day, the Apostles might have had no problem with eating the Passover a day early.

If they were keeping Passover a day before the scribes considered to be proper, special precautions of secrecy might be expected. And that is exactly what the Gospels relate. Jesus gives cryptic instructions to prepare to eat the Passover in a house they can only identify by following a certain man carrying a water jar. [Yes, this is also one of Jesus' plays on words, here indicating the sign of Aquarius.]

There is more evidence, but the point is made. The Crucifixion was clearly on a Thursday in 31 AD. That day can be calculated. It was the 26th of April. An unusually late Passover. No wonder Jesus had said to them that week, "You know that SUMMER IS NEAR," for already the fig trees were beginning to bloom. By contrast, Passover in 30 & 33 AD came 18 and 23 days earlier, respectively."

(The Society for the Advancement of Nazarene Judaism)

by **Chris L. Lingle:**

"Many of the readers should be familiar with the prophecy in Daniel 9 which gives 70 weeks of years (490 years) from Artaxerxes' decree to the time of the end. Artaxerxes co-reigned with his father 20 years and had a sole reign of 7 years when, according to the Persian eponym and the Prophet Daniel, in 457-6 B.C.E he (Artaxerxes) took sole reign and made the decree recorded in Ezra concerning the rebuilding of the temple that is referred to in Dan. 9:25. According to the 31 C.E. proponents the last week referred to in Dan. 9:27 refers to Yahushua the Messiah and thus the week is cut in half thereby leaving 486 1/2 years to be reckoned from Artaxerxes decree to the crucifixion. The problem is that the reference to the last week of years (7 years) in Dan. 9:27 refers to the time of the end, which is still yet ahead. Furthermore, the reference to the "nagid" (wicked commander or prince in Dan. 9:26) that makes the covenant with many for one week (in Dan. 9:27) at the time of the end obviously CANNOT refer to Yahushua Messiah. Therefore, the reference to the oblation and offering ceasing in the midst of the week has nothing to do with the Messiah being crucified, but rather with the offerings being stopped in the midst of the final seven years in a future temple yet to be rebuilt. However, what the prophecy in Dan. 9:25 does say is that AFTER 62 weeks (7 weeks having already transpired, therefore - 483 years) the Messiah would be cut off. What is interesting to note about this prophecy is how things are lined out in sevens. Could this mean we should count using the established sabbath year reckoning from Lev. 25? 11QMelchisedec, from the Dead Sea Scrolls, suggests that we should in fact use the sabbath and jubilee cycles to count this prophecy. According to 11QMel., there are 10 jubilees from a Decree to a time when "Melchisedec" will atone for the people's sins. The reference to Melchisedec is unmistakably the Messiah, and the atonement is his crucifixion. Furthermore, the fragment is actually a midrash of Dan. 9:25-27 which it quotes extensively. Jubilees are counted by 49 year periods with the 50th year overlapping to also be the first year of the following cycle. Therefore, 10 jubilees is 490 years. Now, with the sabbath and jubilee style of reckoning in mind, let us consider how the proper count should be reckoned. We have already established that the last 7 years

belongs to a time yet to come. If we start from the very first sabbath year after 457-6 B.C.E., which would be 455-454 B.C.E., and we end with the first year AFTER the 483 years expire (which is the sabbath year of 28-29 C.E.) then we arrive at the year 30 C.E. Therefore, we see that we have a more acceptable interpretation of Dan. 9:25-27 available to us which viably arrives at the year prior to 31 C.E. and fits the Th-Sun. scenario like a glove. This interpretation also does not violate the clear separation of Daniel's last week from the initial 69 weeks as does the 31 C.E. interpretation. It is very clear that the wicked commander (prince) from Dan. 9:26 cannot refer to the Messiah and that the entire last week is referring to a time yet to come. It is equally clear that the ceasing of sacrifice and oblation in the middle of that last seven years cannot accordingly refer to the Messiah's crucifixion. Therefore, from this explanation and more accurate understanding, it is clear that Dan. 9:25-27 does not support a Wednesday, 31 or 34 C.E. crucifixion. Furthermore, since it is weeks of years that are being dealt with here, a reference to a "day" in the middle of the week is non-sequitor. Instead, we see that the prophecy actually nails the year 30 C.E.

Adding to the evidence for a 30 C.E. crucifixion is the following: Jewish tradition states that the Shekinah (presence) left the temple 40 years prior to the destruction of the Temple. It is well established by Josephus and others that the events surrounding the destruction of the Temple occurred in the year 70 C.E. (Jos., Wars 5:3:1). Also, Eusebius states in his work Hist. 3:7:8 that "For 40 full years it (providence) suspended their (the Jewish) destruction after their crime against the Messiah". Added to this, Eusebius refers to an Aramaic letter written by Abgar the Toparch. This letter dates the death of the Messiah and the subsequent visit of Thaddeus to Abgar "in the 340th year" of the Edessene era. This era began in 310-309 B.C.E. and thus establishes the year of the Messiah's crucifixion in 30 C.E." (Eus. Hist. 1:13:10-22; 2:1:6)."

Appendix, pp. 18, 81, 90, 105. **Apollinaris.**
New International Commentary, Gospel of Luke, page 652:

"During the first centuries after Christ there is not the least indication in the writings of the church fathers that during the first hundred and fifty years A.D. any problem (and still less a contradiction) was seen in the four Gospels in connection with the dating of the crucifixion. Only about A.D. 170 do we come across signs for the first time that indicate that confusion arose concerning the evidence of the four Gospels for the dating of the crucifixion. It was about at that time that a conflict arose in Asia minor as to the day and date of the celebration of the Christian Passover."

T:

"The view that Christ was crucified on the FIFTEENTH of Abib was attacked and refuted by Claudius Apollinaris Bishop of Hierapolis A.D. 160-180. He was known by Polycarp and was influenced by Polycarp's example and his teachings. Apollinaris was also a contemporary of Melito and Polycrates. Here is what Apollinaris says in regard to this view:

"There are, then, **some** who through **ignorance** raise disputes about these things (though their conduct is pardonable: for ignorance is no subject for blame - it rather needs further instruction), and say that on the fourteenth day the Lord ate the **lamb** with the disciples, and that (then) on the **great day** of the feast of unleavened bread He Himself suffered; and they quote Matthew as speaking in accordance with their view. Wherefor their opinion is contrary to the Law, and the Gospels seem to be at variance with them." (Emphasis CGE.)

T:

"Please notice that Apollinaris categorically says that this view is contrary to the law and the Gospels! . . . The truth is, Christ did not eat the legal Passover before his crucifixion, because He had to fulfil the Passover sacrifice typology Himself, and DIE as our Passover Lamb. Therefore, HE COULD NOT EAT THE LAMB THAT PASSOVER. Christ fulfilled that typology at the correct appointed time, late in the afternoon of Abib fourteenth; that is why Apollinaris says this view is contrary TO THE LAW AND THE GOSPELS! Keep in mind also that Apollinaris was influenced in his teachings by Polycarp, and that his contemporaries were Melito and Polycrates, who held the same views as Apollinaris. The view of the Quartodecimans was that Christ fulfilled the Passover sacrifice typology, that he did not eat the legal Passover prescribed by the law before his crucifixion.

In another passage, Apollinaris states the views of the Quartodecimans:

"The fourteenth day the true Passover of the Lord; the great Sacrifice, the Son of God instead of the lamb, who was bound, who bound the strong, and who judged, though Judge of living and dead, and who was delivered into the hands of sinners to be crucified, who was lifted up on the horns of the Unicorn, and who was pierced in his holy side, who poured forth from his side the two purifying elements, water and blood, word and spirit, and who was buried on the day of the Passover, the stone being placed upon the tomb." (Writings of Claudius Apollinaris, Ante-Nicene Fathers, vol 8, pages 772-773).

T misses THE MOST IMPORTANT IMPLICATION here! I shall indicate it after the following has been read . . . I'll highlight the ideas I want to be looked at more closely:

"The following quote ... shows the abhorrence that many of this era had for the "Jews".

"When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that **ALL** should keep THE FEAST ON **ONE** DAY; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all WITH ONE ACCORD, and in the same MANNER? It was declared to be **PARTICULARLY UNWORTHY** for this, the **HOLIEST** of all festivals, TO FOLLOW THE **CUSTOM** [THE CALCULATION] OF THE JEWS . . . "

What is this MOST IMPORTANT IMPLICATION that emerges from reading Apollinaris' arguments and the comments thereon? I have obviated it because this is never noticed, and it is VERY SIMPLE AND VISIBLE! It is this, 1, "that **ALL** should keep the Feast **ON ONE DAY**"!

"THE CUSTOM [THE CALCULATION] OF THE JEWS" . . . Where did I read about this? . . . In the Gospels perhaps? Was it not Luke? Luke, yes! Where in Luke? . . . Was it not where he writes of Jesus' crucifixion? Crucifixion? . . . Let me quickly check! . . . Ah, here it is. He says, 23:54, "And that day was the preparation, and the sabbath drew on". Yes, this is significant – Luke in fact here gives important detail, but it is not what I had in mind. . . . Somewhere else it speaks of the Jew's <custom>. Let's try John, 19 . . . let's take it from verse 38. "And after this . . . there came also . . . by night, verse 39 . . . then took they the body . . . Ah! Here it is, verse 40! "Then took they the body of Jesus . . . as the manner of the Jews is to bury"! The "some who through ignorance raise disputes about these things . . . and say that on the fourteenth day the Lord ATE the (Passover) lamb with the disciples, and that ON THE GREAT DAY OF THE FEAST (15 Nisan!) of Unleavened Bread He Himself SUFFERED" (= crucifixion AND death) – are those for whom it was "particularly unworthy" to have "the **HOLIEST** of all (Christian) festivals, to follow the custom of the Jews", and who would have the Passover Feast "ON ONE DAY" while the Jewish "CUSTOM" (or "manner") was to have it on more than one day, on 14 **AND** on 15 Nisan! They SPLIT the Passover and made of it TWO feasts, "Good Friday" and "Easter".

Apollinaris also explains what "some through ignorance raise disputes about". He explains their mistake in saying "... that on the fourteenth day the Lord ate the lamb ...". The first error of these 'ignorant' was to think the Passover lamb was eaten that night of the fourteenth Nisan when Jesus went into the upper room with his disciples. There is nothing wrong with their dating at this stage – the beginning of fourteen Nisan after sunset – when Jesus indeed did join the disciples at table. The second error of these 'ignorant' people was that they "say ... that on the Great Day of the Feast of Unleavened Bread – which is 15 Nisan – He himself suffered" (was killed)!

"Some through ignorance say: "The Lord ate the **LAMB** (ate Passover) with the disciples on the fourteenth, **BUT** ("And" with the connotation of "further erring")

that on the **GREAT DAY** of the Feast of Unleavened Bread (on 15 Nisan) He himself suffered (was crucified) . . .".

"Some through ignorance" erred by reason of their "manner" of reckoning the 'Jewish' day in a 'Roman' world the 'Roman' way from midnight to midnight. "Wherefor their opinion is contrary to the law, and the Gospels (are at variance with them."

Apollinaris was a 'quartodeciman'. He celebrated Passover as a Christian would. For Apollinaris there was no contradiction in the Gospels or in the mainline Christian "opinion". The ignorant "Need(ed) further instruction".

"I will ransom thee from the power of the GRAVE (15 Nisan); I will redeem thee from DEATH (14 Nisan): O death. I will be thy plague (Jesus' dying – day one); O grave, I will be thy destruction (Jesus' interment – day two) . . . I will be thy KING (Jesus' resurrection – day three). . . . I gave thee a KING in mine anger ("... delivered them Jesus"), and took Him away in my wrath (crucifixion and death). The iniquity of Ephraim is bound up; his sin is hid. (interment) . . . I will heal their backsliding, I will love them freely; for my anger is turned away from Him (**Resurrection!**) . . . **After TWO days (14 and 15 Nisan – death and burial) He will revive us; in the THIRD day He will raise us up, and we shall live in his sight.**" Hosea 13:14, 10-12, 14:4, 6:2.

What are Apollinaris, Hosea, the Gospels, and Paul, here speaking of? Don't they all tell how Jesus our Passover Lamb was slain and buried? "ACCORDING TO THE SCRIPTURES . . . AND BURIED"! "According to the Scriptures THE THIRD DAY RAISED"!

Three things on three consecutive days – according to three things: 1, "ACCORDING TO THE SCRIPTURES", 2, "ACCORDING TO JEWISH CUSTOM", and, 3, ACCORDING TO "PASSOVER FEAST", CHRONOLOGY OR "CALCULATION".

Hosea's prophecy is clearly Paschal-orientated. That is not only seen from the whole context, but from specific references like 6:2. "I am exactly (KJV "yet") the LORD thy God from the land of Egypt, and thou shalt have no god but Me: For there is no saviour but Me." Compare this with the Passover history of Exodus 12 to 16! "But God led the people out" (14:18) "The LORD is my strength and song; He is become my salvation" (15:2) etc.. Then notice 14:13, "He will show you TODAY: . . . You shall see (the Egyptians) no more!". "Today", "Thou shalt bring them IN!" (15:17) Notice THIS THE THIRD day in contrast to the TWO FIRST DAYS: Both the first two days are connected with FOURTEEN Nisan, as has been shown so many times in this treatise. For that THIRD day in fact was SIXTEEN Nisan, while 14 Nisan HAD BECOME TWO DAYS, 14 Nisan **AND** 15 Nisan, the first pair of days of Passover. Hence Hosea's way of analysing the Passover, "after two days . . . in the third day . . .".

Paul gives "the Scriptures" the same emphasis in 1Cor.15, verses 3 and 4, "First of all that which I also accept true and believe: How that Christ according to the Scriptures died for our sins (on the first day of Passover): How that He also was buried (on the second day of Passover), and, How that He, the-according-to-the-Scriptures-third-day, rose again."

The big fight in the early Church wasn't merely about pushing the "Christian Easter" away from and after the Jewish Passover! The Jewish Feast over "THREE DAYS" that found its climax in the events of "the third day according to the Scriptures", according to "some" had to be condensed into "ONE DAY", says Apollinaris, so that "ALL" should keep it the way these "ignorant" would have it.

Here's how those "scribes" corrupted the Word of God. They changed "TIMES AND LAW" that "ACCORDING TO THE SCRIPTURES" actualised on THREE consecutive days, by 'TRANSLATING' it so as to SEEM to have occurred on just TWO days. Forcing into ONE day Jesus' **crucifixion AND burial** they made void of one day altogether, to create "STILL SATURDAY".

"According to the Scriptures" – the Passover of Yahweh-Scriptures – "the remains" of the Passover Sacrifice of God's own Lamb was **BURIED** on the **SECOND** first day of Passover Feast Season, ONLY AFTER EGYPT'S CAPITAL HAD BEEN EXITED; ONLY AFTER DYING AND THE PLACE OF SUFFERING HAD BEEN LEFT BEHIND. The lamb's "remains" (as were the bones of Jacob) were **in that night after slaughter**, brought **without** of Rameses and was returned, "**the next day**", to God's **earth** (in the "**land** / garden", says John) by burning in the wilderness at Succoth. In Jesus' case his body **in that night after slaughter**, was taken from the cross and prepared for **interment**, "**the next day**"!

"The fourteenth day the true Passover of the Lord", says Apollinaris. Notice this passage has no indicative finite verb. The semi-colon should be replaced with a colon – THUS: Then read: "The fourteenth day: BEHOLD! The true Passover of the Lord : The Great Sacrifice, the Son of God, instead of the lamb, who was bound, who bound the strong, and who judged, though judge of living and dead, and who was delivered into the hands of sinners to be crucified, who was lifted up on the horns of the Unicorn, and who was pierced in his holy side, who poured forth from his side the two purifying elements, water and blood, word and spirit . . ."

Clearly Apollinaris supposes all these to have been events of 14 Nisan. (He gets a bit mixed up though the moment he employs Greek myth.) Then by ellipsis Apollinaris continues,

"**The fifteenth day** – NOTICE: **THE TRUE Passover of the Lord: who was buried THE DAY of the Passover, the stone being placed upon the tomb**". ("**THE GREAT DAY OF THE FEAST**", above.)

This is a categorical affirmation of the fact Jesus' interment was not of the same day as his crucifixion and death. Crucifixion and Burial which "according to the Scriptures" should have actualised on two consecutive days, and "Times and Law" of Passover which "according to the Scriptures" should have actualised on three consecutive days, so had to be interpreted as to seem to have occurred on two days only, reducing one to emptiness and aptly called "Still Saturday". But on the "**contrary**" – "**according to the custom of the Jews**" – their Passover – found buried "According to the Scriptures" – the Passover of Yahweh-Scriptures – "the remains" of "our Passover" after Egypt's capital had been exited; after place and day of dying and suffering had been left behind. "The Dead" had been buried "the next day" ... "according to (Passover) Scriptures". Says Apollinaris, "**Behold! : The true Passover of the Lord: Who indeed was buried on the Day of Passover, the stone being placed upon the tomb!**"

Appendix to Par. 5.1.1.6.4, p. 222-236

By an unknown author

When Was The Passover Lamb Sacrificed?

A controversy has existed for hundreds of years concerning the correct time of the Passover sacrifice. Was it at the beginning or end of the fourteenth of Abib? Many sources outside the Bible can be used to support both beliefs. However, following the example of the Bereans in Acts 17:11, the Holy Scriptures should be our ultimate source for truth. This study will use only the Bible to arrive at the answer.

To begin with we must understand that Yahweh's plan of salvation existed before the creation of the worlds. That plan included the slaying of His Son Yahshua as we read in *Rev.13:8* - "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Not only was it part of Yahweh's plan to provide His Son as the lamb, but Yahweh Himself was the one who bruised him as we read in *Is.53:10* - "Yet it pleased Yahweh to bruise him; he hath put him to grief." Considering these two verses we must conclude that Yahweh bruised Yahshua, as His Passover lamb, at the exact time that He decreed the Israelites to kill their Passover lambs.

Yahweh is a mighty one of perfection and exactness. Would He not have slain His lamb at the correct time? Yahweh has an appointed time for everything whether it be the resurrection of the dead, judgement day, the day of Yahshua's second coming, etc. The appointed time of His Son's death was firmly established before the foundations of the world as well. It is this premise that must be kept in mind as we study the correct time for the Passover sacrifice.

Matthew tells us that Yahshua died about the ninth hour which is equivalent to 3:00 pm. (Mt.27:45-50). This time, then, would be the fulfillment of Ex.12:6 and the phrase "kill it in the evening" or more correctly "between the evenings." The Jews have always understood the first evening to begin at approx. 3:00 pm and the second evening to begin the moment the sun sets. Others believe the phrase "between the evenings" to mean from sunset to darkness or the time known as twilight. Interestingly, two Hebrew words were translated twilight in the KJV neither of which were ever used concerning the Passover. In addition, the Jews had another phrase (between the suns) that they used to denote the

time between the setting of the sun and the appearance of any star (Commentary on the New Testament from the Talmud and Hebraica - John Lightfoot, Vol. 3, pg.217).

The phrase "between the evenings" appears 11 times in the Hebrew text. Five of those pertain to Passover leaving us with six verses to examine and interpret its meaning. Ex.29:39,41 and Num.28:4,8 concern the morning and evening sacrifice which was offered daily. Since they all say the same thing we need only examine *Ex.29:38-41* - "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer *at even* : And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer *at even* , and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto Yahweh."

Two lambs were to be offered each day; one in the morning and the other between the evenings. The word "one" in verse 39 is the Hebrew "echad" which can also mean "first" as in *Num.29:1* - "And in the seventh month, on the *first* day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you." The word "other" in verse 39 is the Hebrew "sheniy". According to Strong's Concordance it means "double ie: second." If the other lamb or more correctly, the second lamb, were sacrificed after sunset then it would be a new day making it the first lamb sacrificed. This is one reason the Jews always sacrificed the second lamb at 3:00 in the afternoon.

The next use of "between the evenings" is found in *Ex.30:8* - "And when Aaron lighteth the lamps *at even* , he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations." The Tabernacle was made from animal skins which means they would not allow much light to enter the sanctuary. If Aaron had waited until sundown to light the lamps he would not have had any light to see what he was doing. Lighting the lamps before sunset would make more sense. If Aaron had to light the lamps after sunset and offer the second lamb after sunset, when did he have time to offer the Passover sacrifice?

The last usage of "between the evenings" is found in *Ex. 16:12,13* - I have heard the murmurings of the children of Israel: speak unto them, saying, *At even* ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Yahweh your Elohim. And it

came to pass, that *at even* the quails came up, and covered the camp: and in the morning the dew lay round about the host." The word "even" in verse 12 is "between the evenings" and the word "even" in verse 13 is "ereb." Some say that ereb means sunset therefore "between the evenings" must be twilight. However, ereb and ben ha arbayim (between the evenings) are used interchangeably. Lev.23:3 uses ereb concerning the time of lighting the lamps and II Chr.13:11 uses ereb concerning the time of the evening sacrifice. Therefore the quails could have come into the camp by 3:00 pm and been eaten before sunset. Twilight only lasts approximately 40 minutes. If the quail didn't come in until sundown, how did the Israelites manage to catch, kill, clean and cook them before dark? Incidentally, according to "Aid to Bible Understanding", Watchtower Bible and Tract Society of New York, Inc., 1971, under the heading "Quail" it states that they often fly at night which brings into question the assumption that they came in at sundown to roost in the trees. Ex.16:13 says the quail "covered the camp" implying that they landed on the ground and not in trees. Since this was a miracle performed by Yahweh, He could have brought the quail in at any time. He did not have to bring them in at the normal roosting time of other birds.

"Between the evenings" means just that; a period of time that falls between two different evenings. Scripture undoubtedly teaches that evening begins the moment the sun sets. It then continues on towards morning. Scripture never states that a second evening begins when twilight ends. It does show that another evening can occur as early as 3:00 pm (ereb).

Those who believe the lamb was killed after the sun set beginning the 14th of Abib also say that the Hebrew phrase "ba ereb" always means the end of the day. However we find the same phrase used pertaining to the Passover in *Jos.5:10* - "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month *at even* in the plains of Jericho." The Israelites kept the Passover at even (ba ereb) meaning at the end of the fourteenth. Deut.16:4,6 also uses "ba ereb" to show the sacrifice occurred at the end of the fourteenth. *Deut.16:6* - "But at the place which Yahweh thy Elohim shall choose to place his name in, there thou shalt sacrifice the passover *at even* , at the going down of the sun, at the season that thou camest forth out of Egypt."

. . . . Therefore, when Deut.16:6 says, "sacrifice the Passover at even (ba ereb), at the going down of the sun,..." it shows that "ba ereb" in this case means prior to sunset.

It is also believed by some people that the word "until" in Ex.12:6 means "up to" or the beginning of the fourteenth. Ex. 12:6 - "And ye shall keep it (*up*, not in Hebrew) until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." The same Hebrew word also means "through till the end" as we see in Ex. 12:15,18 - "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day *until* the seventh day, that soul shall be cut off from Israel . . .In the first month, on the fourteenth day of the month at even, you shall eat unleavened bread, *until* the one and twentieth day of the month at even." If "until" meant the beginning of the day then we would be permitted to eat leaven on the seventh day of the feast (Abib 21).

Notice also this crucial point; The Hebrew of Ex.12:18, "on the fourteenth day of the month at even," is the exact same phrase in Josh.5:10 declaring the time when Joshua kept the Passover. In Ex.12:18 it means the end of the 21st day and in Josh.5:10 it means the end of the fourteenth. Lev.23:32 shows this phrase to mean the end of the ninth day. [Here difference should be made between the "keeping" of the Passover in the sense of having it killed "at even" and in the sense of having it eaten after sunset in the night of the new day – with unleavened bread. Thus, unleavened bread is eaten the seventh time in the night or beginning of the 21st day and not on "the end of the 21st day". CGE]

It is often said that Ex.12:6-14 refers to Abib 14, especially the phrase "this night" in verse 12. If we understand that "between the evenings" (vs.6) means approximately 3:00 pm, then obviously "this night" must mean Abib 15. It all depends on your understanding of the meaning of "between the evenings." Notice, however, verse 14. "This day" (the day Yahweh passed over them) shall be a *memorial* ; and you shall keep it a *feast* to Yahweh throughout your generations; you shall keep it a *feast* forever." Whenever Yahweh memorializes a day He does so by making it a Sabbath just as He memorialized His finished work of Creation, the Day of Atonement, Trumpets, etc. He also memorialized the day He passed over Israel by making it a Sabbath, Abib 15. That is why the term "feast" is used in this verse. The Hebrew word is "chagag" which was also used in Ex.23:14; "Three times thou shalt keep a feast unto me in the year." A chagag is a special time of rejoicing and dancing. Certainly, Abib 14 cannot be considered a chag or chagag in any way. It is merely the day that the Passover lamb was sacrificed.

Let's look at a few more Old Testament verses. Deut.16:1 - "Observe the month of Abib, and keep the Passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night." Since Moses told the Israelites not to come out of their houses until morning (Ex.12:22), some people assume that they came out of Egypt the following night, Abib 15. The phrase "brought thee forth out of Egypt" refers to the period of time beginning with the killing of Egypt's firstborn males. Ex.13:14-16 - "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, *By strength of hand Yahweh brought us out from Egypt* , from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that Yahweh slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to Yahweh all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand Yahweh brought us forth out of Egypt." That final act of Yahweh's strength is what delivered the Israelites or what "brought them forth." That act occurred at midnight on Abib 15. The following morning the Israelites left in a great hurry. They did not have time to leaven their bread (Ex.13:33,34). If the killing of the firstborn occurred at midnight on Abib 14 the women would have had at least ten hours to leaven their bread before they left at sundown.

It is taught that the killing and eating of the Passover Lamb takes place on Abib 14. Ex.12:43-50 outlines this eating concerning strangers. Notice verse 51, "And it came to pass the selfsame day , that Yahweh did bring the children of Israel out of the land of Egypt by their armies." The "selfsame day" can only refer to the previous verses concerning eating. The selfsame day the Passover was eaten they came out of Egypt; Abib 15 (Num.33:3). Those that keep Passover at the beginning of Abib 14 believe it was eaten that night followed by the exodus the next night.

II Chr.35:1-19 recounts Josiyah's Passover. Verse 14 suggests the sacrifices and offerings took place hours before nightfall in order to complete them. Since twilight is only a period of approximately 40 minutes, how could they kill, bleed, clean and cook so many offerings and sacrifices in so short a time? This verse takes place *after* they had roasted the Passover offerings which would have taken several hours.

It is implied in verse 14 that the priests were busy with burnt offerings from before sunset until night and therefore, the Levites took charge of the passover lambs themselves. Yet, verse 11 implies that the priests

sprinkled the blood [of the passover lambs] from their hands. Verse 14 then implies that after they finished sacrificing the lambs for the people [and by extension, after the priests finished sprinkling the blood for the people], the Levites began sacrificing lambs for themselves and the priests. Once the priests finished sprinkling blood they began offering burnt offerings until night.

Beginning of the 14th proponents use verses 16 & 17 to teach, "The whole service of the Passover [including eating] was observed that day (in one day) just as Moses prescribed; that is, on the 14th." (emphasis & brackets mine). The KJV says, "So all the service of Yahweh was prepared the same day to keep the passover..." Notice the difference in the emphasized words.

Moffatt's translation is often used to support that view. It says, "In this way, the whole service of holding the passover in honor of the Eternal and sacrificing burnt-offerings on the altar of the Eternal was carried out that day..." The phrase in bold type is not in the Hebrew. It simply says, "all the service of Yahweh was prepared the same day..." Moffatt's version leads one to believe that it is talking about a Passover service or ceremony whereas the Hebrew shows the service to be people prepared to conduct the passover ceremony. This can be seen by verses 2-5,10,14-16. Each family division had a specific service to perform and to prepare for. Verse 16 says that all those that had a service to perform were prepared the same day, Abib 14.

The last Old Testament verse we should read is *Eze.45:21* . "In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." This verse does not say "and a feast of seven days" thereby making a distinction between Passover and Unleavened. According to Strong's Concordance, Passover can mean either the festival or the victim (the sacrifice). Passover in this verse would refer to the festival. Verses such as Ex.12:6; Nu.9:5; and Lev.23:5 refer to the victim. Many people do not understand this and erroneously assume the killing and eating must take place on the same day. Once the Passover is sacrificed at the end of the fourteenth it is eaten as the first meal of the feast.

Between the Evenings

A correct understanding of this phrase is crucial in determining when the Passover lamb was to be sacrificed. We cannot use circular reasoning to arrive at its meaning. By that I mean, because Yahshua **apparently** ate the Passover at the beginning of Abib 14, we cannot conclude that "between the evenings" must be a time period prior to that supper, namely sunset or twilight beginning Abib 14. That is circular reasoning and poor exegesis.

There is firm historical support showing that the Hebrew phrase "ben ha-erevim" (between the evenings) was a time period between noon and sundown (See 'Historical Evidence to Support a Passover Sacrifice at the End of Abib 14'). There is virtually no historical evidence I know of to support that phrase meaning twilight. One can find many modern day commentators and Bible translators supporting that position, but their position is based on opinion, conjecture, and a misunderstanding of Hebrew thought on this subject. By 'Hebrew thought' I mean their beliefs as far back as three hundred years prior to Messiah Yahshua, not their thoughts after 70 C.E.. Although Jewish thought on this subject did not change at that time, some people believe it did.

The phrase in question appears eleven times in the Hebrew text. Five of those times pertain to the Passover.

Ex.12:6 - "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening** ."

Lev.23:5 - "In the fourteenth day of the first month **at even** is Yahweh's passover.

Num.9:3 - "In the fourteenth day of this month, **at even** , ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it."

Num.9:5 - "And they kept the passover on the fourteenth day of the first month **at even** in the wilderness of Sinai: according to all that Yahweh commanded Moses, so did the children of Israel."

Num.9:11 - "The fourteenth day of the second month **at even** they shall keep it, and eat it with unleavened bread and bitter herbs ."

The context of these scriptures are not very helpful in determining the meaning of "Between the evenings" (in bold print). The remaining six verses, however, are quite helpful. [If "kept" be understood for meaning "sacrificed" they are easily understood as referring to daytime before sunset. CGE]

Ex.16:12 - "I have heard the murmurings of the children of Israel: speak unto them, saying, **At even** ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Yahweh your Elohim. The "flesh" the Israelites would eat "between the evenings" was quail (vs.13). The question is, if "between the evenings" means twilight, which is a period lasting approximately 40 minutes, how did the Israelites manage to catch, kill, clean, cook and eat the quail in that short time period? It is obvious that much more time is required to do all that. They may also have had to start fires to cook the quail. We shouldn't assume that they had fires ready in anticipation of the quail coming.

Ex.29:39,41 is repeated in *Num.28:4,8* so we need only look at *Num.28:4,8* to understand the next four uses of "between the evenings."

Num.28:4,8 - "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer **at even** ; And the other lamb shalt thou offer **at even** : as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it , a sacrifice made by fire, of a sweet savour unto Yahweh."

Both phrases in bold type are from the Hebrew "ben ha-erebim." These verses deal with the time of the evening sacrifice. Keep in mind that a Hebrew day ends at sunset as we study these verses.

First, the historical testimony of Josephus places the evening sacrifice at "about the ninth hour" or approximately 3:00 p.m. (*Antiquities* 14.4.3). This agrees with his statement that the Passover lamb was sacrificed "between the ninth and the eleventh hour" (*Wars* 6.9.3). Two different sacrifices, both occurring at about the ninth hour and both fulfilling the command to sacrifice "between the evenings."

Secondly, we have the clear meaning of two other Hebrew words to assure us of the meaning intended. The word "one" used in verse 4 is the Hebrew word "echad" which can also mean "first" as in *Num. 29:1* and many other texts.

Num.29:1a - "And in the seventh month, on the **first** day of the month, ye shall have an holy convocation;" More importantly is the Hebrew word translated "other" in verse 8. It is "sheniy" meaning "double ie: second," according to Strong's Concordance. "Sheniy" is the most common Hebrew word for "second." If the "other" lamb, or more correctly, the "second" lamb, were sacrificed **after** sunset it would have been sacrificed on a new day making it the first lamb sacrificed that day. Both lambs had to be sacrificed the same day, the first one in the morning and the second one between the evenings or late in the day, but **before** sunset.

That leaves us with one verse left, *Ex.30:8*. Josephus says this was done at "sunseting" (*Antiquities* 3.8.3). He does not say "sundown" or "sunset." This time period, in the Jewish culture, begins at noon. The sun **begins** setting at that time. It continues to set until it vanishes from sight beginning a new day. *Ex.30:8* - "And when Aaron lighteth the lamps **at even** , he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations."

The Tabernacle in the wilderness was made out of animal skins which means they would not allow much light, if any, to enter the sanctuary. If Aaron waited until sundown to light the lamps, he would not have had any light to see what he was doing. This would especially be true when the moon was not full. Lighting the lamps before sunset would make more sense. Also, if Aaron had to light the lamps, burn incense and offer the evening sacrifice after sunset, when did he have time to offer the Passover sacrifice? Twilight only lasts about 30 minutes.

Interestingly, *Lev.23:3* uses the Hebrew word "ereb" concerning the time for lighting the lamps and *2 Chr.13:11* uses "ereb" for the time of the evening sacrifice. Therefore, ereb and ben ha-erebim are interchangeable as far as these times are concerned.

Conclusion: The weightier evidence, both historical and scriptural, is clearly in favour of "between the evenings" meaning a time period **before** sunset. Appealing to modern day commentators and translators is fruitless since support can be found for both views. History, however, cannot be refuted and neither can context.

Deuteronomy 16:6

"But at the place which Yahweh thy Elohim shall choose to place his name in, there thou shalt sacrifice the passover at even [ba-ereb], **at the going down of the sun** , at the season that thou camest forth out of Egypt."

Historical Evidence to Support a Passover Sacrifice at the End of Abib 14

The Book of Jubilees - (2nd Century B.C.E.) -

"Remember the commandment which the Lord commanded thee concerning the Passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it *before* it is evening, and that they should **eat it by night on the evening of the fifteenth** from the time of the setting of the sun."

"Let the children of Israel come and observe Passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to light, and a third part to the evening."

"This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn with fire." (Each 'part' was approximately 4 hours long). 'Apocrypha and Pseudepigrapha of the Old Testament in English' by R.H. Charles, chapter 49.

This shows that, as early as two centuries before Messiah, there were Jews who believed the Passover was to be sacrificed at the end of Abib 14 and eaten on the 15th. This also shows that this practice did not begin after the destruction of the second temple in 70 C.E.

Philo - (early 1st century C.E.) -

"After the New Moon comes the fourth feast, called the Crossing-feast, which the Hebrews in their native tongue call Pascha. In this festival many myriads *from noon till eventide* are offered by the whole people ... The day on which this national festivity occurs may very properly be noted. It is the 14th of the month ..." 'De Specialibus Legibus, 2,' 145, 149.

Again, these offerings took place at the end of the 14th. Philo wrote from about 20 B.C.E. to 45 C.E. So this would have been the practice in Messiah's day.

Another treatise ascribed to Philo, 'Quaestiones et Solutiones in Genesim et in Exodum,' states the time of the Passover sacrifice to be after 3 p.m.

Josephus - (late 1st century C.E.) -

"... accordingly, on the occasion of the feast called Passover, at which they sacrifice *from the ninth hour to the eleventh hour*, [3 p.m. to 5 p.m.] and a little fraternity, as it were, gather round each sacrifice, of not fewer than ten persons" War 6.9.3.

Josephus also wrote about the time of the evening sacrifice that was offered between the evenings as was the Passover.

"...but did still twice each day, in the morning and about the ninth hour [3 p.m.], offer their sacrifices on the altar;"

Antiquities of the Jews 14.4.3

This was the practice in the days of Pompey (65 B.C.E.). It continued this way until the destruction of the temple in 70 C.E.

Writing on the subject of offering incense as it was practiced in Moses' time, Josephus says;

"... but incense was to be offered twice a day, both before sunrising and **at sunset** ." Antiq. 3.8.3.

The phrase "at sunset" has led some to believe that incense and the evening sacrifice were offered originally at sunset, but later changed to mid-afternoon. Note that Josephus does not say "sunset" or "sundown", but "sunsetting." To a Jew, the sun is setting from noon until it disappears below the horizon. Even to an American today, the sun is continually descending until sundown. So Josephus does not contradict himself, nor does he teach that a change was made.

Septuagint - (3rd Century B.C.E.) -

Lev.23:5 gives a literal translation of the Hebrew "ben ha-erebim" (Greek: anameson ton hesperinon = "at between the evenings.") However, in Ex.12:6,12 and Num.28:4,8, ben ha-erebim is translated as "toward evening," (Greek: pros hesperan). Ex.29:39,41 translates ben ha-erebim as 'to deilnon' in Greek meaning "in the afternoon" or "toward evening." This shows that the Hebrew phrase ben ha-erebim was understood to mean the evening at the end of the day approximately 300 years before Messiah.

Ezekielos - (approx. 90 B.C.E.) -

Ezekielos was a Jewish dramatist who composed a tragedy in Greek on the theme of the Exodus. He writes, "And let them be kept until the fourteenth day is **bright** ; then sacrificing them **towards** evening (you will eat them) all roast, together with (their) entrails."

Eustathius -

"Eustathius, in a note on the seventeenth book of the Odyssey, shows that the Greeks **too** held that there were two evenings, one which they called the latter evening, at the close of the day; and the other the former evening, *which commenced immediately after noon . . .*" McClintock and Strong, vol. VII, 1877, p.735. **Irenaeus** - (120 - 202 C.E.) -

"Of the day of His passion, too, he was not ignorant; but foretold Him, after a figurative manner, by the name given to the passover; and at that very festival, which had been proclaimed such a long time previously by Moses, did our Lord suffer, thus fulfilling the passover. And he did not describe the day only, but the place also, **and the time of day at which the sufferings ceased**, and the sign of the setting of the sun, saying: "Thou mayest not sacrifice the passover within any other of thy cities which the LORD thy God shall choose that His name be called on there, **thou shalt sacrifice the passover at even, towards the setting sun .**" Ante-Nicean Fathers, Vol. 1, pg. 473.

Although this source testifies from about 100 years after the temple was destroyed, I feel it is important. This was written at a time when weak Christians were avoiding persecution by forsaking the appearance of anything Jewish such as Sabbath observance. If the practice of sacrificing the Passover before sunset was a Jewish invention after 70 C.E., it most certainly would have been forsaken by Messianic believers at that time. But there is no evidence of that in Irenaeus's account.

Rabbinic Literature can also be added to this list of historical evidence, but since they are accused of changing the time of the Passover sacrifice, they won't be included.

All of the sources listed are unified in their support of "between the evenings" meaning at the end of the day. I have yet to see any historical documentation supporting a beginning of the 14th Passover. Most of the extra-Biblical support for that position comes from modern commentaries and translations written by people who did not understand Jewish thought on this subject.

Sadducees/Pharisees

It is often contended that Yahshua observed Passover the year he died according to the Sadducean way. It is said that, "as long as the temple stood, the Sadducees set the festival dates" and, eventually, Pharisaical changes were made. This view is primarily based on the commentaries such as, The New Bible Dictionary under "Pentecost."

Another comment in that same book is found on page 1054 under "Sadducees" - "**Our sources are all hostile and inadequate for an accurate picture. They are Josephus...the Mishnah...the N.T.**" In other words, we don't have any information concerning the Sadducees except from these three sources. None of these sources provides the view that the Sadducees set festival dates. On the contrary, they oppose that view. The N.T. only shows that the high priest was a Sadducee. So where does this view come from? Conjecture. Since the high priest was a Sadducee, it is assumed that the Sadducees had total control over the temple and festival dates. But if we honestly use the only information we have concerning the Sadducees, we see an entirely different picture.

Acts 22:3 says, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel (a Pharisee), and **taught according to the perfect manner of the law of the fathers** , and was zealous toward Elohim, as ye all are this day." Gamaliel would not have taught Paul the Sadducean way of counting.

Acts 23:6 says, "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a **Pharisee, the son of a Pharisee** : of the hope and resurrection of the dead I am called in question." Not only was Paul taught by a Pharisee, his father was a Pharisee. It is doubtful he would have departed from the way he was raised.

Acts 23:9 says, "And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against Elohim." Paul had the scribes and Pharisees on his side. Notice he did not appeal to the Sadducees saying, "I count Pentecost and keep Passover just like you."

Phil.3:5-6 says, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; **as touching the law, a Pharisee** ; Concerning zeal, persecuting the church; **touching the righteousness which is in the law, blameless.**" Paul declares that, not only is he a Pharisee regarding the law, but that he is blameless regarding it. He kept the law as the Pharisees taught him and was blameless as a result. What could be clearer?

Mk.12:24 - "Yahshua answered and said unto them, Ye do err, **not knowing the scriptures** , nor the power of Yahweh." The Sadducees had a very shallow understanding of Scripture because they were political puppets appointed by foreign rulers. They did not understand the concepts of a resurrection or angels, and neither did they understand how to reckon

festivals.

Notice what the New Westminster Dictionary of the Bible says about the priesthood in the time of Messiah;

"The chief priests who are mentioned in the N.T. were the officiating high priest, former high priests still alive, and members of their families. They were **an anomaly of the times**. The law (Yahweh's Law) that regulated the succession to the high priesthood **had come into abeyance through political confusion and foreign domination. High priests were made and unmade at will of the rulers.**"

Mt.23:2,3 says, "... The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Yahshua did not say "the scribes and Sadducees." What is Moses' seat? Ex. 18:15-16 reads, "And Moses said unto his father in law, Because the people come unto me to enquire of Elohim: When they have a matter, they come unto me; and **I judge** between one and another, **and I do make them know the statutes of Elohim, and his laws.**" Yahshua declared that it was the job of the Scribes and Pharisees to teach Yahweh's laws and statutes, including reckoning festivals. Yahshua was not a hypocrite. If he taught us to observe the ways of the Pharisees concerning the Law, we can rest assured that he followed the Pharisees teachings as well.

Samaritan's

Those who support an early 14th Passover seem to take pride in the fact that the Samaritan's sacrifice the Passover lamb at twilight. Yet, they disregard the fact that it was the twilight between the 14th and 15th of Abib, not twilight beginning the 14th. Although the Pharisees were in error because of their over zealousness and hypocrisy, Yahshua supported them in their role as those who sit in Moses' seat (Mt.23:2,3). Scripture, however, paints a different picture of the Samaritan's. Consider the following;

John 4:21,22 - "Yahshua saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Not only were they worshipping in the wrong location, they didn't even know what they were worshipping.

Ezra 4:3-24 - It was the Samaritans that were the greatest obstacle in rebuilding Yahweh's temple in Jerusalem. Later, they built their own temple in Mt. Gerizim.

The Samaritan religion developed as a result of Jeroboam's efforts at alienating the ten tribes from Yahweh's worship at Jerusalem. What they learned of Yahweh they learned from "Jeroboam's priesthood", not from the Levitical priesthood. Most of their history involves gross idolatry.

The Samaritan's reject all Hebrew Scriptures with the exception of the Pentateuch and possibly Joshua. They have rewritten these books in many areas. These rewritten books comprise the "Samaritan Pentateuch."

Roman Catholic Idolatry to Evade Being Confronted by the Fact Jesus was Crucified on Thursday

Kenneh F. Doig dates Passover and the Crucifixion, in Par. IV of Chapter 20, "The Fourteenth or Fifteenth Nisan?", as follows. **Emphasis CGE:**

"IV. The Fourteenth or Fifteenth of Nisan?"

Was the crucifixion on Passover day, Nisan 14, or Nisan 15, the day after Passover? An underlying reason to insist on the fourteenth of Nisan as the day of Jesus' crucifixion is that **His death** then would then **coincide** with the slaying of the sacrificial **lambs for the Passover supper**. The Passover "lamb shall be an unblemished male a year old; you may take it from the sheep or goats. And you shall keep it until the fourteenth day of the month, then the whole assembly of the congregation of Israel is to kill it at twilight." (Exod. 12:5-6) The Passover lamb was to be killed at dusk to early evening. ("Dusk" is erroneous; it should be 'afternoon'.)

The analogy of Jesus as the **Passover** lamb has some difficulties. The Passover lambs had been sacrificed the day **before** Jesus was crucified, **before** the Last Supper (Mark 14:12). Jesus died about 3:00 in the afternoon, not at twilight (Matt. 27:46, 50). It was, however, later the custom to slay the Passover lambs between 3:00 and 5:00 PM (Wars VI 9:3). But, there is no mention of the slaying of Passover lambs **after** the crucifixion of Jesus. **The death of Jesus did not coincide with the sacrificing of the Pascal lambs.**

The death of the **Passover** lamb was symbolic of the protection from physical death of the first-born male **Israelites** the night before the Exodus, its blood having been smeared around the door. The death of **Jesus** was for the **salvation** from the "second death" (Rev. 20:14) of both male and female, of **any** race. "The blood of Jesus His Son cleanses us from all sin." (1 John 7) **The blood of the Passover lamb cannot be extended to such a concept.** No foreigner could partake of the Passover lamb (Exod. 12:43-45), yet the death of Jesus, the Lamb of God, was for all humanity.

Yet, Paul said, "For Christ our Passover also has been sacrificed." (1 Cor. 5:7) Jesus became "our Passover" in the evening of Nisan 14 (Doig erroneously reckons the day from sunrise to sunrise) **through the Last Supper**. Then Jesus broke **bread** for the disciples, and said, "'Take, eat; **this is My body**.' And when He had taken a **cup** and given thanks, he gave it to them, saying, 'Drink from it, all of you; for **this is My blood of the covenant, which is poured out for many for the forgiveness of sins.**'" (Matt. 26:26-28) **Here** Jesus symbolically and spiritually **substituted Himself** for the Passover lamb. **This** was the fulfillment of Jesus' claim that, "I am the bread of life," and "He who eats **My flesh** and drinks **My**

blood has eternal life, and I will raise him up on the last day." (John 6:35, 54) **In this act Christ is the Passover Lamb**. However, this was **not** from eating a roasted **lamb** or goat, which lawful practice **ceased** with the destruction of the Temple in 70 CE. Now the future "spiritual **Israelites**, Christians, could observe the Lord's Passover, or **Eucharist**, at any time and without journeying to Jerusalem. Paul's words tell us that Jesus was much more than the Passover lamb, but **not through His death as the Passover Lamb**. (But through transubstantiation – the constant re-crucifixion of Christ in the breaking of the wafer!)

Perhaps the giving of the Eucharist and death of Jesus the day following the Passover supper finished the need for the **more important sacrifice, the daily sacrifice**. (Transubstantiation) **This sacrifice** "you shall **offer on the altar**: two one year old lambs **each day**, continuously. The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight; and there shall be one tenth of an ephah of fine flour mixed with one fourth of a hin of beaten oil, and one fourth of a hin of wine for a libation with one lamb. . . . It shall be a continual burnt offering throughout your generations." (Exod. 29:38-40, 42) Here is another meaning to **Jesus' substitution of His body and blood by bread and wine**. These accompanied the daily sacrifice. The priests normally sacrificed the second lamb of the day at 2:30 PM and offered it up for burning at 3:30 PM. Jesus died at 3:00 PM. Because of the **additional** need to slay the **Passover** lambs, on Nisan **14** the second daily sacrifice was performed an hour earlier, and two hours earlier if it preceded a Sabbath Passover. It was not necessary to have been done earlier on Nisan 15 of 30 CE.

Further, "And on the first day of Unleavened Bread (Passover), when the Passover lamb was being sacrificed, His disciples said to Him, 'Where do You want us to go and prepare for You to eat the Passover?'" (Mark 14:12; also Mark 14:13-17; Matt. 26:17-20; Luke 22:7-16) The first day on which the leaven was removed was Passover. On Nisan 14, the day the "Passover lamb was being sacrificed," Jesus was **still alive**. The Last Supper, the Pascal supper, was yet to be eaten, in the evening of Nisan 14. (sunrise reckoning) Jesus would be sacrificed the following day.

"In the first month, on the fourteenth day of the month at twilight is the Lord's Passover. Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord." (Lev. 23:5-6; also Exod. 12:6-8) Note the strong **separation** of the memorial Lord's **Passover**, which commemorates the deliverance of the first-born of **Israel** the night **before** the Exodus, from the Feast of Unleavened **Bread**, which commemorates the **actual release** from bondage the next day. These were originally intended as two distinct observances, back to back. Nisan 14

looked back at a sinful world and was the end of the old bondage to sin. Jesus' crucifixion on Nisan 15 looked forward to the beginning of a new era of salvation. Jesus' death on Nisan 15 makes theological sense, and His death on Passover is not necessary for a chronology of Passion Week.

Paul wrote of the resurrection, "Christ has been raised from the dead, the first fruits of those who are asleep." (1 Cor. 15:20) Christian typology often places the resurrection on the day of the waving of the first fruits. This falls on Nisan 16 following a crucifixion on Nisan 14. However, the Law does not specify this day of the month, but reads, "you shall bring in the sheaf of the first fruits of your harvest to the priest. And he shall wave the sheaf before the Lord for you to be accepted; on the day after the sabbath the priest shall wave it." (Lev. 23:10-11) By the interpretation of the Pharisees the waving of first fruits is always placed on Nisan 16. On the sunset Diaspora calendar the Passover Sabbath began in the evening of Nisan 15, and the "day after the sabbath" was always Nisan 16. Here, the Sabbath is tied to the festival and not to the day of the week. It should be noted that those who deny that the day of preparation could have been before a festival Sabbath, here base their theology on recognition of a Passover Sabbath not necessarily on Saturday. It is only by chance that in the year of the crucifixion that Nisan 16 fell on Sunday according to sunset reckoning. (By what logic only Doig can tell.)

The interpretation of the Sadducees is followed here. (It is ironical that the Pharisees are the ones who speak for 'the Sadducees' – 'the Sadducees' never speak for themselves. With 'Sadducees' the Pharisees meant the 'species' (minim), more often than not, 'heretics' or the Christians! That is clear for anyone reading the Talmud.) They controlled the festivals according to the sunrise Second Temple Calendar. (They never did – this assertion is always taken for granted.) They interpreted that the Sabbath referred to Saturday, wherever it fell during the Feast of Unleavened Bread. Thus, the waving of the first fruits on the following day may occur on any date after the first day of the festival. The first fruits of the resurrection, Jesus, must then occur on the first Sunday during the Feast of Unleavened Bread. This was on Nisan 17 in 30 CE according to sunrise reckoning. (The sunrise reckoning is never used in the NT.)

A Wednesday crucifixion specifies that Jesus was resurrected late Saturday, Nisan 18. This cannot meet the requirement that Jesus was the "first fruits" of the resurrection by any reckoning. A Thursday crucifixion would place the resurrection on Nisan 16, an acceptable date by the Pharisees' reckoning.

Pentecost is placed fifty inclusive days after the day of the waving of the first fruits. According to the Pharisees (as according to the Bible and NT) that was fifty days from Nisan 16, which might fall on any day of the week. According to the Boethusian high priests, or Sadducees, Pentecost was fifty inclusive days from the first Sunday after Passover, and always fell on Sunday. (It is the Pharisees who inform us on 'the Boethusians', and they certainly never credit the Sadducees with having the final or decisive say. The Pharisees always portrayed the Sadducees as the heretical minority.) The Essenes' Pentecost always fell on III 15, fifty days after the first Sunday after the end of the Feast of Unleavened Bread. However, Pentecost is now observed as a Christian festival on the seventh Sunday after Easter Sunday. The early Church followed the sunrise reckoning of the Sadducees in the placement of Pentecost. (Which sweeping allegation is divested of all truth.) That same reckoning leads to Jesus' Triumphal Entry on Palm Sunday and His crucifixion on Good Friday. By this reckoning Palm Sunday must be Nisan 10 and Good Friday must be Nisan 15. (Which conclusion reveals its own fallacy most glaringly.)

V. The Day and the Date

Having established Jesus' crucifixion as theologically possible on Nisan 15, as well as Nisan 14, (Doig most opportunistically claims.)

VI. Conclusion

If the traditions are correct that the Triumphal Entry on Nisan 10 was Palm Sunday and that Jesus' crucifixion was on Good Friday, then Jesus was nailed to the cross on Nisan 15, the day after Passover. This would be in accord with the Church's placement of Easter Sunday and Pentecost on the seventh following Sunday. This is supported by the Passover lambs having been slain before the Last Supper, the day before the crucifixion. At the Passover Last Supper Jesus substituted Himself as the Passover lamb by the partaking of bread and wine, as symbols of His body and blood. He was sacrificed the following day as a final "daily" sacrifice. His resurrection on Sunday fell on the day of the waving of first fruits." Kenneth F. Doig, New Testament Chronology, Lewiston, New York, Edwin Mellen Press, 1990

Doig says under an 'endnote',

"... the money changers (in the temple) were specifically to exchange foreign currency into the half sheqel annual Temple tax on Israelites. This tax paid the cost of the daily offering, which exiated the Israelites' sin and restored their relationship with God. Jesus' act (to "upset the tables of the money changers") foretold more than the destruction of the Temple. ..."

He then quotes J. Neusner, *Money-Changeers in the Temple: The Mishnah's Explanation*, NTS 35, 1998, as saying, "... The negative is that the atonement for sin achieved by the daily whole offering is null, and the positive, that atonement for sin is achieved by the Eucharist: one table is overturned, another table set up in place, and both for the same purpose of atonement and expiation of sin."

It amounts to this: That the Passover sacrifice did not atone for sins, neither in fact the daily sacrifice, but that sin is expiated by the Eucharist through transubstantiation of Jesus "Himself" into the "bread" and "wine" of "the Last Supper or Eucharist". Although the Passover sacrifice was in fact slaughtered on 14 Nisan, Jesus did not die as the Passover Lamb for to atone for sins. He was crucified the next day Nisan 15 as the "final", "daily" sacrifice – which ended in "70 CE". By the true sacrifice for sin, the Eucharist or Mass, He atones for sin even today.

Dear fellow Protestant believer, is the scarlet harlot your mother Church and the false prophet your Word of God? Then celebrate with her your Good Fridays and Easter Sundays! Or obey the Word of God that proclaims Christ our Passover lamb for the forgiveness of sin, "By which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain ... how that Christ died for our sins according to the Scriptures (on 14 Nisan) and that He was buried (according to the Scriptures "the next day" on 15 Nisan) and that he rose again the third day according to the Scriptures (on 16 Nisan, "the day after the (Passover) Sabbath" "the First Fruit from the dead")."

Appendix to p. 76-78, Out of the Deep "In Afternoon"

In Part Four, *Paul*, I quoted Jonathan Edwards, p. 197f, "The resurrection of Christ from the dead, is in Scripture represented by his coming up out of deep waters. So it is in Christ's resurrection, as represented by Jonah's coming out of the sea; Matt. xii. 40. It is also compared to a deliverance out of deep waters, Psalm lxxix, 1, 2, 3, and verse 14, 15. These things are spoken of Christ, as is evident from this, that many things in this Psalm are in the New Testament expressly applied to Christ, (Compare verse 4 with John xv. 25. and ver. 9. with John ii. 17. and ver. 2 with Matt xxvii. 34, 48. and Mark xv. 23. and John xix. 29. and ver. 2 with Rom. xi. 9, 10, and ver. 25 with Acts 1:20.) – Therefore, as the Jewish Sabbath was appointed on the day on which the pillar of cloud and fire rose out of the Red sea, and on which Moses and the church, the mystical body of Christ, came up out of the same sea, which is a type of the resurrection of Christ: it is a great confirmation that the Christian Sabbath should be kept on the day of the rising of the real body of Christ from the grave, which is the anti-type. For surely the Scriptures have taught us, that the type should give way to the anti-type, and that the shadow should give way to the substance."

Christ was that Substance, and the Sabbath pointed to Him that Substance and awaited Him for the fulfilment of its substance – not the First Day of the week or of its substance.

On p. 300f there, I have said,

Seeing it cannot be denied the day of the entering into God's Rest is the Day of the Sabbath, one further objection must be considered. It is the problem of the time of Jesus' entering into Rest through Resurrection from the dead. As says Edwards, "... that the shadow should give way to the substance."

First, let it be observed the moment creates the Day, not the day the moment. We talk of "Resurrection Day", not of Resurrection Morning" or whatever portion of the day. The Event – Resurrection – makes of it the Day-of-Resurrection. Thus Edwards also sees things. Says he, "But the day that the children of Israel were delivered from their task-masters and had rest from them, was the day when the children of Israel came up out of the Red sea. They had no rest from them till then. For though they were before come forth on their journey to go out of the land of Egypt; yet they were pursued by the Egyptians, and were exceedingly perplexed and distressed." Edwards immediately goes on, speaking of this "day", as the "morning": "But on the morning that they came up out of the Red sea, they had complete and final deliverance; then they had

full rest from their task-masters.” Again he immediately continues, “Then God said to them, "The Egyptians which ye have seen this **day**, ye shall see no more for ever ;" Exod. xiv, 13. Then they enjoyed a joyful **day** of rest, a day of refreshment. Then they sang the song of Moses ; and on that **day** was their Sabbath of rest.” “They enjoyed a joyful **day** of rest”, says Edwards, but half of it they spent in crossing the deep!

“This coming up of the children of Israel out of the Red sea, was only a type of the resurrection of Christ. ... **On that morning** Christ, in this pillar of cloud and fire, rose out of the Red sea, as out of great waters; which was a type of Christ's rising from a state of death, and from that great humiliation which he suffered in death.” But Edwards in the next paragraph describes this “morning” as follows, “Therefore, as the Jewish Sabbath was appointed **on the day on which** the pillar of cloud and fire rose out of the Red sea, and on which Moses and the church, the mystical body of Christ, came up out of the same sea, which is a type of the resurrection of Christ”.

“It is a great confirmation that the Christian Sabbath should be kept **on the day** of the rising of the real body of Christ from the grave, which is the antitype. For surely the Scriptures have taught us, that the type should give way to the antitype, and that **the shadow should give way to the substance.**”

I then asked:

Is there any necessity in the morning or the afternoon in this scheme of things?

And I answered at that point in time:

Of course not; it necessitates the whole day! The event is much greater than the moment or even the whole day belonging to the moment. We may fairly conclude from this that Edwards makes no clear distinction between the **morning** and the **day** of the Israelites’ crossing of the Red Sea. But we do sense he reckons the **morning** of particular importance in **Jesus’ resurrection**: As he supposes this was the **day** of both the Israelites’ entering into the promised land and Jesus’ resurrection from the dead, it also must be the **morning** of both the Israelites’ entering into the promised land and Jesus’ resurrection from the dead. Now if Jesus rose the morning, it must have been the First Day He rose on; if He rose the afternoon, it, according to the Gospels’ account of events, must have been the Sabbath He rose on. And mortal reason might say, because it was the morning in the type, it also had to be the morning in the anti-type. But just the opposite is necessarily so. **Because** in the **type**, it had been the morning, it, in the **anti**-type, **had** to be in the **afternoon**. The type, **in early times**, fore-shadowed; the anti-type, “**in the last days**”,

fulfilled. Christ came “in the fullness of time”, in its **ripeness** as being the **Fruit** of God’s labours, the First Sheaf of **late-year** harvest. The precise word for such a time-slot of day is *epi-fohs-k-ousehi* – in-full / after-light / time-being = “**afternoon**” = “Sabbath’s-time **late**” – *opse sabbatohn!*

After several years I have had a closer look at these texts, and now must answer differently on the question of what the word “morning” in these texts mean.

I don’t know Hebrew at all, but with the help of Young’s Analytical Concordance to the Bible, was able to make the following analysis of some relevant words.

“13, And Moses said to the people, Fear not, stand still, and see the salvation of the LORD, which He will show you **today** ... 21, And Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east wind **all that night**, and dried up the sea, and the waters were divided. 22, And the children of Israel went into the midst of the sea ...

19, And the angel of God, which went before the camp of Israel,, removed and went behind them. And the pillar of the cloud went from in front of them, and stood behind them. 20, And it came between the camp (or armies) of the Egyptians and the camp (or hosts) of Israel. And it was a cloud and darkness to the Egyptians; but it gave light by night to the Israelites: so that the one came not near the other **all that night**.

23, and the Egyptians pursued, and went in after them ... 24, And it happened that **in the morning watch** the LORD looked unto the host of the Egyptians ... and troubled the host of the Egyptians – 25, they lost the wheels of their chariots, and they moved with difficulty, so that the Egyptians said, Let us run away of Israel, out of sight! For the LORD fought for Israel against the Egyptians.

26, Then the LORD told Moses, Stretch out your hand over the sea that the waters may close in over the Egyptians, over their chariots and over their horsemen. 27, And Moses stretched forth his hand over the sea, and the sea returned to his strength **when the morning appeared**; and the Egyptians fought against the waters; and the LORD overthrew the Egyptians in the middle of the sea ... 28 ... There remained not so much as one of them, 29, but the children of Israel walked on dry ground right through the middle of the sea – to them the waters formed a wall on both sides.

30, Thus the LORD saved Israel **that day** out of the hand of the Egyptians; and Israel saw the Egyptians (lying) dead on the seashore (that day).

“That night” / “all that night” the storm raged! “That night” / “all that night”, the LORD was fighting for Israel. It wasn’t done before sunrise. Dawn could not have been when Israel actually stood on the other side, free, and the enemy at last vanquished. It had to have been after “all that night”.

I therefore have a problem with the KJV that says “**when the morning appeared**” (27), “Moses stretched forth his hand over the sea, and the sea returned to his strength” and everything was over, because “when the morning appeared”, is “dawn” **before** “all that night” had passed.

“**When the morning appeared**” is from *boqer pahnah*. When the “morning” – *boqer*, “appears” or ‘rises’, it ‘faces’ west. But ‘noon’, it has “**turned**”, *pahnah*, and now ‘faces’, **east!** Ezekiel 43:17, “The stairs of the sanctuary “faced”, or were “*turned*”, east” – *pahnah*.

In Ex.14:27, *boqer pahnah* doesn’t mean “morning appeared” or that it ‘dawned’, but that “the sun turned (and looked east)” – “**noon after**”.

In Jeremia 2:27 the Lord reprimands his people, blaming them that “they have turned their back on Me” – “turned”, *pahnah*. The morning having turned its ‘back’ to its rising, is **declining!**

Jeremia 6:4 says it all: “Prepare ye war against her; arise, and let us go up at noon (*tsohar*). Woe unto us! For the day (*yom*) goeth away, for the shadows of the evening (*ereb*) are stretched out.” Which word here is from *pahnah*? – “goeth away”!

In Exodus 14:27 “morning appeared” not; it **‘went away’!**

What about Exodus 14:24 though? There it says “It came to pass that **in the morning watch**”, the LORD saw the Egyptians ... struggled to get their chariots rolling. If this had been “dawn”, then it simply says by dawn all was not over yet – the battle still raged; the “rest” had not been “entered” yet.

“**In the morning watch**” is from *boqer ashmurah*.

Lamentations 2:18-19, “Let tears run down like a river day and night: give yourself no rest ... cry out in the night: In the beginning / first – *rosh*, of watches – *ashmurah* (first watch after sunset), pour out thine heart...”.

Judges 7:19, “Gideon came ... outside the camp in the beginning of the middle (*tikon*) watch – *ashmurah*, and they had but newly changed guard.” This is the second and deep night watch.

Psalm 90:4, “For a thousand years in thy sight are but as yesterday when it is past; and as a watch – *ashmurah*, in the night (*layelah*) (when it is past)”. The last or third watch of night – of dawn – is supposed.

The Hebrew night watches were three; the Roman night watches were four. The Hebrews’ watches of daytime, like the Romans’, were two:

1 Samuel 11:11, “And it was so in the morning (*boqer*) that Saul put the people in three companies. And they came into the midst of the host **in the morning** (*boqer*) **watch** (*ashmurah*), and slew the Ammonites **until the heat** (*chom*) of the day (*yom*) (= **noon**)” – the exact words of Ex.14:24!

The second or afternoon watch, after this, then lasted till sunset.

So in Ex.14:27 we have *boqer pahnah*, and in verse 24, *boqer ashmurah*. If the time were the same they would have been called the same; but they are called differently and in fact were of different events.

God had told the Israelites to be quiet and wait for Him while “all night” the wind would blow the seabed dry.

Boqer ashmurah in verse 24 started after the wind had blown “all night” and lasted “**during the morning watch**” or first watch of **daytime**. Now the children of Israel moved in and through and out of the sea canyon. *Boqer ashmurah* was while the LORD fought His battle with the hosts of the Egyptians on the seabed.

Now, after the LORD’s battle, He ordered Moses so that the sea should close in again. *Boqer pahnah* in verse 27 was **when the LORD triumphed**. *Boqer pahnah* says “morning has turned” – it ended. All history has turned about. This was the moment! Victory, and the song of Moses! The People in broad daylight “saw that great work which the LORD did upon the Egyptians” – verse 31. The People “have entered the rest” (in the words of Hebrews); they stood on the soil of the Promised Land.

The Exodus story gives the precise and same time of day for the moment of “Victory” that the Gospels give, *epifohskousehi!*

To remove a last obstacle to the better understanding of the events of the Exodus and their times of day, return to chapter 14 and read the text in its actual order, and not with verses 19 and 20 moved in between verses 22 and 23 as I did. With verses 19 and 20 between verses 22 and 23, I made the time of day when the pillar of cloud and fire changed position from in front of Israel to behind Israel, the “morning watch”, that is, after sunrise. In its actual sequence, this event took place after the Sabbath had started – after sunset and as soon as the night and the wind storm had begun. And thus it remained “all that night” – “*the pillar of*

cloud and fire” “came between the (stationary) **camp**” – not the chasing army – “of the Egyptians, and the (stationary) **camp**” – not the moving hosts – “of Israel”. “All that night” the wind blew and dried up the seabed – verse 21. **Then only**, “The children of Israel went into the midst of the sea ... and the Egyptians pursued – verses 22 and 23. Here is where the “morning watch” – *boqer ashmurah*, started. It ended with verse 27, “morning turned (towards the east)” – with the **ending** of the morning. It was noon or soon after noon. It was “late Sabbath’s” – about three quarters through its cycle.

Is there any necessity in the morning or the afternoon in this scheme of things?

I at this point in time must answer:

Of course THERE IS; it necessitates the whole day – “THE Sabbath of the LORD your God”, so that “In the end of the Sabbath, being light *turned* towards the First Day of the week ... there suddenly was a great earthquake ...!”

I think one may confidently view *boqer pahnah* as the nearest Hebrew equivalent of the Greek *epifohskousehi* – “after noon”; and *boqer ashmurah* as the nearest Hebrew equivalent of the Greek *epaurion* “daylight morning”.

“Three Days And Three Nights” – an Idiomatic Expression?

Only the issue of idiomatic use is here not a repeated issue, but I had to take into consideration the context, obviously.

Quote, Seventh Day Adventist ‘Sabbath School Lesson 12, ‘Friday’, December 19, 2003,

“Jesus said that He would spend “three days and three nights” in the heart of the earth; yet, He was buried late Friday and rose Sunday morning, which isn’t three full days and nights; that is, a complete 72-hour cycle. Obviously, then, the phrase “three days and three nights” doesn’t automatically mean exactly 72 hours. Instead, it’s simply an idiomatic expression meaning just three days, such as (in this case) Friday, Sabbath and Sunday (see Luke 23: 46-24:3, 13, 21). It doesn’t have to mean a complete 24-hour Friday, a complete 24-hour Sabbath, and a complete 24-hour Sunday. In other places, Jesus said that “in three days” He would raise His body temple (John 2:19-21) or that He would be “raised again the third day” (Matthew 16:21). These references mean the same thing as the “three days and three nights”; that is, Jesus would be crucified and raised from the dead over a three-day period, even if only one of those days, the Sabbath, encompassed a complete 24-hour day. He was crucified late Friday, spent Sabbath in the tomb, and rose Sunday.”

Is the “expression”, “three days and three nights”, an “*idiomatic expression*”?

It is **not** an “*idiomatic expression*”.

The possibility it could have been an “*idiomatic expression*”, would have been real, **were it true** – I extract from the quote from Bacchiocchi, p. 129 in this book,

“... the phrase “three days and three nights” had “abundant Biblical ... evidence”. The possibility would have been real, were it true “three days and three nights” is “used in the Scriptures idiomatically to indicate ... complete 24-hour days” as a rule.

Matter of fact is, the claim of “**abundant Biblical evidence**” simply is **not true**, and the expression “three days and three nights” is used in the New Testament but this **once**, in Matthew 12:40. Bacchiocchi’s claim is false!

Meanwhile the ‘**rule**’ is to use the related ‘prophetic’ and strictly New Testament ‘idiomatic’ expression, “the third day”, eleven times. It is a strictly New Testament ‘idiomatic expression’ or phrase because every time it is used the reference actually is to the full description, “the third day **according to the Scriptures**”.

What IS an “idiomatic” expression?

Collins supplies the following explanation of an ‘idiomatic’ expression:

“... *a linguistic usage that is grammatical and natural to native speakers of a language – the characteristic vocabulary or usage of a specific group ...*”.

A word or phrase may be an ‘idiomatic expression’ if used **representatively**, that is, **for** something in the **greater** whole. E.g., “day” for the whole cycle of night **and** day; “Passover” for the **whole** of the eight day feast of Passover.

An ‘idiomatic’ expression is a **shorter** reference to an assumed **familiar** complexity.

An ‘idiomatic’ expression is a **general**, constituent of specifics. It usually is the colloquial or vernacular.

It not necessarily is symbolic or metaphoric.

Eleven times the expression “the third day” is used in the New Testament, and once only the specific, “three days and three nights”. That makes the ‘expression’ used twelve times, every time prophetically / eschatologically / metaphorically for the definite day of Jesus’ resurrection “according to the Scriptures the third day” – not once in any one instance “idiomatically”. Except if, as above pointed out, considered an ‘idiomatic expression’ or natural, endemic **New Testament** compendium for “the third day according to the Scriptures”, implying the **‘Passover** Scriptures’.

Some **prepositions** though, are used with the ‘expression’ “the third day”, like “in” and “after” – one idiomatically indicating what the other may indicate literally. See in this book considered.

Therefore: Jesus meant what he said in Mt.12:40; He meant it as written and read. He does not say ‘hours’, so does not mean ‘hours’; He does not say ‘days’ simply, and therefore does not mean ‘days’ simply, but specifically “three days, and, three nights”.

Taking the phrase or ‘expression’ “three days and three nights” means “three days and three nights”, the traditional Friday crucifixion and Sunday resurrection thesis, “*meaning just three days*”, does not hold. It “*isn’t three full days and nights*” no matter what one’s cleverness. Where is our Christian honesty when dealing with this Scripture? It seems it lies with our true loyalty – with popish error and lying to make a case for Sunday.

Are these accidental errors, or negligence, or carefully framed errors? No matter which, they are inexcusable, and must be attended to if we are serious about the Bible and Christianity:-

“*Three full days and nights*” is not what Jesus said or meant. What did Jesus mean then? What He said!

“*Jesus ... was buried late Friday...*” Ah yes! But don’t say “crucified” or “died”, because on Sunday, it had been “the third day since these things”!

“*and rose Sunday morning...*” Not true, no accident, but a fabricated lie – the lie of lies on which Sunday observance thrives. If you or I persist in parroting this lie, we in chorus with the devil who from the beginning was the father of lies, stand father to it.

“*three full days and nights; that is, a complete 72-hour cycle...*” I have never heard of the phenomenon called a “*72-hour cycle*”. Seventy two hours – as propagated by Armstrong-disciples – involve **five** days!

“*... Friday, Sabbath and Sunday (see Luke 23: 46-24:3, 13, 21).*”

The passages “*Luke 23: 46-24:3, 13, 21*” include four days. Lk.23:49 tells how the day of crucifixion ended; verse 50 how the next day began – the day that ended after Joseph had closed the grave – Friday. Friday was the second of the three days.

“*... the phrase “three days and three nights” ... doesn’t have to mean a complete 24-hour Friday, a complete 24-hour Sabbath, and a complete 24-hour Sunday.*” It’s not the hours, but the parts, “night”, and, “day” Jesus mentioned and meant. And Sunday’s night – Saturday night – and Sunday’s day were not included in the days and the nights of which Jesus spoke and which He meant. It is simply – that’s the word, “simply” – asserted, presumed, alleged, falsely so.

“*In other places, Jesus said that “in three days” He would raise His body temple (John 2:19-21) or that He would be “raised again the third day” (Matthew 16:21). These references mean the same thing as the “three days and three nights”...*” Why then did Jesus not again in Mt.12:40 say, “*in three days*”, or, “*the third day*”? Was it for no reason He used the unusual, specific, of one time occurrence, “three days and three nights”? I don’t believe!

“*... that is, Jesus would be crucified and raised from the dead over a three-day period...*”. Yes, but “three days and three nights” would constitute that “*three-day period*” – each day constituted of its night part and its day part. Jesus says, not only His crucifixion per se and His resurrection per se would constitute those three days and three nights, but His being “in the heart of the earth”. Jesus’ being “in the heart of the earth” would make up the entire content of the “three days and three nights”. Jesus would suffer – dying, death, interment and grave – and be raised “the third day” from His suffering – from His being “in the heart of the earth three days and three nights”. Every word of Jesus is meant and

is meaningful “according to the Scriptures” because the Scriptures are the “sign” of Passover – the sign of redemption. The Scriptures witness of Christ, every word of it, especially these in Mt.12:40, because it happened exactly so. Exactly so and never as by every Word of God we must live, “... even if only one of those days, the Sabbath, encompassed a complete 24-hour day...”.

Therefore, what error and falsity it is that “He was crucified late Friday, spent Sabbath in the tomb, and rose Sunday”! Every Scripture in the New Testament that has to do with the chronology of events about Jesus’ suffering and triumph are so wrangled by ‘translation’ as to do service to the instigator of this error and falsity, the Vatican.

“He was crucified late ...”. If 9 am – morning of day – means “late Friday” relative to the whole (Jewish reckoned) cycle of the day that started sunset the previous evening, then “late” may be the accepted time of day supposed for Jesus’ crucifixion. But if 3 pm – “late” afternoon of day – the hour of Jesus’ giving over the spirit is meant, it of course cannot have been the hour He had been crucified.

“He was crucified ... Friday ...” Jesus wasn’t crucified on Friday – the Sixth Day – but on the day before, on Thursday – the Fifth Day.

“He ... rose Sunday ...”, Wrong; He rose “In Sabbath’s-time” – Mt.28:1.

“He spent Sabbath in the tomb ...”, Jesus did spend **part** of the Sabbath in the tomb, but, “In fulness (“late” *opsé*) of Sabbath’s-time (*sabbátohn*) in the very being of light (*epiphohskóusehi*) the First Day approaching ... (*eis mían sábbaton*)”, rose from the dead.

“On the First Day of the week, early, He **appeared** to Mary Magdalene (of all), first.” (Mark 16:9)

What gross nonsense then is it to declare,

“The expression “three days and three nights” is used in the Scriptures idiomatically to indicate not three complete 24-hour days, but three calendric days of which the first and the third could have consisted of only a fraction of a day.”^{Bacchiocci TCR p. 22/23/24} The first and the third, as the second, consisted of what Jesus in so many words said they would, namely, of a night and a day, each. The first began where Jesus said His hour was come, and that of evil men and of the power of darkness – there, Jesus’ first night of woe had begun. The second night would find Jesus on the cross, hanging there – dead! Jesus’ second night of suffering for man the death of sinners had begun “when it was evening already” – Mt.27:57, Mk.15:42, Lk.23:50, Jn.19:31, 38. “The third day according to the Scriptures” “in the slow hours of Sabbath’s-time, it being the essence of light, the First Day of the week afar off”, saw come true Jesus’ word, that “the third day I finish!”

The phrase “a day and a night” does not exist in the Scriptures of concern. The phrase “three days and three nights” however, it is true, does not refer to an exact number of hours or minutes, but “according to the Scriptures” to the precise “calendrical” days, completed. A fraction of a day whether of the night or of the day was reckoned inclusively as representing the whole day. The moments of giving over the spirit, and of taking it up again, are the moments marking the first and the third of the “three days”. Joseph’s whole undertaking to have the body buried, marks the second of the “three days”.

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