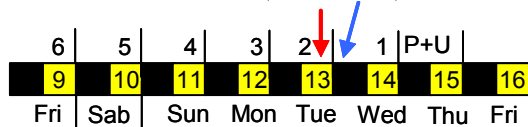
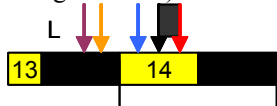


says "Before the feast of the Passover" (John 13:1). I have also translated "leading day of unleavened bread" for the 14<sup>th</sup> to avoid confusion with the "first day of unleavened bread" which is the 15<sup>th</sup>. The text also makes the distinction by specifying that they are asking about the "leading day"<sup>223</sup> when "they sacrificed the Passover" (Mark 14:12).

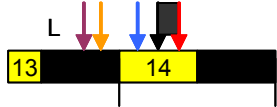


Therefore the Last Super was after sunset on the 13<sup>th</sup> of Nisan, (or using a sunset calendar day on the night leading the 14<sup>th</sup> day) ↓. Moreover, when Judas left, "some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy *those things* that we have need of against the feast" (John 13:29). No one would have supposed that Yeshua would instruct a purchase on the festival Sabbath in the night after the 14<sup>th</sup>. For all work was forbidden and Jews did not sell things to other Jews after sunset on the 14<sup>th</sup>. The super was therefore on the 13<sup>th</sup> after sunset ↓. Likewise, Joseph finds it possible to buy linen on the 14<sup>th</sup> before sunset to bury Yeshua (Mark 15:46). John informs us that the 14<sup>th</sup> was the "preparation of the Passover" (John 19:14), and likewise tells us that the Jews would not enter the "hall of judgment" lest they be unable to eat the Passover (John 18:28). Therefore, the Last Supper ↓ is exactly one day before the Passover.

Before Super Yeshua washed the feet of the disciples. He tells them, "I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke 22:16) referring to the Passover. He said this because He was the Passover and would have to depart and be unable to eat it. (Yet we may suppose that he did eat the Passover in the second month after His resurrection since he had already fulfilled it and therefore could eat it without breaking his word).



And after super (L) he designated the third cup as a sign saying, "This is my blood of the covenant" (Matthew 26:28; Mark 14:24). And he also designated the unleavened bread as a sign of his body. After midnight (@↓) they went out to the Mount of Olives. He was arrested that night (@↓). They put him on trial in the morning (@↓), and "about the sixth hour" they crucified him (John 19:14) (@↓). The sixth hour was the sixth hour of the day, so they crucified him about noon (12 p.m.)<sup>224</sup>.

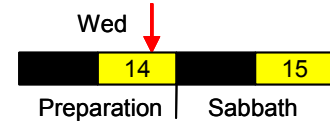


<sup>223</sup> The Hebrew phrase בַּיּוֹם הָרִאשׁוֹן can mean either *on the first day* or *on the leading/head day*, and was used both ways by the Jews. In the strict sense, it refers to the 15<sup>th</sup>, and in the loose sense of *head day* it refers to the 14<sup>th</sup>.

<sup>224</sup> The Byzantine Mark says "the third hour" (15:25), but those MSS are corrupt. The "third hour" makes no sense in view of the fact that Yeshua was "delivered" "to be crucified" (John 19:16) after the "sixth hour" (John 19:14). There is only one papyri of Mark (P45) from the 3<sup>rd</sup> century, and even this does not have anything after chapter 12. The old Latin reads "And they were guarding him" instead of "third hour" along with some other versions and Codex Bezae (D). A few Greek MSS try to correct "third" to "sixth" but this is clearly not the solution. The argument from the Itala is hard to beat.

Darkness covered the land from noon to 3 p.m. (Mat. 26:45; Mark 15:33; Luke 23:44). We should recall the "Covenant of the Pieces" (Genesis 15:12). Also this was the time for the slaughtering of the Passover lambs, however, it is likely that the process had to slow down until the light returned after 3 p.m. Also we can compare this with the three days of darkness in the land of Egypt, one hour of darkness corresponding to one day of darkness.

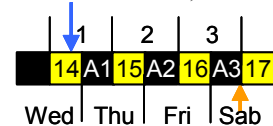
Now as soon of Yeshua died there was an earthquake and the lintel stone over the outer door of the temple cracked and tore the outer veil covering the temple doors. Luke 23:44-46 records the signs first and then Yeshua's death. Matthew 27:50-54 records Yeshua's death first and then the signs, which were seen by the Centurion (Luke 23:47). We can only conclude that the events were simultaneous.



Joseph acquired the body of Yeshua after he died (@↓). He bought a piece of linen,<sup>225</sup> and they quickly laid him in a tomb. It was the "preparation of the Passover" (John 19:14) just before the great Sabbath that year (John 19:31). Mathew refers to this annual Sabbath as "the next day" (Matthew 27:62) so as not to confuse it with the weekly Sabbath.

Matthew gives us the events that happened on the Great Sabbath. He says:

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing<sup>226</sup> the stone, and setting a watch (KJV Matthew 27:62-66).



Now I have pointed out before how the Hebrew "until" means "at least as far as". In this sense BDB<sup>227</sup> gives "while" as one of the definitions of עַד = *ʿad*. We see this definition is operational in "keep it until the fourteenth day" (Exodus 12:6), which means well past dawn of the 14<sup>th</sup>. This peculiarly of Hebrew in inclusive of the whole endpoint. "After three days" refers to the night after the third day, but still in the third calendar day. And "until" in this verse means "while still the third day".<sup>228</sup> The terminal point for the guarding is sunrise on the Sabbath.

<sup>225</sup> This was a single piece of linen.

<sup>226</sup> Or "securing"; It must not be thought that it was impossible for Joseph to gain permission to enter the tomb to complete the embalming. The tomb was easily enough resealed after attending the body. The purpose of the guard was to ensure the body wasn't stolen. They would have let Joseph, a man with connections, enter to embalm the body, but they would not have moved the stone for the women (Mark 16:3).

<sup>227</sup> Brown, Driver and Briggs Hebrew Lexicon.

<sup>228</sup> However, "until the third day" can also be taken in the English sense of "until" if the command is taken with reference to the time that the guard was placed on Thursday. In that case, the 3<sup>rd</sup> day begins at sunrise on the Sabbath.