

What an Awesome ½ Week!

"... John sees Yeshua... and says, Behold, the Lamb of God who takes away the sin of the world!" (Jo. 1:29)

If *Yeshua* is the Passover Lamb (*John 1:29* cf. *Exod. 12:21, Num. 28:8, Isa. 53:5-7*) and unquestionably He is, it is reasonable to believe that He would have had to have been crucified for the sins of the world on the very day of Passover, that is, on the 14th of *Aviv/Nisan* in the first month in the Hebrew calendar – on the anniversary of the 10th Plague in Egypt when the Angel of *Adonai* passed over the homes sprinkled with the blood of the lamb of the children of Israel in Goshen. To grasp the details of the proceedings associated with *Yeshua's* awesome last week in the New Covenant Scriptures it is necessary to be familiar with original events and their timing in the Hebrew Scriptures (*TNK*). According to the Bible the day begins at sunset, not at midnight, so that the evening of a calendar day is followed by the morning of that calendar day. Sunset tonight (April 20, 2024) in Jerusalem is at 7:11pm (7:59pm in Gainesville) and it is at 7:12pm tomorrow (April 21, 2024, at 8pm in Gainesville) the evening of Nisan 14 which Passover. It should be noted that Scripture tells us that *Bnei-Yisrael* left at night in the first month (*Deut. 16:1, Nu. 33:3*).

In Exodus 12:3, God commanded Moses to instruct the Israelites to take a lamb for each household on *Aviv 10* and keep it until *Aviv 14*, and the whole congregation of Israel was to kill the lamb at evening (dusk) or *between the two evenings*, or *eventide* as the Hebrew is literally rendered: “*6Rather, at the place Adonai your God chooses to make His Name dwell, there you will sacrifice the Passover offering in the evening at sunset—the time of your coming out from Egypt*” (*Deut. 16:6*). Following the slaughtering of the Passover lamb, the people were instructed to strike its blood on the doorposts and lintels of their houses. During that night, the *Angel of Adonai* passed through the land of Egypt and smote the firstborn of every house upon whose door the blood had not been applied. That night of terror, the people did as they were ordered. During *Aviv 14* day, the children of Israel spoiled the Egyptians as they were leaving. At the end of that day, at dusk, or on the evening of *Aviv 15*, the Israelites departed from *Rameses to Sukkot*. By the time of the *NT*, the Jewish people had so closely celebrated the Passover and the Feast of Unleavened Bread that the terms became interchangeable. The combined eight days of Passover and Unleavened Bread had come to be known as the Passover (*Pesach*) festival. This fact alone accounts for some of the confusion of the *NT's* account of the Last Supper (*Seder*).

The actual day of Passover, *Aviv 14*, has come to be known as the day of preparation for the coming holy convocation on the first day of the Feast of Unleavened Bread (*Chag HaMatzot*): “*42Now evening had already come. Since it was the Day of Preparation, that is, the day before Shabbat*” (*Mark 15:42*). This passage of Scripture has been the basis for the *Good Friday* crucifixion. However, in the context of the whole *Pesach/Matzot* (Passover/Unleavened Bread) timeframe, it is clear that the preparation was the day of Passover (*Aviv 14*) before the 1st day of the Feast of *Matzot* (Unleavened Bread) which is called the *Sabbath of Aviv 15*, which does not mean a Saturday since *Aviv 15* can fall on any day of the week.

Saturday (Aviv 10): The week begins with this statement: “*Six days before Passover, Yeshua came to Bethany, where Lazarus was, whom Yeshua had raised from the dead*” (*John 12:1*) According to *Luke 19:1-10*, *Yeshua* had approached Jerusalem from Jericho on the previous day and had spent the night. During that sixth day before the Passover, *Yeshua* came to Bethany according to *Luke 19:29* where the events of *John 12* transpired. Since the Passover to which the *NT* writers referred was in fact the first day of Unleavened Bread or *Aviv 15*, which in that year was on Thursday, six days before that day was Friday, *Aviv 9*. On Saturday: “*12The next day, the huge crowd that had come up for the feast heard that Yeshua was coming to Jerusalem. 13So they took palm branches and went out to meet Him, shouting, ‘Hoshia-na! Baruch ha-ba b’shem Adonai! Blessed is He who comes in the name of the Lord!’ The King of Israel!*” (*John 12:12-13*). It was earlier in this day while at *Beit-Pagei* and *Beit-Anyah*, by the Mount of Olives that *Yeshua* had sent His disciples to procure the ass and colt that He subsequently rode into Jerusalem at His triumphal entry (*Luke 19:29-*

38). So, the events that most people celebrate as *Palm Sunday* actually took place on the *weekly Sabbath* (*Palm Sabbath?*). Then, *Yeshua* went out of the city with the twelve at evening to Bethany (*Mark 11:11*).

Sunday (*Aviv 11*): “*The next day, as they came back from Beit-Anyah, he felt hungry*” (*Mark 11:12*). *Yeshua* found no fruit on the fig tree and cursed it. When He came into Jerusalem and the Temple, the zeal of the *House of Adonai* consumed Him, and He drove the moneychangers from the temple. Then He taught at length as *Luke 19:47* and *John 12:20-50* declare. These were the events of the Sunday of *Aviv 11*.

Monday (*Aviv 12*): “*20 As they were passing by in the morning, they saw the fig tree shriveled from the roots*” (*Mark 11:20*). Then *Yeshua* continued to Jerusalem and spent time teaching parables in the temple (*Mark 11:20, 14:1*). That that day: “*Now it was two days before Passover and the Feast of Matzah. The ruling kohanim and Torah scholars were searching for a way to grab Yeshua by stealth and kill Him*” (*Mark 14:1*). Since the Feast of Passover and of Unleavened Bread to which the writer alluded had come to be recognized as the Festival of *Aviv 15* and since the statement of *after two days is the Passover* would have to have been made on the third day before the Passover, this day was Monday *Aviv 12*.

Tuesday day (*Aviv 13*): “*12 Now on the first day of matzah, when they were slaughtering the Passover lamb*” (*Mark 14:12*). Since the original Passover was to be eaten with unleavened bread and *Yeshua* is the fulfillment of the Passover, Mark’s identification of that day as the 1st day for eating unleavened bread is not referring to the 1st day of the Feast of *Matzot* (*Aviv 15*) but to the Passover (*Aviv 14*). Note his statement, *when they were slaughtering the Passover*, identifies the day precisely. At sunset at the conclusion of this Tuesday, *Aviv 13*, on the transition into *Aviv 14* that the Passover lamb was slain in Egypt. During the previous day, on *Aviv 13*, *Yeshua* sent Peter and John to *prepare us the Passover, that we may eat* (*Luke 22:8*).

Tuesday night (*Aviv 14*): After *Yeshua* and His disciples had concluded the observance of the Passover supper on the evening of the day when they killed the Passover (*Aviv 14*), *Yeshua* instituted what we could now call the *New Testament Passover*, instructing His disciples, “*Do this in memory of Me*” (*1 Cor. 11:23-26*). After the disciples had partaken of the last supper (*Seder*), *Yeshua* washed their feet, instituting the practice of feet washing. Then they sang the *Hallel* (*Ps. 113-118*) and went out to the Mount of Olives (to observe the prescribed *watch/vigil*, “*42 It was a night of watching for Adonai to bring them out of the land of Egypt. This same night is a night of vigil for Adonai, for all Bnei-Yisrael throughout their generations*” (*Exodus 12:42*) where *Yeshua* predicted Peter's denial. Then they came to Gethsemane, where *Yeshua* prayed and where He asked Peter to keep *watch* (the *prescribed vigil*). Shortly thereafter the chief priests and a multitude of armed men came with Judas and seized Him. The subsequent events of pre-dawn Wednesday of *Aviv 14* are well documented both in history and in the Gospels.

Wednesday day (*Aviv 14*): The basic criterion for establishing the date of the crucifixion of the *Lord Yeshua* must be His own words (a prophetic sign) to His generation: “*40 For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights* (See *Jonah 2:1*)” (*Matthew 12:40*). If *Yeshua* said that He would remain in the heart (depths) of the earth for three days, it could safely be assumed that he intended a period of less than seventy-two hours. **But** the fact that He said *three days and three nights* and then repeated the phrase precisely can only indicate that He meant *three days* in addition to *three nights*, or *seventy-two hours*. The use of the Hebrew idiom *three days and three nights* precludes the possibility that *Yeshua* may have remained in the tomb less than seventy-two hours. At that time, after 72 hours, people were considered legally dead. After the trial by Roman standards, *Yeshua* was found not guilty by Pilate, who, fearing an uprising of the people and wishing to placate their furor, assented to the wishes of the people and their leaders and issued the order for the execution of *Yeshua*. He was taken to *Golgotha* and crucified on or about 9am (just as the hour of prayer was concluding!) After hanging on the cross for six hours, *Yeshua* died at 3pm. *Yeshua* was placed in the tomb of Joseph of Arimathea at ~sundown, sunset of *Aviv 14*. *Shabbat Shalom!*