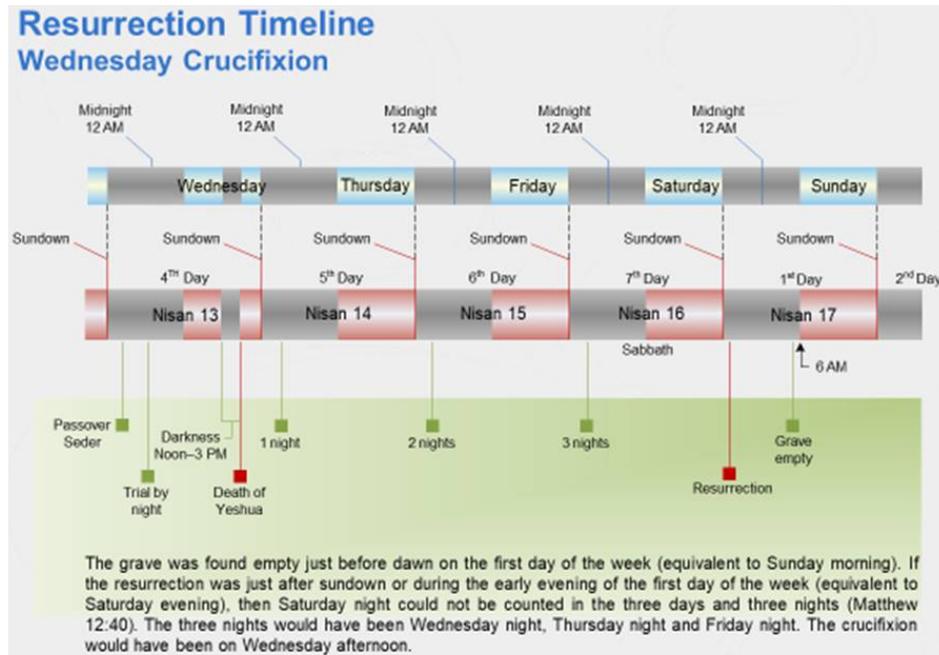


What an Awesome ½ Week! – Part 2

Wednesday midnight - daytime (*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: *“⁴⁰For 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)*. The fact that He said *three days and three nights* and then repeated the phrase precisely can only indicate that He meant *3 days* in addition to *3 nights*, or *seventy-two hours*. The use of the Hebrew idiom *3 days and 3 nights* precludes the possibility that *Yeshua* remained in the tomb < 72 hours. See the excellent graphic below for a pictorial view of this discussion.



During the night of *Aviv 14*, *Yeshua* was tried in the court of Caiaphas the Sadducean High Priest. At dawn he was taken to Pilate. It was then that the Jews would not enter before Pilate so that they would be clean to eat the Passover (*“²⁸Then they led Yeshua from Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so they would not become unclean but might eat the Passover” (John 18:28)*). The Passover which they wished to eat would happen on the evening of Wednesday or on *Aviv 15*, that is, after sundown. This starts the first day of the Feast of Unleavened Bread (*Matzot*) which was then and is now called the Passover. This is an *annual sabbath/day of rest* and not a *weekly shabbat* (Saturday), in our case on the daytime hours of Thursday *Aviv 15* of that week.

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*. The Son of God was taken to *Golgotha* {*“¹⁸There they crucified Him, and with Him two others, one on each side and Yeshua in between” (John 19:18)*} and crucified on or about *nine a.m.* (just as the first hour of prayer was concluding!) After hanging on the cross for *six hours*, *Yeshua* died at *three p.m.* (just as the third hour of prayer was concluding!) The NT further identifies this time: *“³¹It was the Day of Preparation (Wed. Aviv 14), and the next day was a festival Shabbat (Thu. Aviv 15). So that the bodies should not remain on the execution stake during the festival Shabbat, the Judean leaders asked Pilate to have the legs broken and to have the bodies taken away. ³²So the soldiers came and broke the legs of the first and then the other who had been executed with Yeshua. ³³Now when they came to Yeshua and saw that He was already dead, they did not break His legs. ³⁴But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵He who has seen it (John) has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe. ³⁶These things happened so that the Scripture would be fulfilled, “Not a*

bone of His shall be broken” (cf. Ex. 12:46; Num. 9:12; Ps. 34:21(20)). ³⁷And again another Scripture says, “They shall look on Him whom they have pierced.” ³⁸After these things, Joseph of Arimathea asked Pilate if he could take Yeshua’s body away. Joseph was a disciple of Yeshua, but secretly for fear of the Judean leaders. Pilate gave permission, so Joseph came and took the body away. ³⁹Nicodemus, who had first visited Yeshua at night, also came bringing a mixture of myrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Yeshua and wrapped it in linen with the spices, as is the Jewish burial custom. ⁴¹Now in the place where He was executed, there was a garden. In the garden was a new tomb where no one had yet been buried. ⁴²Because it was the Jewish Day of Preparation (Wed. Aviv 14) and the tomb was nearby, they laid Yeshua there” (John 19:31-42). Also: “⁴⁴Pilate was surprised that He was already dead. Summoning the centurion, he asked him whether Yeshua had been dead for long. ⁴⁵When Pilate learned this from the centurion, he granted the body to Joseph. ⁴⁶Joseph bought a linen cloth, took Him down, wrapped Him in the linen, and laid Him in a tomb that had been cut out of the rock. Then he rolled a stone against the door of the tomb. ⁴⁷Miriam from Magdala and Miriam the mother of Joses were watching where Yeshua’s body was placed (See also Mark 15:44-47, Matt. 27:55-61)), “⁵⁶Then they returned and prepared spices and perfumes. But on Shabbat they rested according to the commandment” (Luke 23:56). The day of preparation for the annual Sabbath that was the first day of Feast of Unleavened Bread was obviously Aviv 14. Yeshua, therefore, was placed in the tomb of Joseph of Arimathea *at near sundown*, or around 7:13pm (Jerusalem sunset on Mon. 22Apr24, at sundown becomes Aviv 15), just before the sunset of Wed. Aviv 14.

Thursday (Aviv 15): On the very next day, the chief priests and scribes came to Pilate, fearful of the prediction that Yeshua had made that *on the third day He would rise again*. They requested that a three-day watch be set upon the tomb and that it be sealed. Permission was granted, and those in opposition of the Messiah set a trap that would stand for all eternity as a testimony of the resurrection of Yeshua.

Friday-Saturday (Aviv 16-17): Since Jewish law required that a man be dead for three days and three nights before he could be pronounced legally dead, Yeshua remained in the tomb for at least seventy-two hours. On the first day of His entombment (Aviv 15), the watch was set. On the second day (Aviv 16), the women prepared spices with which to anoint the body when the three-day waiting period had expired (Mk. 16:1). On the third night and day (Aviv 17) of His entombment, the saints rested on the weekly Shabbat day according to the commandments (Lk. 23:56). At sundown on Saturday, the angels opened the tomb with an earthquake at the end of the Shabbat at the start of first day of the week (Aviv 18) (Matt. 28:1-7).

Sunday (Aviv 18): Sometime later while it was still dark on the *first day of the week* (Sunday), Mary Magdalene was instructed not to handle the Yeshua because He had not yet ascended to the Father (John 20:17; Luke 24:39). Shortly thereafter Yeshua ascended, taking with Him the *firstfruits* of the resurrection (the saints which arose at the time of the earthquake), and as the newly installed forever High Priest Yeshua, waved them before Adonai as the wave sheaf of the *firstfruits* of Barley (Matthew 27:53; 1 Corinthians 15:23) fulfilling the Feast of *Firstfruits* (of Barley) in Lev. 23. Again, sometime later Yeshua appeared to the women in the garden and to His disciples instructing them to “*handle me*” (Mk. 16:1-6; Lk. 24:39; Jo. 20:27). On Sunday, the first day of the week, Yeshua appeared to the men who were walking very dejectedly toward Emmaus. Answering His questions, they related the events of the past few days, saying that *today* was the third day since all those things were done. Their reference was the fact that the first day of the week was the third day since Yeshua was crucified, entombed, and the watch set over His tomb, which was the annual Festival Sabbath, the first day of Unleavened Bread / Thur., Aviv 15 (Matt 27:62).

Epilogue: This is a systematic chronology of the events of the Passover week. With this account, the Scriptures are harmonized, the dates are ordered chronologically, and the times of Yeshua’s Seder (the Last Supper), the crucifixion, the entombment, and the resurrection are placed on a solid foundation. Kol Simcha celebrates Passover on the eve of Aviv 14 (the same date as Messiah did His) with a *Messianic Memorial Seder*. We recognize the crucifixion of Yeshua to have occurred on Wednesday (Aviv 14), in the middle of the week: “²⁷Then he will make a firm covenant with many for one week, but in the middle of the week He will put an end to sacrifice and offering.” (Daniel 9:27), and not on Good Friday. We remember the

resurrection three days and nights after the eve of the Feast of Unleavened Bread (that is the eve of *Aviv 18*) rather than at sunrise on an *Easter Sunday morning*. We observe the Feast of *Firstfruits* which on the year *Yeshua* died, fell on *Aviv 15*. *Lev. 23* commands us to observe this *moed* by beginning the *Omer Count* on the Shabbat (Saturday) of the Fest of Unleavened Bread. With this understanding our remembrance of the death and resurrection of *Yeshua* is established on a solid Scriptural foundation. *Chag Pesach Sameach!*