

Luke 22:1,2 Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

This part 2 is an extension from Volume 1, Sermon 11-Part 1. The reader must go there (click on the link) before continuing here because this Sermon 11 proved to be quite long; much longer than I had calculated when finished and had uploaded it to the website. So in having to adjust some things on it I realized that more was needed and I must start over with two parts. Please do not continue here before reading Part 1. Thank you.

At the end of this Part 2 is a Chart covering the Passover and week of Unleavened Bread (the third week of Israel's first month of a new year); moreover, the chart shows the day of Crucifixion and the day of Resurrection.

Note: If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

My prayer which began part 1:

In my daily morning prayer I begin with "Holy Father hallowed be your name" ... Please refer to my prayer which begins Part 1.

I wanted to bring you to the particular place in my prayer based upon **Luke 2:21**. It is *The Hinge* of **God's Plan of the Ages** ... the chosen point in time when and where the Son of God arrived to make his Debut to Israel and to the world.

This sermon has grown quite long so as to include the Exodus Passover, which is the God-Given-Pattern for 'the passover' each year and especially the chosen year pertaining to the Crucifixion and Resurrection ... that is, to the days of Jesus' arrest and the week of unleavened bread during which Christ was crucified. Moreover, I had to include some side details for things like Israel's lunar calendar.

The 'eight days'

Note the 'eight days' in Luke 2:2 ... Please refer to this section in Part 1.

The Lunar Calendar (as also in the Day of Crucifixion)

In Exodus the Lord not only established the annual calendar for Israel (a lunar calendar) but he also established the definition of a day (a twenty-four hour period). Please refer to this section in Part 1.



I began sermon 4 over a year ago and for several sermons I did not realize that the Lord was leading in this topic of **The Whole Christ**. The sermons have been coming at intervals amid what would seem to be odd passages of study, in this is why I did not recognize anything of the series until several sermons had been placed upon the website.

Significant aspects of the series are Christ had arrived on earth according to **God's Plan of the Ages** and Christ came *not* as a human of the lineage of sinful Adam. Indeed, he came as *Deity directly from heaven*, yet in the form of a human.

Therefore when he arrived, Christ Jesus the Son of God was not of fallen earth; thus, he was not a sinner. Only a heaven-sacrifice to be accomplished on earth where humans live could accomplish the *salvation of men on earth* ... as preached extensively by the Apostle Paul in his writings. Covered in this series to this point have been some important Old and New scriptures about **The Whole Christ**.

As usual, I will be using Strong's Numbering System within the software e-sword.

The Season of Crucifixion and Resurrection

In Part 1, we considered the Lord's ancient command to Moses to set up Israel's annual season of 'the passover' and it must be clearly in mind as we proceed because it is Heaven's design for the Son's Crucifixion (i.e. within **God's Plan of the Ages**). And then we must see how Israel's Holy Week indeed became the *Season of Fulfillment* as the Messiah goes to the cross.

In Part 1 in Exodus, we saw *the beginning of men receiving God's salvation in the Law*; and in this Part 2 we shall see *the ending of salvation in the Law and the beginning of salvation in the law of Christ*.

Therefore, to repeat: **Luke 2:21** is the *Historical Hinge enjoining the two salvations* ...

- In that ... the heavenly babe Messiah was circumcised according to the Law of Moses while at the same moment he received the name Jesus according to the Angel Gabriel.

In other words ... the '**law of Christ**' had arrived.

In other words ... yet, Jesus the Messiah had to walk his earthly days within the Law (that he had pre-designed and at the appropriate time had given to Israel by means of Moses) ... even while in his walk *the Law's ending was in progress*.

Passover and Week of Unleavened Bread (listed are the main verses that describe this season ... time-wise.)

Luke 22:1,2 Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

22:7 Then came the day of unleavened bread, when the passover must be killed.

In Exodus 12:13-16 we saw that **'the passover'** began the *week of unleavened bread*, and we saw that there were two feasts in the season.

Here we see at the time of Jesus that there were *some terms or sayings* that had become common for this season, which are **'passover'** and **'unleavened bread'**.

Such that in Luke 22:1 we see the KJV translators have **'the Passover'** and in verse 7 **'the passover'** such that verse 1 refers to the season and verse 7 refers to a *particular day*.

Understand, in the days before the beginning of the season that the chief priest and scribes were scheming already about what they might do to Jesus, for surely by the Mosaic Law Jesus and his disciples would be in Jerusalem for the season.

Also understand, in verse 7 that **'the day of unleavened bread'** refers to **'the passover must be killed'**. Therefore, by the time of Jesus in our text, the actual *killing of the lamb* was referred to with the same words that in Exodus identified *the meal itself*. Yet, in Exodus, the killing of the lamb is the evening of the sabbath and **'the passover'** began its *roasting of the lamb at sundown of that sabbath*, to be followed by *the meal itself*.

In addition, we see in Luke 21,2 **'the feast of unleavened bread drew nigh'** means: the *season* for **'the passover'** to be killed followed by **'the passover'** itself was in fact *drawing nigh* (i.e. in a few days) ... the **'feast, which is called the Passover'**.

Therefore, **'the day of unleavened bread, when the passover must be killed'** means that ... *the day of the killing of the lamb* ushered in (or introduced) the season of *the holy week of unleavened bread*. Thus, we see that the season of the Holy Week began at sundown after the killing of the lamb.

Moreover, at the end of Part 1 we saw that each year in the first month was the Sacrifice of Atonement for the whole of Israel ... also on the 14th day. This was accomplished by the priesthood while the priesthood also killed the lambs for each family to have the parts for roasting after sundown. Also note from Part 1 that each day of the year had its **'burnt offering'** accomplished by the priesthood.

So dear reader, those who study their Bibles understand Israel's (the Jews') perplexed situation ... in that they can only partake of **'the passover'** ... as the Lord has taken *fulfillment of their Law from them* and they have only their tradition-writings which form the core of their present religion. With Jerusalem as it is with no temple and no priesthood their situation remains.

To repeat: Israelites understood the Luke passage in the light of the Exodus passage; and so the terms used in Jesus' day did not confuse them. If today the Exodus passage is known by Christians, and rightly understood, then the Luke passage should not confuse us.

Luke 22:1,2 occurred in the 2nd week of the 1st month of spring. Then the 14th day, a sabbath, ended that 2nd week ... and it was the **'go and prepare'** day (verse 8) ... for the killing of the lamb and for securing a place for observing **'the passover'**.

Then at sundown (i.e. starting the 15th day) began **'the Passover'** meal with Jesus and his disciples, and so **'the passover'** began **'the seven days of unleavened bread'**.

Today there is a confusion of the *terms* **'day of preparation'**, in that there are *the 2 feasts*, and therefore *2 days* **'of preparation'**: 1 day was for killing the lamb *in preparation* of **'the passover'** ... to be followed by 6 days of **'unleavened bread'** which included on the 6th day *to prepare* for the Feast of the 7th day, a very Holy Sabbath.

In the Luke text, this Sabbath Feast ended the Holy Week, 3rd week being **'of unleavened bread'**. [[Read of the Exodus account in my book *God's Rock*, a free download.]]

Therefore, Christ Jesus arose the morning of the 1st day of the 4th week (i.e. our Sunday).

Also consider how Luke 22:1,2 matches Matthew 26:1,2 **'And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and (in it) the Son of man is betrayed to be crucified.'** These verses occurred several days before the killing of the lamb.

But we now must work our way on through Luke 22 and 23.

22:8-13 And he (Jesus) sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

As mentioned at the end of Part 1, the Israelites that could come were coming to Jerusalem for their first-of-the-year sacred services and celebration. The Law required them to come to Jerusalem three times in the year. The second-of-the-year arrival would be for *the Feast of Weeks* ... which occurred seven weeks after this Holy Week of which we are studying ... which occurred *at the end of the harvest season*. And there was a third going to Jerusalem in a year.

Therefore, this made for a great influx of people such that in Jerusalem and the surrounding area most of the owners of property had rooms, etc., for rent. Jesus, when coming to Jerusalem with his disciples, often stayed with the family of Lazarus and his sisters Martha and Mary.

22:14-20 And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With (great) desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Note: *Before* **'the passover'** of the Mosaic Law was given to Israel through Moses, **'The Passover'** in heaven had already

existed in *preplanned climax* as a part of God's Plan of the Ages.

This was what Jesus meant: The next few days would see '**the fulfilment**' of *the heavenly* ... which would **not** be during '**the passover**' they were presently eating, but within '**The Passover**' ... the Hope of Israel and of Mankind.

This, then, is the 1st Climax to be worked out by means of '**The Passover**' ... and *the 2nd Climax* awaits his coming again.

... **And** (the 1st time) **he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine** (again with you in any further ceremonies of the Mosaic Law), **until the kingdom of God shall come** (on earth)...

Here is the promise of *the 2nd Climax* to occur on earth ... the Son's kingdom ... inherited in future-fact from the Father.

... **And** (then) **he took bread** (i.e. of '**the passover**'), **and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you** (i.e. within **The Heavenly Passover**): ...

... **this do** (i.e. when observing '**the passover**' on earth) **in remembrance of me** (i.e. my **Sacrificial Passover** in **God's Plan of the Ages**)

... **Likewise also** (he took) **the cup after** (the) **supper, saying, This cup is the new testament in my blood, which is shed for you.**

To conclude '**the passover**' supper, Jesus lifted this cup as in a toast *to the supper and to their taking the supper together* ... and with greater emphasis he proclaimed it a symbol of '**the new testament**' ... to be established forever within his very own blood.

Dear reader, the bread and the wine are symbolic of this event and Jesus' working out our salvation within **God's Plan of the Ages**; but please note also that this cup symbolized *his joy in partaking in union with his disciples* '**the passover**' supper.

This was earlier expressed by Jesus to his disciples in **Matthew 18:20** **For where two or three are gathered together in my name, there am I in the midst of them.**

We see later in the Epistles that some churches in celebrating '**the passover**' meal (i.e. in the 3rd week of the 1st month of a new year) **violated** the *cup of union* that Jesus had raised with his disciples ... in that they had turned the celebration into a full blown supper to their own liking ... even distinguishing between wealthy and poor brethren ... which did **not** express the *union of Jesus with disciples*. I suspect that Jesus was not present in such celebrations. This is why Paul and other apostles expressed angry sadness in writing of the subject to those churches.

The Lunar Calendar established to Israel was ongoing in the Day of Crucifixion.

We shall see the things of the whole passage being worked out according to Israel's Lunar Calendar.

Then later these disciples would understand as the Holy Spirit would come to be teaching them.

Jesus **did** celebrate the Mosaic Law '**passover**' with his disciples (i.e. **not** a few days earlier); and the Lord's Crucifixion was **not** "the killing of the passover lamb" as thought by many modern brethren.

Christ the Lord came to earth according to **God's Plan of the Ages**; *the First Climax* of which was *heavenly and much higher* than the Mosaic Law. Christ's preplanned Sacrifice contained '**the new testament in my blood, which is shed for you**' (you and me).

22:39 **And he came out** (of the upper room the night of the 15th between midnight and sunup), **and went, as he was wont, to the mount of Olives; and his disciples also followed him.**

22:45-47 **And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.**

22:52-55 **Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him** (with their soldiers), **Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire (yet in darkness of the 15th) in the midst of the hall that, and were set down together, Peter sat down among them.**

22:65 **And many other things blasphemously spake they against him.**

22:66-69 **And as soon as it was day** (i.e. the 15th, dawn of 1st day of the week of unleavened bread), **the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. ...**

... **And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.**

Jesus had just made a *Proclamation*: At the beginning of this sermon was mentioned '**the eight days**' and indeed this very *Proclamation* began '**the eight days**' that is *the entire week of unleavened bread* beginning with '**the passover**' (meal) ... and *extending 1 Day more* in which was Christ's Resurrection.

22:70,71 **Then said they all** (after hours of trial), **Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

23:1-3-7 **And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place (about 4 hours of trial). When (finally) Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,**

who himself also was at Jerusalem at that time.

23:8-12 And when (likely the next day) Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him (for many hours). And (so for the rest of that day) Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

23:13-16 And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

23:21-25 But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison (i.e. Barabbas), whom they had desired; but he delivered Jesus to their will.

The Day of Crucifixion

Jesus had claimed in Matthew 12:40, 'For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' Counting 3 nights and 3 days back from Sunday morning (i.e. 1st day of 4th week) places the day of Crucifixion on Thursday. (See the Chart at the end of this Part 2.)

Therefore, we see (also calculating backwards) that -

- the night before Sunday morning *and* the daytime of Saturday made 1 night-and-day.
- the night before Saturday morning *and* the daytime of Friday made the 2nd night-and day.
- and the night before Friday morning *and* the daytime of Thursday completed the '3 days and 3 nights'.
- Thus, Christ Jesus was crucified on Thursday.

Luke 23:26-34 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, 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 shall 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 a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

23:35-41 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

23:42-46 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

23:47-49 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

23:54-56 And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment (of the week of unleavened bread).

The phrase '**that day**' actually means '*a period of time*', which Strong explains can even be up to the days (or years) of an age. It is like in '**the day of the Lord**' which is '*a period of time*' leading up to and including when the Lord shall arrive.

A '*period*' can be a few days like in our text here; for we see in verses 55, 56 that the women followed Joseph to the tomb to see its location and then they returned home to prepare spices which they did on Friday the national '**day of preparation**' for the

feast of unleavened bread 'drew on' to the next day, a Holy Sabbath of the Holy Week.

For the meaning of a specific day (i.e. today or this day), Strong gives the definition in G2250. It is like in 23:43 above when Jesus spoke to the thief on the cross. Jesus meant *that specific day*. Also the word is in Matthew 26:2 for 'two specific days'. Please note the distinction between 'that day' as different from 'today or this day'; the former is a period and the latter is a specific day.

Pilate had surely gone to bed and it was early Friday morning (the 'day of preparation') when Joseph received permission to take the body to his tomb ... followed by the women before they returned home to prepared spices for the body.

[[At the end of this sermon: From 3 passages in 3 Gospels, I discuss why the time of this was early Friday morning.]]

To repeat, **Thursday** was the **Day of Crucifixion** ... a normal Jewish workday during the Holy Week. And then on Friday the women worked preparing spices. And then the women rested ('no work') on the sabbath, the day of Holy Festival.

In verse 54 '**and the sabbath drew on**' (after the comma) is properly '*and the sabbath day began to lighten into daylight*' ... and so this verse introduces us into the next chapter of Luke when the women would be taking spices to the tomb at dawn and would discover the Risen Lord.

To repeat: Jesus was in the grave (tomb) '3 days and 3 nights' and the 3rd night was coming to a close ... turning into dawn (of the 8th day of the eight days) when the Lord gloriously arose from the grave!

24:1-9 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest (i.e. besides 'the eleven', Christ Jesus had many more disciples both male and female) .

Dear Reader, I had wanted to bring you to the place in my prayer designed around the verse of Luke 2:21.

From the Hinge of Luke 2:21 going back in time is all of the Old Testament (the only Scriptures known by Jesus and the New Testament writers). Going forward in time is the account of John the Baptist, Jesus and the disciples in the Gospels, and of course Acts, etc.

Moreover, I wanted to share with you the Holy Season of Passover / Week of Unleavened Bread which had been fore-designed in heaven by the Lord himself to usher himself (i.e. as Jesus on earth) back to heaven ... where he would receive his Inheritance ... and now as King, he has total power with the Father.

First however, Jesus needed to receive the Glory of the Inheritance - **John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but (you must) go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**

Therefore, Jesus received Total Power -

Hebrews 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ...

Who (Christ Jesus) being the brightness of his (i.e. the Father's) glory, and the express image of his (i.e. the Father's) person, and upholding all things by the word of his (i.e. the Father's) power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1:8 But unto the Son he (i.e. the Father) saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

2:7,8 (And) Thou madest him a little lower than the angels; thou (now) crownedst him with glory and honour, and didst set him over the works of thy hands: (such that) Thou hast put all things in subjection under his feet.

... For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Christ arrived to earth as a heavenly babe - in the form of man -
and he departed to heaven to sit with the Father
on a shared Almighty Heavenly Throne.

- Philippians 2:5-11 -

- Such is our Lord -

Summary (for the Chart below)

The Israelite month began in spring on a new moon. The Israelite day began at sundown and lasted twenty four-hours through

darkness, midnight, dawn, daytime, and evening ... until the sun disappeared from the horizon.

Here is a line-chart of a day (beginning with a previous evening).

Note the letters placed with each time of a twenty-four day.

The letters will help to quickly find the important times of day during Holy Week days.

- evening (A) sundown (begin B) night (C) midnight (D) dawn (E) daytime (F) evening (A) -

Here are numbered paragraphs corresponding to events and/or times in the Holy Week. The paragraph numbers are laid out on the Chart (also a line-chart). When seeing a number on the Chart, refer back to its numbered paragraph for explanation.

1) The 7th day (a sabbath) of the 1st month of Israel's brand new calendar which the Lord had Commanded Moses (Exodus).

2) The 2nd week, the 10th day, families must select a clean lamb (yearling sheep or goat) to keep with the family through the next sabbath, the 14th day, before killing it in the evening (Exodus).

3) Interchangeable Terms: See Luke 22:1 '**Now the feast of unleavened bread drew nigh, which is called the Passover.**' The entire holy week was often referred to as '**the Passover**'. Luke 22:7 '**Then came the day of unleavened bread, when the passover must be killed** (in the 14th day a sabbath)'. Thus, the Terms for the Holy Week were Interchangeable.

Also see: John 13:1-3 '**Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ...**

... And (later when) supper (i.e. 'the passover') being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.' This John passage has '**the passover**' called '**the feast of the passover**' which differs from the Sabbath Feast at the end of the Week of Unleavened Bread.

Therefore, just *before* the Holy Week we see that Jesus '**knew that his hour was come**' and *during* '**the passover**' meal Jesus became reassured as to *his coming and going to Father* and regarding the *Inheritance awaiting him*.

Confusion disappears when one realizes that the Terms for things in the holy week were Interchangeable. The early Christians knew the Terms and were not confused.

4) On the 1st day of 2nd week (Sunday) Jesus arrived just outside Jerusalem (John 12:1).

5) The next day (9th, Monday) Jesus entered Jerusalem on a donkey (John 12:12-28) and proclaimed that his hour had come, whereupon came the Father's voice from heaven.

6) On the 10th of the month (Tuesday) clean lambs were *selected* by the priests in Jerusalem for the Passover.

[[Note that a week later on the next Tuesday (when judged by the Jewish leaders and according to God's Plan of the Ages) Jesus was *selected* as Clean Lamb for Crucifixion.]]

7) The 11th day (Wednesday) a woman pours ointment on Jesus' head. Judas earns 30 pieces of silver, and Jesus said Matthew 26:2. '**Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.**'

[[Note that a week later on the next Wednesday Jesus was anointed with '**a crown of thorns**'.]]

8) On the 14th day (sabbath) in early morning the disciples find the upper room. Matthew 26:17 '**Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?'**

This is the day for killing the lambs, which the priests will accomplish in late afternoon for the people.

Thus, in late evening (A), the lamb being killed ushers in the Holy Week and '**the passover**' begins at sundown (B).

The disciples 1) had secured the room and then 2) had secured from the priests the lamb in its parts for roasting.

9) After sundown in the night (C) of the 15th (Sunday), '**the passover**' was eaten and in "the Lord's Supper" the disciples' feet were washed, etc. Then at midnight (D) they went to the garden where Jesus prayed and the soldiers arrested him and took him (C) to '**the house of the high priest**' (Luke 22:54) where secretly he was questioned.

[[In Egypt at midnight in the Exodus account the Death Angel had killed all first-born males.]]

10) In The daytime (F) of the 15th (Sunday), Jesus was taken to '**the council**' and condemned to death and taken on to Pilate.

11) In the days (F) of 15th through 18th, Jesus was shuffled back and forth between Pilate and Herod. In those 4 days Jesus suffered greatly (i.e. Sunday - Wednesday). And then finally Pilate permitted the Crucifixion.

12) On the 19th day (F) (Thursday of the Crucifixion) many things occurred by heaven's power, and finally Jesus '**gave up the ghost**'.

13) Then for '**3 days and 3 nights**' Jesus' Spirit preach to the souls that had been destroyed in the Flood. And so the days of Thursday, Friday, and Saturday came to an end.

14) Dawn (E) of the 22nd day (Sunday) Jesus arose. By the Law, Israel's Holy Week had been accomplished in the Holy Sabbath Feast

on the previous day. The people had honored the Lord's Commandment as given through Moses, even as they had killed the Lord who has given the commandment. They did not *see* that Jesus was the Christ 'and that he was come from God, and went to God.'

CHART

8 (F)	9 (C)	10 (F)	11 (4 days F)	12 (F)	13 (3 days F)	14 (D)
Lamb	The	Jesus	The	The	In the	The
Killed	Passover	Judged	Agony	Crucifixion	Grave	Resurrection

Here are the Days in the Week of Unleavened Bread

The Passover (meal or supper) began the Holy Week. (15th)

The Holy Sabbath Festival (Feast) ended the Holy Week. (21th).

The next day Christ Jesus arose from the grave. (22nd)

- the numbers are the specific days as noted in the paragraphs above -

- the letters are the specific times of a 24 hour period as shown here -

- evening (A), sundown (begin B), night (C), midnight (D), dawn (E), daytime (F), evening (A) -

- About the Day of Preparation -

Mark 15:42,43 And now (i.e. 'even now already') when the even (i.e. 'late') was come (i.e. 'was caused to come'), because (i.e. 'thereupon' ... i.e. from this point) it was the (day of) preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Joseph of Arimathaea had prepared perhaps for several days in hopes of acquiring the body to place in his own tomb. Moreover, we know that the '3 days and 3 nights' began on Thursday, the daytime (F) of the Crucifixion.

Though somewhat confusing in the English translation, the Greek has: the 'lateness' of Thursday had 'caused to come' 'the' (day of) 'preparation' and Joseph 'went boldly' to Pilate.

John 19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Long ago the nation by their law had made Friday a holiday for 'preparations' because the Sabbath Festival must be kept holy with 'no work'. Thus, Friday the body was 'laid' in the tomb (with spices applied to it, see John 19:38-42).

Matthew 27:54,55,57,58 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: When the even (i.e. 'late') was come (i.e. 'was caused to come'), there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

See here it is the same as in Mark for the meaning of 'When the even was come'. That is, the 'lateness' of Thursday 'caused to come' the time (i.e.. early morning) for Joseph to go to Pilate. Also see John 19:38-42.

27:59-61 And (so having gotten permission that morning) when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre (observing).

We see from other passages that the women followed to observe Joseph when 'he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.' The women had observed where the body was laid and they desired to prepare spices for it; thus, on this 'day of preparation' they did so. See above John 19:42.

27:62 Now (i.e. 'but') the next day (i.e. specific 'the tomorrow'), that (i.e. specific 'which same') followed (i.e. 'in, accompanied, or amid') the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Let me put this according to Strong: 'But the tomorrow, which same is amid the day of preparation, the chief priests and Pharisees came together unto Pilate.'

The day is Friday. the 'day of preparation' (the day after the Crucifixion) for Israelites to prepare the meal for the Feast the next day. Please note that the religious leaders had heard that Joseph had acquired the body and placed it in his own tomb.

Therefore, knowing what Jesus had said, these leaders went to Pilate (again). This did *not* happen on Thursday of the Crucifixion and it *could not* have happened on the Feast day, the Holy Sabbath.

27:63-66 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 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. Pilate said unto them, Ye have a watch (i.e. soldiers): go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a

watch.

To repeat: This had to be on '**preparation day**', Friday, and *could not* have been on the Holy day of the Sabbath Festival, for by commandment they could '**do no labor**' on that day.

Moreover, surely Pilate would not have received them on an Israelite holy day.

Israel's leaders feared that *on the day after the Week of Unleavened Bread* that Jesus' disciples would go to the tomb and steal away the body.

Sunday at dawn (**E**) was 1) the conclusion of '**eight days**' (i.e. where we began this sermon) and 2) the conclusion of the '**3 days and 3 nights**' after the Crucifixion.

In very fact, the Lord Christ Jesus *himself in Resurrection* had stolen away his own body.



This has been somewhat long and rather tedious. We Gentiles do not think according to the Israelite calendar; and so personal study may not lead to correct understanding of the Holy Week.

Many incorrectly think Jesus died on the day of the killing the lamb, and they correctly believe that Jesus arose on Sunday morning. And for some reason, then, Friday was chosen.

But this would mean that Jesus ate '**the passover**' differently from *the Lord's own designed Mosaic Law* ... disobeying the Law's date for '**the passover**'.

If this were so, who would have killed the lamb for the meal?

Did the disciples kill the lamb, or could they have arranged for a priest to officiate the killing on another day?

Furthermore, this thinking misses the fact that *Jesus ended the Mosaic Covenant*.

Ah, but the Son of God did *not* offer his Sacrifice according to the Mosaic Law; instead, his Sacrifice occurred *as he had stated It in the Old prophesy*, which had everything to do with '**the eight days**', so that at dawn of the **8th day** Christ Jesus rose from the grave.

English translations often are misleading because nearly all English translations adhere to the long tradition regarding this Holy Week as interpreted by early church leaders in North Africa, Rome, and elsewhere. Yet, the Holy Week as viewed within an Israelite (Jewish) understanding (i.e. Moses) gives a different result.

The Hebrew and/or Greek *meanings of words* are the only way I have found for me to resolve contradictions that I find in English translations.

Nonetheless, even without the Greek meanings of words, close study in English translation should conclude that there seems to be contradictions between the Gospel writers ... which of course cannot be.

Bible colleges and seminaries used to require a fair grasp of Biblical Greek. My education is engineering, which focuses upon solving problems. Having Greek Helps help.

I only ask the reader to work on these scriptures for himself.

Sincerely, Ron

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