

To further substantiate the time frame being “not on the feast,” He was killed about the ninth hour. (approximately 3 p.m.). (Luke 23:44-46). And afterward, Luke 23 records:

- vs. 52 [Joseph of Arimathea] *went unto Pilate, and begged the body of Jesus.*
- vs. 53 *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.*
- vs. 54 *And that day was the preparation, and the sabbath drew on.*

The sabbath it is speaking of is of course the first High Holy Day of Passover and Unleavened Bread. But Yahshua and his disciples had already eaten - **the feast had begun!** There have been many explanations and heated arguments made over this discrepancy because a good number of people want to place his crucifixion precisely on the true Passover, being that He is the Lamb of God. And it says in I Corinthians 5:7 “Christ our Passover is sacrificed for us.”

But it's clear that if Yahshua kept Passover and *ate* the meal at the lawful time, He could not have *been* the very same lamb, though the *anti-type*. As the Apostle said in I Peter 2:

- vs. 21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
- vs. 22 *Who did no sin, neither was guile found in his mouth.*

(See also Philippians 2:8 and Hebrews 4:15). He kept His Father's Law every day of His life, including the last Passover meal till His death the following late afternoon.

Because of this we can freely make the connection between His affinity with the Samaritans and their reckoning

the first day of the month in the “dark” of the moon as being the lawful method. Taken to its logical conclusion, the Jews in Jerusalem reckoning the same from the sighting of the first crescent would have held it one day later, and a dollar short. Although I haven’t yet discovered when or how they began this divergence, that is unnecessary to explain the two Passovers. But it is obvious that, at some point, the Chief Priests authorized a change which was probably passed off as “interpretational.” And even though they counted from the first crescent, they nonetheless held to the requirement that the feast begin *on the fourteenth day at even* apparently as a pretext for keeping the Law.

Acts 13:14-45 records more evidence of this. Paul was preaching at Antioch in a “synagogue on the sabbath day” (vs. 14). “And when the Jews were gone out of the synagogue, the Gentiles besought him” that he might preach again “on the sabbath *in between*.” (vs. 42). (KJV marginal rendering). The Greek word *metaxu* (Strong’s #3342) literally means *betwixt* or *intervening*, and by implication, *adjoining*. The whole city was gathered on this “sabbath *in between*.” (vs. 44). When the Jews saw the turnout, not in the synagogue, “they were filled with envy . . . *contradicting* and *blaspheming*.” (vs. 45).

I point out that Yahshua never blasted these “Jews” for keeping it the wrong day. Their doing so gave Him the opportunity to teach His disciples *on the true Passover* that His body and blood was what the meal was a “shadow of.” Being put to death on the day the Jerusalem Jews killed the Passover was a sort of *poetic injustice*. It highlights the wickedness of those who did so, and underscores one reason I wrote this book - *they changed the natural ordinance*.

Complications arise from these facts with regard to the day of His resurrection. For lack of an immediate historical explanation, they must be reserved for a later writing.

Appendix C

THE DAY OF ATONEMENT

The Day of Atonement parallels with the 10th day of the First Month where the congregation “shall take to them every man a lamb, according to the house of their fathers, a lamb for an house . . .” (Exodus 12:3). Possibly by fasting on the 10th day of the Seventh Month everyone was reminded of the lamb which atoned for them in Egypt, being separated on its counterpart, though there is no sabbath during the earlier.

Although it is found in the Pentateuch (Leviticus 23:27; Numbers 29:7), the fasting and work proscriptions on that day do not appear in the book of Exodus, and so may not have been given until Israel entered Canaan. On a small scroll found in at Qumran is written: “For your fathers were wanderers in the wilderness until the tenth day of the (seventh) month.”^{59/} So it appears that while the *Exodus process* was begun on the 10th of the First Month, the *Entering process* is its counterpart in the Seventh.

The Day of Atonement is the only exception in the whole year to the seventh-day sabbath pattern.^{60/} This *10th day of the Seventh chodesh* falls really only one day after that particular work week begins as we reckoned the counting in Appendix A). In so doing, it *interrupts* the *normal* pattern and *interjects* into *our space* of *six working days* a day to be “at-one-ment” with Yahweh, perhaps as an annual reminder that our six days of labor, although important, would not even exist, much less be fruitful, were it not for Yahweh’s mercy and blessings.

^{59/} *Biblical Calendars*, @ pg. 43.

^{60/} There is a known phase change on the 10th day in reckoning some lunar calendars. *Rest Days*, @ 189-92.

Appendix D

THE OLD OR NEW JERUSALEM?

The question has been asked, "in reckoning the new moon, what moon would you use, local or Jerusalem?" This is *in issue* because of the tradition of the Pharisees reckoning all holy days from Jerusalem.

Obviously, because God's people are scattered over the whole face of the earth (Ezekiel 34), there is no reason to reckon everything from the old Jerusalem. We are the "New Jerusalem." That is not to say that the "old Jerusalem" is not important anymore. But, if for example we were to reckon "the evening" from the old Jerusalem and not right where we live, none of us here in America would be working during our daylight hours and sleeping at night. It is the same in reckoning the new moon, right from wherever we are.

As you probably know, the Pharisees ran into this problem with the ancient "diaspora." They were so overly meticulous about reckoning the new moon and feasts from Jerusalem that it eventually forced an "addition" to Yahweh's Law - they began allowing two days in a row for the keeping of Passover, New Moon, etc.

The issue has also been raised that in North America, the barley harvest signaling Passover occurs later than in Jerusalem. I'm still searching. It may be that because the Levitical priests "waived the barley sheaf" at Passover (Leviticus 23:10-11), and that priesthood is no longer with us, it is unnecessary to consider the time of its ripening as fundamental to the timing of the feast. Hopefully that issue, and the day of Yahshua's resurrection will make up a new chapter in a later update of this book.

Keep us in prayer . . .

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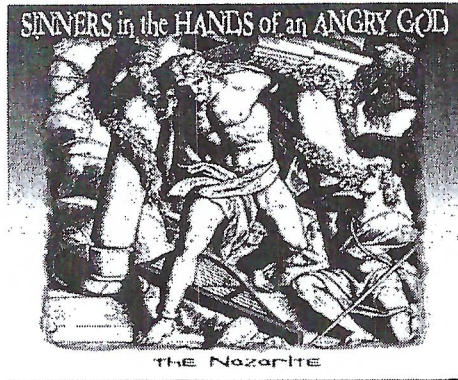
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