

Passion Week Harmony

Chronology from Torah, Talmud, and Gospels

Background

The Feasts of Yahweh

The three Feasts of Yahweh¹ are: (1) the seven-day long Feast of Unleavened Breads, (2) the fiftieth-day Feast of Firstfruits, and (3) the seven-day long Feast of Tabernacles. Each had components (including animal offerings) that could only be accomplished at the Holy Temple (or its predecessor, the Tabernacle). The food for each of these feasts was from a tithe² saved for several months: it was consumed over days, not at a short meal. The feasts could be consumed over longer³ times than specified (but not shorter), though certain aspects had to be at specified times. They also were extended beyond the family to include poor neighbors. They were classified in a category⁴ of Torah instruction called ordinances,⁵ and were most joyous occasions.

¹ Yahweh said, “Three times a year you shall celebrate a feast to Me” – Exodus 20:22, 23:14.

“You shall celebrate this Feast of Yahweh (Unleavened Breads)” – Exodus 12:14.

“You shall celebrate the Feast of Weeks of the Firstfruits” – Exodus 34:22.

“You shall celebrate the Feast of Yahweh (Tabernacles) for seven days” – Leviticus 23:39.

² The second tithe was to be eaten in Jerusalem at times of rejoicing – Deuteronomy 14:22, Exodus 34:18-23.

³ For example, Israel started feasting seven days prior to the beginning time for the Feast of Tabernacles, at the dedication of the Temple – 2 Chronicles 7:9. And *Rosh Hodesh* / New Moon feasts are commonly started a day early (beginning on the 30th day of full months).

⁴ The three Biblical categories of commandments are (1) *mishpatim* / judgments – moral laws, (2) *edot* / ordinances – deeds that picture spiritual truths, such as ritual immersions and Yahweh’s Feasts, and (3) *hukim* / statutes – instructions to make us holy.

⁵ “Throughout your generations you are to celebrate it (Feast of Unleavened Breads) as a permanent ordinance” – Exodus 12:14.

Timing of the “Passover” and the Feast of Unleavened Breads

The details of the Passover in Egypt differed somewhat from the requirements of subsequent Passovers. Only commandments and practices concerning subsequent Passovers are being considered.

The first day of the Feast of Unleavened Bread was Nisan 15, which started at sundown. For seven days the Feast continued, with unleavened bread being a required element, and no bread-leaven allowed.

On the “prior” day, Nisan 14, the Passover – the lamb – was to be prepared.⁶ Between noon and sunset, it was to be slain and roasted. Since no leaven could be found with the lamb, only unleavened bread was permitted from noon⁷ on the prior, also called the preparation day. Then the Passover (lamb) was to be eaten that night – between sunset and midnight of Nisan 15 – the beginning of the first day of Unleavened Breads.

Many regulations defined the preparation of the Passover; these included cleansing houses of leaven, the choosing of the lamb, and preparation of unleavened bread and bitter herbs and wine for the Feast. The total time called “the preparation of the Passover” was several days.⁸

The Passover is widely misunderstood to be a feast preceding the Feast of Unleavened Breads: the Passover

refers to the lamb prepared on the prior afternoon, and eaten on the first night. The problem results from “prepare the Passover (lamb),” in Numbers 9:2, being translated “keep the Passover” and subsequently misinterpreted to mean “observe a feast.”

⁶ “Let the children of Israel also prepare (this includes slaying and roasting – Pesachim 58a) the Passover at his appointed season. In the fourteenth day of this month, between the evenings (between noon and sunset, the time the sun declines toward the west – Pesachim 58a), shall you prepare it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, you shall prepare it” – Numbers 9:2-3. “Preparation of the Passover sacrifices started at noon” (on Nisan 14) – Pesachim 4:1.

⁷ “If one slaughter the Passover while in possession of leaven, he transgresses a negative precept” – Pesachim 5:4. “On the fourteenth of Nisan after noon, when leaven is forbidden” – Pesachim 6a (footnote).

⁸ “The period of preparation for the Passover being thirty days” – Menachot 68b (footnote).

Days and Hours

Biblically, the days of the week begin at sunset, and are numbered: the first day of the week is called “the first day of the sabbath”, sabbath, in this case, meaning week⁹.

Sunrise to sunset was divided into 12 equal “hours of the day”; therefore, the “third hour of the day” would be approximately 9:00 AM, and the “sixth hour of the day” about noon, the variance depending upon the time of sunrise and sunset at that season.

⁹ “(Sunday/Monday/etc.) – Today is the (first/second/etc.) day of the sabbath, on which the Levites would recite (Psalm 24/Psalm 48/etc.) in the Holy Temple” – Artscroll Machzor for Sukkot, Song of the Day.

Three “hour of prayer” times each day are (1) after sunset, (2) after the morning offering – about 9:00 AM, and (3) after the evening offering – about 3:00 PM. The daily elevation offerings consisted of a lamb and unleavened loaves (made from 5 pounds of fine wheat flour and 1¼ quarts of olive oil) going up in smoke from the altar, with 1¼ quarts of fermented wine being poured out (based on minimum standards of measure); the Sabbath offering was double that amount, and followed the daily morning offering.

Nisan 1 – Beginning of Festival Year

“This shall be the first month of the year to you” – Exodus 12:2.

Sunset – Begin fifth day of week

First daily hour of prayer

Sixth Hour / Midnight

Beginning of Roman Thursday

Prior to sunrise



Crescent moon over eastern horizon sighted from Mt. Zion by reliable witnesses (one of four possible times)

Sunrise (6AM)

Morning offering at Temple (A lamb and unleavened loaf of fine wheat flour, olive oil, and frankincense)

Witnesses report sighting of crescent moon to Sanhedrin (who sit only during the daytime).

Sanhedrin sanctifies Rosh Hodesh (Head of the Month), and sends trumpeter to the pinnacle of the Temple to sound the shofar (ram's horn trumpet), signifying that the new month started at the previous sunset. This establishes the date by which everyone observes the festival. (For more detail, see [Rosh Hodesh](#).)

Third Hour (9 AM)

Second daily hour of prayer

Personal offerings at Temple

Sixth Hour / Noon

Evening offering at Temple (A lamb and unleavened loaf of fine wheat flour, olive oil, and frankincense)

Ninth Hour (3 PM)

Third daily hour of prayer "Now Peter and John were going up to the temple at the ninth hour, the hour of prayer" – Acts 3:1.

[Several days omitted]

Nisan 9 – Thurs night - Fri

“Six days before Passover” (First day of Unleavened Bread / Nisan 15) – John 12:1.

Sunset – Begin sixth day of week

First daily hour of prayer

Sixth Hour / Midnight

Beginning of Roman Friday

Sunrise (6AM)

Morning offering at Temple

Third Hour (9 AM)

Second daily hour of prayer

Personal offerings at Temple

The Approach

The chief priests and Pharisees sought Yeshua in Jerusalem to kill Him. Therefore, Yeshua waited in the town of *Beit Anyah* / Bethany, Israel until His time to be presented at the Temple for examination. As the lambs were being examined for the next three days, Yeshua would be presented as Messiah King, Priest, and Prophet.

“Yeshua, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Yeshua had raised from the dead” – John 12:1.

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour (3 PM)

Third daily hour of prayer

Prior to Sunset

Erev Shabbat commemoration to usher in Sabbath

Nisan 10 – Holy Sabbath

“On the next day” – John 12:12.

Prior to Sunset – Begin seventh day

First daily hour of prayer

Sunset (6 PM)

Sixth Hour / Midnight

Beginning of Roman Saturday

Sunrise

Morning offering at Temple

Third Hour (9 AM)

Second daily hour of prayer
Sabbath offering at Temple

The Chosen Lamb

On the tenth day of Nisan, each family of Israel was required to choose lamb, one without blemish, for Yahweh's Passover¹; but this was a Sabbath (rest day). The rabbis had addressed this problem of overriding² the Sabbath, and now God would. God was showing His choice, and providing Himself a lamb³ for a sacrifice. At Calvary, on Mt. Moriah – which Abraham named *Yahweh-Yireh* / Yahweh will Provide; at the place where God provided a substitute for Abraham's sacrifice, He was now providing the antitype substitute for Abraham's descendants. It was Abraham's ultimate Son of promised miraculous birth:⁴ Yeshua the Messiah. He came as the goal of the Torah, to perfectly fulfill⁵ Torah for all time!

¹ “On the tenth of this month they are to take a lamb . . . for each household. Your lamb shall be an unblemished male a year old” – Exodus 12:3-5.

² “ ‘Its appointed time,’ which is said in connection with the Passover, overrides the Sabbath” – Pesachim 66a.

³ “Abraham said, ‘Yahweh will provide for Himself the lamb’ ” – Genesis 22:8.

⁴ “ ‘And she (Mary) will bear you (Joseph) a Son, and you shall call His name Yeshua, for He it is who will save His people from their sins.’ Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, ‘Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Emmanuel’, which translated means, ‘God with us’ ” – Matthew 1:21-23.

⁵ “Do not think that I have come to abolish the Torah or the Prophets; I did not come to abolish, but to fulfill” – Matthew 5:17. “For Messiah is the goal (not the ‘end’ as in cessation) of the Torah, to make

righteous everyone who believes” – Romans 10:4.

Some looked for two (or more) Messiahs, one being the promised eternal Messiah King, also called *Messiah ben David*, and another being Isaiah’s suffering servant Messiah⁶ – also called *Messiah ben Yosef*. But the young lion – Messiah King, and the stall-fed lamb – the perfect Passover sacrifice, would dwell together in *Yeshua ben Yahweh / Yeshua, Son of God!*

⁶ Rabbinical teachings from before Yeshua’s crucifixion explain Isaiah 53, the chapter on the suffering servant, to be referring to Messiah; rabbinical teachings after the crucifixion show a change to deny such reference.

Messiah King presented

Events of this day are recorded in Mark 1:1-11

Shabbat shalom! The common Sabbath greeting had special significance this day: *Sar Shalom / the Prince of Peace* would be presented at Jerusalem (City of Peace). *Adonai Shabbat / Lord of the Sabbath*⁷ would come on a new – never ridden, donkey.⁸

⁷ “For the Son of Man is Lord of the Sabbath” – Matthew 12:8.

⁸ “Yeshua said, ‘Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to me. And if anyone says something to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.’ Now this took place that what was spoken through the prophet might be fulfilled, saying, ‘Say to the daughter of Zion, ‘Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden’ ’ ” – Matthew 21:2-5.

The crowds, having come for the feast, spread a carpet of clothing and palm leaves; they cried “Hosanna (save us), Son of David”⁹ and “Blessed be the King of Israel, who comes in the name of the Lord,”¹⁰ as Yeshua, in kingly style, rode the donkey to the Temple – the House of God. The “hosannah” cries were quotations of Psalm 118:25-26, part of the Hallel,¹¹ which was to be sung at Passover for the Messiah. How dared the people so address Yeshua, in the face of jealous civil and religious rulers intent on His death? They knew Zechariah’s words: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh to thee; He is just, and having salvation, lowly, and riding upon a donkey colt.”¹²

⁹ Matthew 21:9

¹⁰ John 12:13

¹¹ *Hallel / Psalms 113-118* are Praise Psalms for Messiah; “(Passovers) require Hallel to be recited when they are prepared” – Pesachim 9:3.

¹² Zechariah 9:9

But why on the Sabbath? On the Sabbath, only a donkey that was never ridden before could legally be ridden, and then riding one was indicative of kingship. Was this Sabbath day prophetic (a day is with the Lord as a thousand years (2 Peter 3:8)) of the Sabbath millennium, when *Adonai Shabbat / the Lord of the Sabbath*, King Yeshua, will come to reign over the earth from Jerusalem?

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour (3 PM)

Third daily hour of prayer

Nisan 11 – Sat night - Sun

“And on the morrow” – Mark 11:12.

After Sunset

“Distinguish” between Sabbath and work week with *Havdallah* service (Lighting havdallah lamps, first daily hour of prayer, breaking bread, and teaching), as Paul¹ continued to do on Saturdays after sunset.

¹ “And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight. And there were many lamps in the upper room where we were gathered together. And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, for his life is in him." And when he had gone back up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed And they took away the boy alive, and were greatly comforted.” – Acts 20:7-12.

Sixth Hour / Midnight

Beginning of Roman Sunday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Personal offerings at Temple

Messiah Priest presented

Events of this day are recorded in Mark 11:12-19

Yeshua the Anointed, the Holy Spirit being upon Him, was presented to Israel as Messiah Priest at this beginning of the week. His teaching astonished the people. God’s "lamb without spot or blemish" cast out of the Temple those selling sacrificial animals "certified" to be without spot or blemish, making illicit profit from God’s ordinances. He overturned the moneychangers’ tables — where a foreigner’s money would be exchanged, for a fee, for "approved" offering money. He said: “Is it not written, ‘My House shall be called a house of prayer for all nations’? But ye have made it a den of thieves” (Isaiah 56:7).

Thus He began His priestly duties, cleansing the Temple for all to worship. (It is the duty of priests, and only priests, to purify the Temple.)

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

Nisan 12 – Sun night - Mon

Events of this day are recorded in Mark 11:20 - 14:2

Sunset – Begin second day

First daily hour of prayer

Sixth Hour / Midnight

Beginning of Roman Monday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Personal offerings at Temple

Messiah Prophet presented

Events of this day are recorded in Mark 11:20 - 14:2

Messiah Prophet (Anointed Teacher) was presented on the second day of the week. Yeshua's authority was challenged in the Temple by the chief priests, scribes, and elders: He dramatically silenced them with His answers. In fulfillment of a Psalm¹, He taught the people in parables, putting their then-present situations in perspective, and foretelling events up to the end of the age.

¹ "Listen, O my people, to my instruction; Incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, Which we have heard and known, And our fathers have told us." – Psalm 78:1-3

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

Nisan 13 – Mon night - Tues

Events of this day are recorded in Mark 14:1-16

Sunset – Begin third day

First daily hour of prayer

Sixth Hour / Midnight

Beginning of Roman Tuesday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Personal offerings at Temple

The Betrayal

Events of this day are recorded in Mark 14:1-16

Two days before the feast, on Nisan thirteen, He sent two disciples from Beth-Anyah (Bethany) to Jerusalem, to make preparations for their Passover seder (order of events). Another disciple, Yehudah of Kerioth (Judas Iscariot), was conspiring with the chief priests to betray their Messiah for thirty silver shekels — the price of a common slave¹; these same shekels were later thrown in the treasury, then used to buy the Potters Field, in fulfillment of Zechariah's prophecy².

¹ "If the ox gores a male or female slave, the owner shall give the master thirty shekels of silver, and the ox shall be stoned – Exodus 21:32.

² "So they weighed for my price thirty silver shekels. Then Yahweh said to me, "cast them to the potter, that *magnificent* price that I was valued by them." So I took the thirty silver shekels and cast them to the potter in the House of Yahweh – Zechariah 11:12-13.

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

Nisan 14 – Tues night - Wed

Events of this day are recorded in Mark 14:17- 15:47

Sunset – Begin fourth day

First daily hour of prayer

Preparation Day

- This is an anniversary of the offering of Isaac, and the substitute ram being caught in a thicket by its *shofar* (horn) – a messianic prophetic type.
- This is an anniversary of the slaying of the lambs in Egypt and putting their blood on the doorposts – a messianic prophetic type.
- This is the day Yeshua was crucified, and buried before sundown.

These three events even happened on the same day of the week (the former two according to Talmud).

Talmud: Shabbat 87b *Add ref*

The women were busy searching their houses for leaven, and would finally remove some planted leaven and the houses would be declared clean for Passover. At the same time, some leaders were searching Yeshua for sin, finally planting false accusations (leaven).

That night (Mark 14:43-52), as Yeshua and His disciples were praying in the Garden of Gethsemane, Yehudah (Judas) came, leading priests' servants and synagogue elders along with a band of (600!) Roman soldiers, carrying torch lights and swords, to arrest Yeshua. Upon requesting Yeshua of Nazareth, He answered: "Yahweh," a name of God that can mean "I am He," and the whole multitude backed up and fell to the ground. He was led to a nighttime assembly (Mark 14:53-65, Matthew 26:57-67) of the chief priests, scribes, and

elders, where many conflicting accusations were heard against Him. Some said that He bragged of being able to rebuild the Temple in three days if they destroyed it, but He had referred to the resurrection of His own body. He did not answer His accusers — a king is forbidden to testify (Talmud: Sanhedrin 2:19a)— but affirming to be the Messiah and the Son of Yahweh, He was condemned to death for blasphemy, as they beat Him and spit upon Him until His face was covered. Under Roman rule they could not themselves carry out their death sentence.

This condemnation was contrary to Torah:

“With regard to capital cases it is written: "Then shalt thou inquire and make a search" (Deuteronomy 13:15); . . . the arguments for acquittal must first be marshaled. . . . Capital charges must be tried by day and concluded by day . . . and may be concluded only on the morrow with an unfavourable verdict.

Therefore trials are not held on the eve of a Sabbath or festival” – Talmud: Sanhedrin 4:32a.

“But if they (the witnesses) contradict each other, whether in the hakiroth (searching queries about time and place) or the bedikoth (cross examination about circumstances), their evidence is void” – Talmud: Sanhedrin 5:40a.

Yeshua had foretold (Mark 14:30) that Kepha (Peter) would deny Him thrice before the second cock-crow. At the cock-crow / trumpet announcement (Talmud: Yoma 20b) for the second changing of the Temple guard, (about 1:00 AM) Kepha remembered and wept bitterly, having just made a third denial (Mark 14:72).

Sixth Hour / Midnight

Beginning of Roman Wednesday



Sunrise

Morning offering at Temple

Early in the morning (Mark 15:1-47), Yeshua was taken to the Hall of Judgment (John 18:28), and delivered to the Roman Governor Pontius Pilate (Matthew 27:1-2) for sentencing to death. Pilate had Him scourged — tortured to bring forth a confession, by means of a whip embedded with stones that shred one's body: He was **striped** like matzah (unleavened bread)! Illegally by Roman law, and unwillingly, but in deference to the incited people screaming at him, Pilate sentenced the Lamb of God to crucifixion. The Roman soldiers, in mockery, put a purple robe on Him, and a **crown of thorns** on His head, and saluted Him, "Hail, King of the Jews!"

Was the Lamb without blemish?

Yehudah (Judas) testified: "I have betrayed innocent blood," and hanged himself (Matthew 27:3-5).

Pilate testified: "I have examined Him before you, and have found no fault in this man . . . No, nor yet Herod, for I sent you to him" (Luke 23:13-15).

Third Hour

Second daily hour of prayer
Personal offerings at Temple

It was the third hour (about 9:00 A.M.). His clothing was taken away. His hands and feet were nailed to a

large wooden cross: He was **pierced** like matzah! The cross was dropped (excruciatingly) into a supporting hole on a hill called Calvary, on Mount Moriah, near the main road for all to view. He was lifted up, as the brazen serpent in the wilderness (Numbers 21:8-9), (in God's purpose) to draw all men (John 3:14-15) to Him for healing. In fulfillment of Psalm 22:18, the soldiers cast lots (like throwing dice) to determine who would get His garment.

Even the Talmudists recorded: "Yeshua the Nazarean . . . was hanged on the Eve of Passover" (Talmud: Sanhedrin 6:43a).

It is forbidden to drink anything between the third and fourth cups of the Passover seder (Mishnah: Pesachim 10:7). While hanging on the cross, Yeshua refused a drink of wine mixed with myrrh (Mark 15:23), offered before His time to give up the spirit.

Sixth Hour / Noon

This was not a Solar eclipse: it was at full moon on the other side of the earth.

The Sun went dark without warning – except for a prophecy:

“And it will come about in that day,” declares the Lord God, “That I shall make the sun go down at noon And make the earth dark in broad daylight. Then I shall turn your festivals into mourning And all your songs into lamentation; And I will bring sackcloth on everyone's loins And baldness on every head. And I will make it like a time of mourning for an only son, And the end of it will be like a bitter day” – Amos 8:9-10.

“Now from the sixth hour (noon) there was darkness over all the land unto the ninth hour (3:00 PM)” – Matthew 27:45.

Time for the Evening Offering at Temple

Time for the slaying of Paschal Lambs at the Temple – about a quarter million of them.

The Passover (lamb) must be prepared (slain) between noon and sunset ("between the evenings") on Nisan 14.

The preparation must be according to all the prescribed rites and ceremonies.

This is the interpretation of the ancient Sanhedrin and practice of the Holy Temple, and is not subject to private interpretation. Preparation of the Passover sacrifices was started at noon, to be completed by the ninth-hour (3:00 PM) in order to have all the required preparation done by sunset.

Let the children of Israel also **prepare the Passover** at his appointed season. In the fourteenth day of this month, (*beyn ha-ervim*) between the evenings, shall you prepare it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, you shall prepare it – Numbers 9:2-3.

Preparation of the Passover sacrifices started at noon. The daily burnt offering was slaughtered at the seventh-hour-and-a-half (1:30 PM) and offered up at the eighth-hour-and-a-half (2:30 PM), followed by the Passover sacrifice – Mishnah: Pesachim 4:1 & 5:1.

This was prophetic, and is now memorial, of Yeshua's crucifixion. Yeshua was on the cross at noon, and from noon to 3 PM the sun went dark: no symbolic lambs were needed while the real Lamb of God was fulfilling their picture.

And it was the **preparation of the Passover**, and about the sixth hour (noon): and . . . they crucified him, and two other with him, on either side one, and Yeshua in the midst – John 19:14-18.

As God abruptly stopped Avraham (Abraham) from slaying Yitzchak (Isaac), and provided a substitute, so He also may have abruptly stopped the slaying of a quarter-million lambs, by turning out the light.

The Torah requires Passover sacrifices to be killed "between the evenings," which means between noon and sunset. This day literally had two evenings — the sun darkened at noon and sunset — between which Yeshua gave his life.

Ninth Hour

Third daily hour of prayer

Yeshua prayed: "My Father, if it is not possible for **this cup** to be taken away unless I drink it, may Your will be done" (Matthew 26:42), and "I have brought You glory on earth by **completing** the work You gave Me to do" -- fulfilling the covenant (John 17:4).

At the ninth hour (3:00 PM) (Mark 15:34-38), Yeshua cried: "My God, My God, why hast Thou forsaken Me?" At this time, being given sour wine, He took the Cup of Completion, saying: "It is completed / finished." He then yielded up the spirit. The veil of the Temple (a six inch thick curtain) rent from top to bottom, indicating our new and living way to enter the holy place, by the blood of the Lamb Yeshua (Hebrews 9 & 10).

Yeshua said: "I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom" (Matthew 26:29), referring to His reign over the earth from Jerusalem.

Soldiers came to the cross to break Yeshua's legs, to speed up His death, so that He could be buried before the High Sabbath; they marveled that He was already dead. He fulfilled the Torah (Exodus 12:46) and Psalm (Psalm 34:20) that His bones would not be broken. He was buried and sealed in a hewn stone tomb at the end of the Preparation Day (before 6:00 PM).

Haste was made to get Yeshua's body into a tomb before sundown, the beginning of the *Yom Tov* (High Day / Holy Day).

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away – John 19:31.

A group of confused disciples thought that they were mistaken (Luke 24:11) about their Messiah, and perhaps that they had desecrated the Passover, being unprepared.

Contrary to the Roman calendar, it was not Good Friday. Neither could it have been Thursday as some teach, inasmuch as the Feast of the Passover can never fall on the sixth day of the week*, nor would there be a day (Nisan 16) between Sabbaths for the women to make embalming preparations.

*Nisan 15 can never be the second, fourth, nor sixth day of the week, due to the rules of calendar intercalation: see [Gateway to Judaism](#) page 335.

Prior to Sunset

Erev Yom Tov commemoration to usher in the Holy Day

Nisan 15 – Begin 7-Day Feast of Unleavened Breads – Wed night - Thurs

“And you shall observe the Feast of Unleavened Breads; for in this selfsame day I have brought your armies out of the land of Egypt: therefor you shall observe this day in your generations as an ordinance forever. In the first month, on the fourteenth day of the month at even (the end of the day, Erev Yom Tov, compare Lev 23:6), you shall eat unleavened bread, until the twenty-first day of the month at even (the end of the day). Seven days shall there no leaven be found in your houses: for whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land” – Exodus 12:17-19.

Prior to Sunset – Begin Holy Day

First daily hour of prayer

Sunset

The Feast of Unleavened Breads

This first day of the Feast of Unleavened Breads is a *Yom Tov* – an Holy Day, observed like a Sabbath. The Passover (lamb) must be eaten this night with unleavened bread and bitter herbs. The Lamb must be completely consumed by midnight. This feast will continue for seven days, with much food from a tithe saved for months ahead of this date.

“And on the fifteenth day of the same month is the Feast of Unleavened Breads unto Yahweh: seven days you must eat unleavened bread. In the first day you shall have a solemn assembly: you shall do no servile work therein” – Leviticus 23:6-7.

“And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it (*beyn ha-ervim*) between noon and sunset. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night (*Nisan 15*), roast with fire, and unleavened breads; and with bitter herbs they shall eat it” – Exodus 12:6-8.

Sixth Hour / Midnight

Beginning of Roman Thursday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Festival offerings at Temple

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

Nisan 16 – Waving Day – Thurs night - Fri

After Sunset

“Distinguish” between the Holy Day and work week with *Havdallah* service (Lighting havdallah lamps, first daily hour of prayer, breaking bread, and teaching).

Bless the Creator who instructed us to count the days: “This is the first day of counting the omer; it is the first day of the first week of counting the omer.”

It is the second day of the Feast of Unleavened Breads. Limited work may be done on this *Chol Moed* – intermediate Festival day.

This was the time for reaping three *se'ahs* (about five dry gallons) of the new barley crop, which would be enough to yield an omer of fine flour, for use in the morning offering.

Sixth Hour / Midnight

Beginning of Roman Thursday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Special offerings at Temple

This was the last date that Bread from Heaven (manna) was found on the ground. The first sheaves of barley were baked into an unleavened loaf, and waved with a lamb before Yahweh. It is the first day of Counting the Omer.

During the next seven weeks, oats, rye, spelt, and wheat are harvested. (Note: The only “Feast of Firstfruits” is a day at the end of the grain harvest -- Pentecost.)

A tithe of all five crops must be set aside: the omer, which is a tenth of an ephah, is symbolic of the tithe.

After sunset, immediately following the Holy Day, three *se'ahs* (that is one *ephah*, about five gallons) of the new barley crop were reaped into three baskets. In the morning, it was winnowed and sifted, then parched over a fire, ground into flour, and sifted, yielding one *omer* (a tithe of an *ephah*, about one-half gallon) for

the *Omer* offering. It was mixed with one *log* (about one-and-a-half cups) of pure olive oil. The mixture was sanctified by placement into a sacred vessel. In a procedure called *haggashah*, it was brought near to the copper-plated Outer-Altar, and then touched to its southwest corner.

A male lamb, between eight days and one year old, was slaughtered in the northern half of the Temple courtyard. Blood spurting from its neck was caught by a priest in a sacred vessel. The blood was then carried to the Outer-Altar by a priest, and thrown from the sacred vessel onto the northeast and southwest corners, such that all four sides of the Altar received blood.

The *Omer* grain offering was placed upon the lamb, and they were together waved before the Altar (“before Yahweh”).

The lamb was dismembered, salted, and entirely burned upon the wood-fire of the altar (except the hide, which went to the priests). This is called an elevation offering, because its significance is the “sweet aroma” ascending to God.

A portion of the grain offering called *kometz* (three-fingers-full) was removed and, together with salt and frankincense, was placed into another sacred vessel, from which it was thrown onto the altar and burned. (The remainder of the grain offering went to the priests.)

This offering was obligatory, and it was communal - it was for the entire church (*qahal*). Yeshua’s righteousness, imputed to His own, ascends for them as a sweet aroma to God. Those, who are redeemed and imputed righteous, count down the days to their betrothal to Messiah - at Pentecost. “*You shall count for yourselves - from the morrow after the rest day, from the day when you bring the Omer of the Waving - seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days*” – Leviticus 23:16 ; Deuteronomy 16:9.

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

Prior to Sunset

Erev Shabbat commemorated to usher in Sabbath

Nisan 17 – Resurrection Shabbat!

It is the third day of the Feast of Unleavened Bread.

Sunset – Begin seventh day

First daily hour of prayer

Bless the Creator who instructed us to count the days: “This is the second day of counting the omer; it is the second day of the first week of counting the omer.”

Sixth Hour / Midnight

Beginning of Roman Saturday

Sunrise

Morning offering at Temple

Third Hour

Second daily hour of prayer
Sabbath offerings at Temple

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer
The Resurrection

Shabbat shalom! It is the weekly Sabbath day.

Jonah spent three days and three nights in the belly of a fish before being vomited out onto the shore; concerning this Yeshua said, ". . . *for as Jonah was three days and three nights in the fish's belly, so shall the Son of Man be three days and three nights in the heart of the earth.*" The third night was past. This was the third day!

Using a challenge to His Sabbath day healings, Yeshua foretold His resurrection in parable, saying: "*What man shall there be among you, that shall have one sheep, and if it fall into a pit, on the Sabbath day will he not lay hold of it and lift it out?*" God was among them; the Lamb of God was in a pit for a three-day Sabbath; God lifted Him out on the Sabbath. Our healing from sin was a Sabbath day healing!

Yeshua left the linens, just as they had been folded about His body and head, in the sealed tomb. The Matzah-Man slipped out for a quiet walk toward Galilee.

Nisan 18 – Sat night - Sun

After Sunset

"Distinguish" between Sabbath and work week with *Havdallah* service (Lighting havdallah lamps, first daily hour of prayer, breaking bread, and teaching).

Bless the Creator who instructed us to count the days: "This is the third day of counting the omer; it is the third day of the first week of counting the omer." This is "the third day" mentioned by two disciples to Yeshua on the road to Emmaus (Luke 24:1-27). It is the fourth day of Unleavened Bread.

Sunset – Begin first day

First daily hour of prayer

Sixth Hour / Midnight

Beginning of Roman Sunday



waning moon

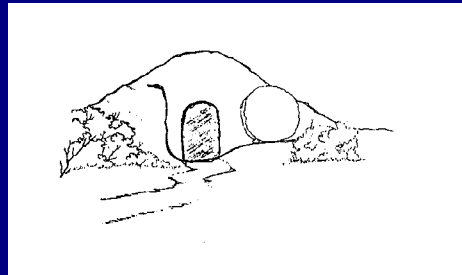
Prior to sunrise

The Sunday Latecomers

Before sunrise, two women go to visit the grave – but they are too late.

It was yet dark, early on the first day of the week (John 20:1-9), Nisan eighteen. The two Miryams (Marys) had observed the Sabbaths (Luke 23:56), and now came with their preparations to embalm Yeshua's body. A great stone was rolled over the entrance to the tomb; it was sealed, and soldiers stood guard.

Then an angel appeared. The guards froze. The angel rolled back the stone. An empty cocoon of folded linens?!



Having been in the grave, Yeshua would be unclean until fulfilling the Torah (Numbers 19:16-19) with immersion (baptism) on the seventh day. Therefore, on this day He told a certain woman to not touch Him (which would cause her to become unclean), because He had not yet ascended (John 20:17, 27) from the mikvah (baptistry).

Sunrise

Morning offering at Temple

The only one who rose this Sun-day morning was the pagan Sun Goddess, Queen Easter, spoken of by the prophets:

He (God) said also unto me (Ezekiel), "Turn thee yet again, and thou shalt see greater abominations that they do." Then He brought me to the door of the gate of the Lord's House, which was toward the north; and, behold, there sat women weeping for Tammuz.

Tammuz is the son of Queen Easter; he was hatched from a great golden egg that was incubated by rabbits; hence Easter rabbits and colored eggs. The "weeping for Tammuz" is now called Lent.

Then He said unto me, "Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these." And He brought me into the inner court of the Lord's House, and, behold, at the door of the Temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the Temple of the Lord, and their faces toward the east; and they worshipped **the sun toward the east.**

An Easter Sunrise service (worshipping toward the rising sun in the east) in the Lord's House, in prophecy, is followed by hot-cross-buns for Queen Easter.

The children gather wood, and the fathers kindle the fire, and the women knead their dough, to

make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger. "Do they provoke Me to anger," saith the Lord; "do they not provoke themselves to the confusion of their own faces?"

Third Hour

Second daily hour of prayer
Personal offerings at Temple

Sixth Hour / Noon

Evening offering at Temple

Ninth Hour

Third daily hour of prayer

"But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the **third day** since these things happened" – Luke 24:21. After the first day of the Feast, we count the Days of the Omer, and this is the third day.

[Several days omitted]

Nisan 21 -- Day of Faith / Seventh Day of Feast of Unleavened Breads

It is an annual Holy Day (Exodus 12:16, Leviticus 23:8, Numbers 28:25), and a rehearsal day, commonly called the **Day of Faith**:

- It is an anniversary of Noah and his family being saved by faith when the rest of the world were drowned in the flood.
- It is the day Israel was saved by faith when the Egyptian army was drowned in the Red Sea. The Talmud teaches that some had faith to jump off the banks before the waters parted, and landed on dried seabed, while others entered after seeing the parted waters. All had greater faith after crossing and seeing the Egyptians killed (Exodus 14:31).
- It is the Torah's required day for a mikvah (Numbers 19:16-19) for Yeshua, after which "doubting Thomas" could touch Him and believe (John 20:24-29). The priest with the camel-hair tzi-tzis, Yochanan HaMatbeel (John the baptizer), was not available to help with this immersion, since Herod had removed his yarmulke with a sword.

Three kinds of faith are distinguished in the Hebrew Bible:

Emunah b'moach - Intellectual faith (belief in a fact or historical event - such as Yeshua's crucifixion).

Emunah b'lev - Faith of the heart (trusting one's safety or security to something - such as salvation by Yeshua's

work).

Emunah b'evarim - Faith that encompasses one's entire being (the controlling factor of one's thoughts and activities).

The seven-day Feast of Unleavened Breads begins with Passover High Sabbath and ends with the Day of Faith. During these seven days we may eat only the matza that represents Yeshua's sinless body (Ex 12:15). Yet Yeshua carried our sins (1 Pet 2:24), and, based on the premise that He fulfilled all of the Torah (Luke 24:44, John 15:10), was ritually unclean until the evening following a seventh-day mikvah (Num 19:16-19).

It is suggested that He "ascended to the Father" (John 20:17), that is ascended from a mikvah, on the third and seventh days after being placed in contact with the tomb. The third day mikvah may be a prophetic type of His resurrection (Rom 6:4, Col 2:12). The seventh day mikvah may be alluded to by His rejection of Miryam's touching after His resurrection (which would make her ritually unclean) (John 20:17), and then by His offer to have Thomas touch Him on the eighth day (when He would first be clean). (John 20:26-29)