

Do This in Remembrance of Me

יהושע ate the **Passover** after sundown beginning **Day 14 / Month 1** as **Yom Re-vi-i** [the **fourth day** of the week] was beginning in **34 C.E.** and instructed His disciples to observe the **Passover** in remembrance of Him. This year the **Passover** should be observed after sundown beginning **Day 14 / Month 1** as **Yom Re-vi-i** [the **fourth day** of the week] begins at sundown on **Tuesday, April 11, 2017 C.E.** on the **Gregorian Calendar**. It was Paul who succinctly quoted the words which יהושע Messiah spoke at His final **Passover** Seder on earth.

1 Corinthians 11:23-26 ²³ *For I received from the Master that which I also delivered to you: that the Master יהושע on the same night in which He was betrayed took bread;* ²⁴ *and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; **do this in remembrance of Me.**"* ²⁵ *In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. **This do, as often as you drink it, in remembrance of Me.**"* ²⁶ *For as often as you eat this bread and drink this cup, you proclaim the Master's death till He comes.*

The year **2017 C.E.** as well as the year **2020 C.E.** are special years for those who will truly observe the **Passover**. For in these years the **day of the week sequence** and the **day of the month sequence** will align with the historical **Passover** when יהושע Messiah died. For יהושע died for the sins of the world on **Passover** in **34 C.E.** on the **fourth day** of the week, and **Passover** will fall on the **fourth day** of the week in **2017 C.E.** and **2020 C.E.**

At the beginning of the eighteenth century, **Sir Isaac Newton** *correctly* believed that the **Passover** day on which יהושע died occurred on **Day 14 / Month 1** in **34 C.E.** However, **Newton** *incorrectly* believed that this was on the **sixth day** of the week, when in fact it occurred on the **fourth day** of the week.

In **1934 C.E.**, **John Knight Fotheringham** published an article in *The Journal of Theological Studies* with a table demonstrating his calculation that the **Passover** on **Day 14 / Month 1** occurred on the **fourth day** of the week in **34 C.E.** However, in this article **Fotheringham** suggests that **34 C.E.** may have been "impossible on historical grounds" to associate with the year of the crucifixion.

It was **Daniel Gregg** who *correctly* associated the **Passover** on **Day 14 / Month 1**, the day יהושע died, with the **fourth day** of the week in **34 C.E.** **Gregg** also *correctly* understands that the Messiah rose from the grave on the **Sabbath** on **Day 17 / Month 1** in **34 C.E.** The **Passover** begins at **twilight** as **Day 14 / Month 1** is beginning according to the Scriptures and so this is when the commemorative **Passover** Seder takes place.

Exodus 12:43-48 ⁴³ *And יהוה said to Moses and **Aaron (1436-1398)**, "This is the ordinance of the **Passover**: No foreigner shall eat it. ⁴⁴ But every man's servant who is bought for money, when you have circumcised him, then he may eat it. ⁴⁵ A sojourner and a hired servant shall not eat it. ⁴⁶ In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. ⁴⁷ All the congregation of **Israel** shall keep it. ⁴⁸ And when a stranger dwells with you and wants to keep the **Passover** to יהוה, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it."*

Leviticus 23:5-6 ⁵ *"On the **fourteenth day** of the **first month** at **twilight** is the **Passover** of יהוה. ⁶ And on the **fifteenth day** of the same month is the **Feast of Unleavened Bread** to יהוה; seven days you must eat unleavened bread."*



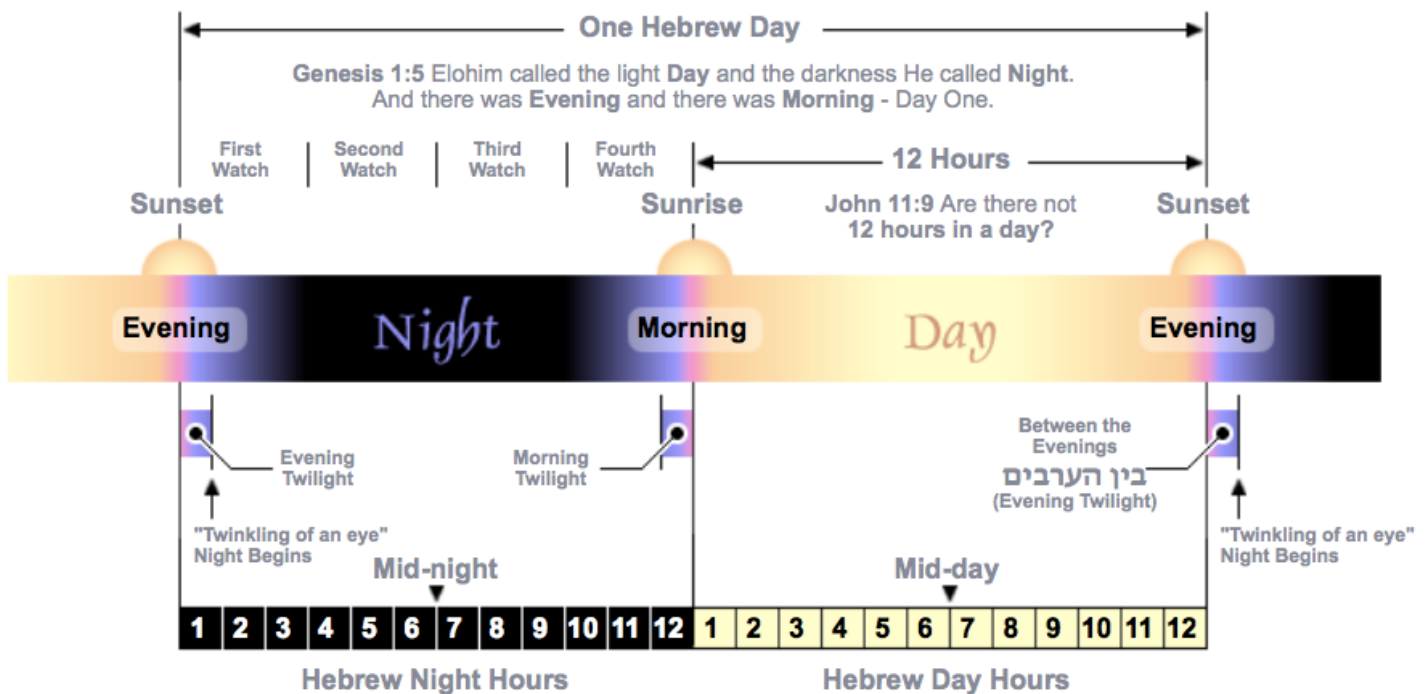
In the Torah, the **Passover** is called an **Appointed Time** (moed) of יהוה that is to be kept on **Day 14 / Month 1** at **twilight**.

Numbers 9:1-5 ¹ Now יהוה spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of **Egypt**, saying: ² “Let the children of **Israel** keep the **Passover** at its **Appointed Time**. ³ On the **fourteenth day of this month**, at **twilight**, you shall keep it at its **Appointed Time**. According to all its rites and ceremonies you shall keep it.” ⁴ So Moses told the children of **Israel** that they should keep the **Passover**. ⁵ And they kept the **Passover** on the **fourteenth day of the first month**, at **twilight**, in the Wilderness of Sinai; according to all that יהוה commanded Moses, so the children of **Israel** did.

The adherents of Rabbinic Judaism and Karaite Judaism today **incorrectly** observe the commemorative **Passover Seder** on the **High Sabbath** on **Day 15 / Month 1**. A **Sabbath** is a rest day on which no servile work may be done. A **High Sabbath** occurs on a particular day of the **lunar cycle** and can occur on **any day of the week**, whereas a **Weekly Sabbath** is determined by the **weekly cycle** and occurs on the **seventh day of every week**.

The **Passover** begins at **twilight** and the Hebrew term employed here is **ben ha-aryayim** which literally means **between the evenings**. This is the time after sunset but before dark on the evening beginning **Day 14 / Month 1**, and this is the time that every person keeping the faith has observed the **Passover** from Abraham to יהושע the Messiah, as well as every true disciple after Him.

Figure 1 - A typical Hebrew Day showing when “Between the Evenings” occurs



The **Passover** was **not** historically observed on the evening beginning **Day 15 / Month 1**, as then all the rites and ceremonies of the **Passover** would not have been observed on **Day 14 / Month 1** as required by **Numbers 9:3**.



Regarding the **Passover** lamb sacrifice, the slaughtering, skinning, preparing, roasting, eating, and disposing of the remains by morning, all had to be done on **Day 14 / Month 1** according to the instructions Moses left in **Numbers 9:3**.

Numbers 9:3 “According to all its rites and ceremonies you shall keep it.”

For this reason, anyone who does not observe the commemorative **Passover Seder** on the evening beginning **Day 14 / Month 1** is not observing the **Passover** when יהושע Messiah or the ancient **Israelites** did.

Passover and **Unleavened Bread** together comprise **8 days** from the evening beginning **Day 14 / Month 1** to the evening ending **Day 21 / Month 1**. **Day 14 / Month 1** is not a **Sabbath** unless it falls on the weekly **Sabbath** as it did in **2015 C.E.**, whereas the first day of **Unleavened Bread** on **Day 15 / Month 1** is always a **High Sabbath**, no matter what day of the week it falls on.

Unleavened bread is to be eaten at the commemorative **Passover Seder** on **Day 14 / Month 1**, and then for **another 7 days** during **Unleavened Bread** for a total of **8 days**. יהוה clearly distinguishes in His word between **Passover** and **Unleavened Bread**.

Numbers 28:16-17 ¹⁶ “On the **fourteenth day** of the first month is the **Passover** of יהוה. ¹⁷ And on the **fifteenth day** of this month is the **Feast**; unleavened bread shall be eaten for seven days.”

The **Jewish Encyclopedia** and the **Encyclopedia Judaica** both acknowledge that **Passover** and **Unleavened Bread** were historically observed separately.

Jewish Encyclopedia Passover – Leviticus 23, however, seems to distinguish between **Passover**, which is set for the **fourteenth day** of the month, and the **Festival of Unleavened Bread**, appointed for the **fifteenth day**.

Encyclopedia Judaica Passover: Critical View – The feast of **Passover** consists of two parts: the **Passover** ceremony and the **Feast of Unleavened Bread**. **Originally, both parts existed separately.**

And Josephus, who was a Levitical Priest from the course of **Jehoiarib** who was born around **37 C.E.**, has testified on the record that **Passover** and **Unleavened Bread** together comprise **8 days**.

Antiquities 2 / 317 Hence it is that, in memory of that time of scarcity, we keep for **eight days** a feast called the feast of **Unleavened Bread**.

We know from **Hebrews 4:15** and **1 Peter 2:22** that יהושע never sinned.

Hebrews 4:15 *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet **without sin**.*

1 Peter 2:21-25 ²¹ *For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps:* ²² “**Who committed no sin, nor was deceit found in His mouth [Isaiah 53:9]**”; ²³ *who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;* ²⁴ *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed.* ²⁵ *For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.*



As יהושע never sinned, it is legally necessary that יהושע kept the **Passover** exactly the way He told Moses to keep it. יהושע kept the **Passover** with His disciples on the evening beginning **Day 14 / Month 1** in **34 C.E.** according to **Matthew 26:18-19**, **Mark 14:12-16** and **Luke 22:7-13**.

Matthew 26:18-19 ¹⁸ *And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the **Passover** at your house with My disciples."*" ¹⁹ *So the disciples did as יהושע had directed them; and they prepared the **Passover**.*

Mark 14:12-16 ¹² *Now on the first day of unleavened bread, when they killed the **Passover** lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the **Passover**?"* ¹³ *And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. ¹⁴ Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the **Passover** with My disciples?"*" ¹⁵ *Then he will show you a large upper room, furnished and prepared; there make ready for us."* ¹⁶ *So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the **Passover**.*

Luke 22:7-13 ⁷ *Then came the day of unleavened bread, when the **Passover** must be killed.* ⁸ *And He sent Peter and John, saying, "Go and prepare the **Passover** for us, that we may eat."* ⁹ *So they said to Him, "Where do You want us to prepare?"* ¹⁰ *And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. ¹¹ Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the **Passover** with My disciples?"*" ¹² *Then he will show you a large, furnished upper room; there make ready."* ¹³ *So they went and found it just as He had said to them, and they prepared the **Passover**.*

The phrase "**unleavened bread**" as it is used in **Mark 14:12** and **Luke 22:7** is used in a *general sense* to refer to the 8 days when unleavened bread was eaten and to the *first Hebrew Night Hour* of **Day 14 / Month 1**. The phrase "**unleavened bread**" in these verses **DOES NOT** refer in a *technical sense* to **Day 15 / Month 1**.

יהושע kept the **Passover** with His disciples at the evening beginning **Day 14 / Month 1**. He was then offered as the **Passover** sacrifice on the afternoon of **Day 14 / Month 1** when the additional **Passover** sacrifice, called the **chagigah**, was being offered. This was the **Passover** sacrifice that **Joseph II Caiaphas (27-37)**, and the other **Pharisees** who were conspiring against יהושע on the morning of **Day 14 / Month 1**, were afraid they would not be able to eat if they went into the Praetorium as recorded in **John 18:28**.

John 18:28 *Then they led יהושע from **Caiaphas (27-37)** to the Praetorium, and it was early morning [on **Day 14 / Month 1**]. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the **Passover**.*

Pilate (27-37) likely brought יהושע to the most prominent and highest piece of exposed bedrock within the Antonia Fortress to listen to the accusations against Him. This rock is currently under the Dome of the Rock and John called it the **lithosrotos** – Strong's 3038 **λιθοστρωτος** – which is translated as **The Pavement**.

John 19:13 *When **Pilate (27-37)** therefore heard that saying, he brought יהושע out and sat down in the judgment seat in a place that is called **The Pavement**, but in Hebrew, Gabbatha.*



Although the **Passover** is not called a **Feast (hag)** in the Torah, the terms “**Passover**” and “**Unleavened Bread**” are used interchangeably in the Messianic Scriptures in such places as **Matthew 26:17**, **Mark 14:12**, **Luke 22:1** and **Luke 22:7**. In **Ezekiel 45:21**, the word **Passover (Pesach)**, referring to **Day 14 / Month 1**, is placed beside the word **Feast (hag)** which refers to the seven days of **Unleavened Bread**.

Ezekiel 45:21 “In the first month, on the fourteenth day of the month, you shall observe the **Passover (Pesach)**, a **feast (hag)** of seven days; unleavened bread shall be eaten.”

יהושע the Messiah had His disciples *prepare* the **Passover** as **Day 14 / Month 1** was beginning according to **Luke 22:7-13**. He *ate* the **Passover** with His disciples in the evening beginning **Day 14 / Month 1** according to **Luke 22:15** just as Moses instructed.

Luke 22:14-22 ¹⁴ When the hour had come, He sat down, and the twelve apostles with Him. ¹⁵ Then He said to them, “**With fervent desire I have desired to eat this Passover with you before I suffer**; ¹⁶ for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of Elohim.” ¹⁷ Then He took the cup, and gave thanks, and said, “Take this and divide it among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine until the kingdom of Elohim comes.” ¹⁹ And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; **do this in remembrance of Me.**” ²⁰ Likewise He also took the cup after supper, saying, “This cup is the renewed covenant in My blood, which is shed for you. ²¹ But behold, the hand of My betrayer is with Me on the table. ²² And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

יהושע became the **Passover Lamb** when He was crucified on the morning of **Day 14 / Month 1** at the **third Hebrew Day Hour**. He died about **6 hours** later at the **ninth Hebrew Day Hour** about **3 hours** before **Day 14 / Month 1** came to an end.

Mark 15:25-34 ²⁵ Now it was the **third hour**, and they crucified Him. ²⁶ And the inscription of His accusation was written above: **THE KING OF THE JUDEANS**. ²⁷ With Him they also crucified two robbers, one on His right and the other on His left. ²⁸ So the Scripture was fulfilled which says, “And He was numbered with the transgressors.” [Isaiah 53:12] ²⁹ And those who passed by blasphemed Him, wagging their heads and saying, “Aha! You who destroy the temple and build it in three days, ³⁰ save Yourself, and come down from the stake!” ³¹ Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save. ³² Let the Messiah, the King of **Israel**, descend now from the stake, that we may see and believe.” Even those who were crucified with Him reviled Him. ³³ Now when the **sixth hour** had come, there was darkness over the whole land until the **ninth hour**. ³⁴ And at the **ninth hour** יהושע cried out with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is translated, “Elohim, Elohim, why have You left Me?”

The **Passover** is also called the “**Preparation Day**” because it is a day to prepare for **Day 15 / Month 1** which is a **High Sabbath** according to **Leviticus 23:6-7**. There was an effort made to hasten the death of those crucified with יהושע to avoid desecrating this **High Sabbath** on **Day 15 / Month 1**. And according to **John 19:31**, they hastened to place יהושע in the tomb as they did not want Him to remain on the stake on the **High Sabbath** on **Day 15 / Month 1**.

John 19:31 Therefore, because it [Day 14 / Month 1] was the **Preparation**, that the bodies should not remain on the stake on the **Sabbath** [Day 15 / Month 1] (for that **Sabbath** [Day 15 /



Month 1] was a High Day), the Judeans asked Pilate (27-37) that their legs might be broken, and that they might be taken away.

They did this to fulfill the command in **Deuteronomy 21:22-23**.

Deuteronomy 21:22-23 ²² “If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, ²³ his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which יהוה your Elohim is giving you as an inheritance; for he who is hanged is accursed of Elohim.”

יהושע ate the **Passover** on the evening beginning **Day 14 / Month 1** as **Yom Re-vi-i** [the **fourth day** of the week] was beginning in **34 C.E.** and instructed His disciples to observe the **Passover** in remembrance of Him. This year the **Passover** should be remembered on the evening beginning **Day 14 / Month 1** as **Yom Re-vi-i** [the **fourth day** of the week] begins on the evening of **Tuesday, April 11, 2017 C.E.** on the **Gregorian Calendar**.

This year the first **High Sabbath** of **Unleavened Bread** occurs on **Day 15 / Month 1** as **Yom Ham-i-shi** [the **fifth day** of the week] begins at sundown on **Wednesday, April 12, 2017 C.E.**, and it will end at sundown on **Thursday, April 13, 2017 C.E.** on the **Gregorian Calendar**.

The last **High Sabbath** of **Unleavened Bread** occurs on **Day 21 / Month 1** as **Yom Re-vi-i** [the **fourth day** of the week] begins at sundown on **Tuesday, April 18, 2017 C.E.**, and it will end at sundown on **Wednesday, April 19, 2017 C.E.** on the **Gregorian Calendar**.

A Refutation to the False Teaching that The Last Supper was Not the **Passover** and that the Messiah Did Not Eat the **Passover**

Some have *incorrectly* taught that the Last Supper which the Messiah ate with His disciples on the night before He was crucified was *not the Passover*, when in fact it was **the Passover**. They apparently teach this based on the fact that יהושע, quoting **Psalm 41:9**, ate *leavened bread* at this meal. יהושע truly did eat *leavened bread* at this meal because it was *the night before* the **Passover** as stated in the text. Therefore, false teaching has arisen based on the *misunderstanding of the timing of the events* contained in **John 13:1-32**.

However, the events described in **John 13:1-32** are contemporaneous with the events in **Matthew 26:14-16**, **Mark 14:10-11** and **Luke 22:3-6** and should *not be linked* with the **Passover** which was the **Last Supper** on **Day 14 / Month 1**. The supper spoken of in **John 13:1-32**, in which יהושע ate with His disciples and then washed their feet, *occurred on the previous evening* on **Day 13 / Month 1**.

1) The events of **John 13:1-32** took place at evening beginning **Day 13 / Month 1** which is *not the Passover* – just remember that *most* of **John 13** took place *on Day 13*.

John 13:1-32 ¹ Now before the Feast of the **Passover** [on **Day 13 / Month 1** in **34 C.E.**], when יהושע knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. ² And supper [dieprou deipnou] being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him, ³ יהושע, knowing that the Father had given all things into His hands, and that He had come from Elohim and was going to Elohim, ⁴ rose from supper [dieprou deipnou] and laid aside His garments, took a towel and girded Himself. ⁵ After that, He poured water into a basin and began



to wash the disciples' feet, and to wipe them with the towel with which He was girded. ⁶ Then He came to Simon Peter. And Peter said to Him, "Master, are You washing my feet?" ⁷ יהושע answered and said to him, "What I am doing you do not understand now, but you will know after this." ⁸ Peter said to Him, "You shall never wash my feet!" יהושע answered him, "If I do not wash you, you have no part with Me." ⁹ Simon Peter said to Him, "Master, not my feet only, but also my hands and my head!" ¹⁰ יהושע said to him, "He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." ¹¹ For He knew who would betray Him; therefore He said, "You are not all clean." ¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? ¹³ You call Me Teacher and Master, and you say well, for so I am. ¹⁴ If I then, your Master and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you. ¹⁶ Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. ¹⁷ If you know these things, blessed are you if you do them. ¹⁸ I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, '**He who eats BREAD [arton aptov – lechem להם] with Me has lifted up his heel against Me [Psalm 41:9].**' ¹⁹ Now I tell you before it comes, that when it does come to pass, you may believe that I am He. ²⁰ Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." ²¹ When יהושע had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." ²² Then the disciples looked at one another, perplexed about whom He spoke. ²³ Now there was leaning on the bosom of יהושע one of His disciples, whom יהושע loved. ²⁴ Simon Peter therefore motioned to him to ask who it was of whom He spoke. ²⁵ Then, leaning back on the breast of יהושע, he said to Him, "Master, who is it?" ²⁶ יהושע answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. ²⁷ Now after the piece of bread, Satan entered him. Then יהושע said to him, "What you do, do quickly." ²⁸ But no one at the table knew for what reason He said this to him. ²⁹ For some thought, because Judas had the money box, that יהושע had said to him, "Buy those things we need for the feast," or that he should give something to the poor. ³⁰ Having received the piece of bread, he then **WENT OUT IMMEDIATELY**. And it was night. ³¹ So, when he had gone out, יהושע said, "Now the Son of Man is glorified, and Elohim is glorified in Him. ³² If Elohim is glorified in Him, Elohim will also glorify Him in Himself, and glorify Him immediately."

Matthew 26:14-16 ¹⁴ Then [on **Day 13 / Month 1 in 34 C.E.**] one of the twelve, called Judas Iscariot, **WENT TO THE CHIEF PRIESTS** ¹⁵ and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. ¹⁶ So from that time he sought opportunity to betray Him.

Mark 14:10-11 ¹⁰ Then [on **Day 13 / Month 1 in 34 C.E.**] Judas Iscariot, one of the twelve, **WENT TO THE CHIEF PRIESTS** to betray Him to them. ¹¹ And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Luke 22:3-6 ³ Then [on **Day 13 / Month 1 in 34 C.E.**] Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. ⁴ So he **WENT HIS WAY AND CONFERRED WITH THE CHIEF PRIESTS AND CAPTAINS**, how he might betray Him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he promised and sought opportunity to betray Him to them in the absence of the multitude.



2) In **John 13:18**, the Messiah quoted **Psalm 41:9** and spoke the Hebrew word *lechem* [לֶחֶם] which is *leavened bread* and not *matzah* [מַצָּה] or *unleavened bread* because He *was* eating *leavened bread* when Judas took the sop. Satan entered Judas after this and he left the supper as **Day 13 / Month 1** was beginning.

3) Strong's #1173 the **Greek** *diepnou* [δειπνου] refers to the evening meal on **Day 13 / Month 1** in **John 13:2** and **John 13:4**.

4) Strong's #740 the **Greek** *arton* [αρτον] refers to *leavened OR unleavened* bread.

Arton [αρτον] is used in **John 13:18** to refer to the *leavened bread* that יהושע handed to Judas on the night before the **Passover** on **Day 13 / Month 1** in 34 C.E.

Arton [αρτον] is used in **Matthew 26:26**, **Mark 14:22** and **Luke 22:19** to refer to the *unleavened bread* that יהושע ate at the **Passover** in 34 C.E.

Arton [αρτον] is used in **Luke 24:30**, **24:35** to refer to the *unleavened bread* that יהושע ate with Clopas and the other disciple with whom He walked on the road to Emmaus on **Day 17 / Month 1** on the **Sabbath of Passover** in 34 C.E.

5) יהושע washed the feet of His disciples on **Day 13 / Month 1** as **Yom Shli-shi** [the third day of the week] was beginning [**Monday evening**].

6) Strong's #106 the **Greek** *azumon* [αζυμων] is used in **Matthew 26:17**, **Mark 14:12** and **Luke 22:1**, **22:7** to refer to the evening beginning **Day 14 / Month 1** in 34 C.E. when the **Passover** was to be killed when *unleavened bread* was to be eaten.

Matthew 26:17 *Now on the first day of Unleavened Bread [azumon αζυμων – the evening beginning Day 14 / Month 1 in 34 C.E.] the disciples came to יהושע, saying to Him, “Where do You want us to prepare for You to eat the Passover?”*

Mark 14:12 *Now on the first day of Unleavened Bread, when they killed the Passover lamb [azumon αζυμων – the evening beginning Day 14 / Month 1 in 34 C.E.], His disciples said to Him, “Where do You want us to go and prepare, that You may eat the Passover?”*

Luke 22:7 *Then came the day of Unleavened Bread, when the Passover must be killed [azumon αζυμων – the evening beginning Day 14 / Month 1 in 34 C.E.].*

The terms **Passover** and **Unleavened Bread** are used interchangeably in the Messianic Scriptures although technically **Passover** is on **Day 14 / Month 1** and the **Feast of Unleavened Bread** begins on **Day 15 / Month 1** and ends on **Day 21 / Month 1**.

7) The historical events which took place between *sunset* and *sunrise* during the first half of **Passover** on **Day 14 / Month 1** when יהושע ate the **Passover** with His disciples are recorded in **Matthew 26:17-75**, **Mark 14:12-72**, **Luke 22:7-65** and **John 13:33-18:27**.

8) In **John 18:28** it says that the priests did not want to enter the Praetorium on the morning of **Day 14 / Month 1** [**Wednesday morning on March 24, 34 C.E.**] as they did not want to become ritually unclean. The Praetorium was full of **Roman** soldiers and some may have had scalps hanging around their waists. The priests wanted to avoid the “defilement of the deep” brought on by contact with dead bodies which would have made them ritually unclean for seven days. They wanted to eat the **Passover** or the *chagigah* or *additional Passover* sacrifice during the day hours of **Day 14 / Month 1**.



9) יהושע was crucified in the day during the second half of **Day 14 / Month 1** on the **Preparation Day**, and Joseph of Arimathea placed His body in the tomb on **Wednesday afternoon** on **March 24, 34 C.E.** on the proleptic **Julian Calendar before sunset** beginning **Day 15 / Month 1**, for **Luke 23:54** and **John 19:31** say that the **High Sabbath drew near**.

Luke 23:50-54 ⁵⁰ Now behold, there was a man named Joseph, a council member, a good and just man. ⁵¹ He had not consented to their decision and deed. He was from Arimathea, a city of the **Judeans**, who himself was also waiting for the kingdom of Elohim. ⁵² This man went to **Pilate (27-37)** and asked for the body of יהושע. ⁵³ Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. ⁵⁴ That day [**Day 14 / Month 1**] was the **Preparation**, and the [**High**] **Sabbath [Day 15 / Month 1]** drew near.

John 19:31 Therefore, because it [**Day 14 / Month 1**] was the **Preparation**, that the bodies should not remain on the stake on the **Sabbath [Day 15 / Month 1]** (for that **Sabbath [Day 15 / Month 1]** was a **High Day**), the **Judeans** asked **Pilate (27-37)** that their legs might be broken, and that they might be taken away.

10) The events which took place between **sunrise** and **sunset** during the last half of **Passover** on **Day 14 / Month 1** are recorded in **Matthew 27:1-51, 27:54-61, Mark 15:1-47, Luke 22:66-23:56A** and **John 18:28-19:42**.

11) **John** employs **Roman reckoning** for hours [**midnight to midnight**] while **Matthew, Mark** and **Luke** employ **Hebrew reckoning** of hours [**sunset to sunset**].

12) In contrast to **Matthew, Mark, Luke** and **Acts**, the book of **John**, as it now exists in the **Greek** manuscripts, numbers hours from **midnight** as the **Romans** did.

Pilate (27-37) questioned יהושע the Messiah at the **sixth hour Roman** reckoning according to **John 19:14** which is the **twelfth Hebrew Night Hour** [approximately **6:00 a.m.**].

יהושע the Messiah sat at Jacobs well at Sychar at the **sixth hour Roman** reckoning after a tiresome journey according to **John 4:6** which is the **twelfth Hebrew Day Hour** [approximately **6:00 p.m.**].

A nobleman travelled the better part of a day from Cana to Capernaum and met יהושע the Messiah at the **seventh hour Roman** reckoning according to **John 4:52** during the **first Hebrew Night Hour** [approximately **7:00 p.m.**].

The disciples came to the place יהושע the Messiah was staying at the **tenth hour Roman** reckoning which is the **fourth Hebrew Day Hour** [approximately **10:00 a.m.**] and stayed with Him for the rest of that day according to **John 1:39**.

Although some have claimed there is no historical proof that the **Romans** counted the hours from midnight, such proof indeed exists. According to **Gaius Plinius Secundus** who lived between **23-79 C.E.**, the **Roman** authorities counted civil hours from midnight.

Pliny the Elder, Natural History 2:77: “The very day itself men have observed in various manners. The **Babylonians** count the period between the two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the **Roman** priests and the authorities who fix the civil day, and also the **Egyptians** and Hipparchus, the period **from midnight to midnight**.”

Today, the **Roman Gregorian Calendar** counts civil hours from **midnight to midnight**.

