

- theories that have to rely on the un-parsimonious appeal to happenstance gain another red light.
25. The Wednesday to Sabbath afternoon or Saturday night theories try to postpone the visit of the women to dawn on Sunday while associating the resurrection with the wrong time of day. Only the correct explanation avoids this problem.
  26. The day of the resurrection was on the day of first fruits, or "wave sheaf". On this day the priest waved a freshly cut sheaf of barley "for your acceptance" (Lev. 23:11). This was done "in the day after the rest-day" meaning the 16<sup>th</sup> of Aviv. Now Yeshua arose at "deep dawn" (ὄρθρου βαθέως), and would not allow any one to touch him until after sunrise. After his first encounter with Mary Magdalene, but before the second with her and the other women, he presented himself in the heavenly Temple. Upon his return he allowed them to touch him because ritual purity was no longer required. The day of the wave sheaf is reckoned with the Sun according to the Temple calendar. This is the 16<sup>th</sup> of Aviv, from sunrise on Friday to sunrise on the Sabbath. The 14<sup>th</sup>-16<sup>th</sup> Friday views get a green light only because Sunday happened to be the 16<sup>th</sup> in those years. But this is being charitable again, because in the Temple reckoning the day did not begin until sunrise on Sunday, and as we have pointed out, the resurrection was before sunrise.
  27. This question is the same as question 26. I'll probably replace it when I think of a better one. No point in giving extra points to the Friday views.
  28. All the views, except the correct one, allow the timing of the wave sheaf to occur according to the Sadducean Pentecost. The "first of the Sabbaths" resurrection, however, conclusively refutes the Sadducean Pentecost because the Sadducees cannot count the first Sabbath until a week after the first Sunday after Passover. This is the same as saying the first Sunday after the first full moon (a.k.a. the 15<sup>th</sup> Passover) after the spring equinox as the formula for Easter. The Catholic Church adopted the Sadducean view, only instead of seven Sabbaths, they count seven Sundays after Easter.
  29. The year 445/444 B.C. was the first Sabbath year of Daniel 9:24-27, and the year 32/33 A.D. was the 69<sup>th</sup> sabbath year. Only the correct view works with the fulfillment of Daniel 9.
  30. The "first of the Sabbaths" shows that Acts 20:7 and 1<sup>st</sup> Cor. 16:2 refer to the Sabbath. One this is done, all reference to any type of Sunday meeting or worship is rooted out of the New Testament. Of course non-sabbatarians will think this question unfair, but those who keep the fourth commandment will understand the need for pure religion undefiled by baalism. The view that removes this stain gets a green light.
  31. The Syriac *Didascalia* says, "On day-of-the-week 3 Jesus ate the Passover; at night he was arrested. On day 4 he was guarded in Caiaphas' house, and on the same day the chief of the people took counsel concerning him ...."<sup>480</sup> The *Didascalia* tries to stretch out the arrest and trial to Friday, but it gives early evidence that the day of the last supper and arrest were correctly remembered. This is because all the major events happened on day 3-4 and few

<sup>480</sup> From E. Vogt and Jaubert cited in "The Chronology of Passion Week" by James A. Walther, *Journal of Biblical Literature*, vol. 77, No. 2 (Jun., 1958), pp. 116-122.

- on 5 or 6. The Friday views get a red light for letting this little parcel of evidence escape their book burning program.
32. The man with the water jar shows some involvement of the Essenes in the timing of the last supper. The Essene Passover Seder was on Tuesday evening, right after the spring equinox. There are some good points in A. Jaubert's novel theory. A green light for agreeing.
33. Walther also notes that there are references in Epiphanius, Victorinus of Pettau, and in the *Book of Adam and Eve* that support Tuesday evening for the last supper. Another red light to the Friday theories for failing to suppress this evidence.
34. Does it confirm biblical chronology? Once you have the correct view of the death and resurrection of Messiah, one thing leads to another. Daniel 9:24-27 can be restored, and so also the rest of biblical chronology, which stands on its own two feet. The Passion only shows us where to look for the answer, but the answer is independent, and therefore confirms the Passion.
35. Of course this is a detail of the preceding question. But I think it needs emphasis.
36. The first line in the sand to defend the Friday views is the "preparation" equals Friday mantra. The Friday to Sunday traditionalists must maintain the absoluteness of this argument or their chronology begins to crumble. Since their view depends almost entirely on bluff and pseudo scholarship, they cannot yield an inch or they loose face. Each Friday view loses a point for staking their existence on the dogmatism of a few questionable points.
37. This is another question pertaining to the dogmatism of the Friday to Sunday morning theorists. However, the day of atonement is called "a Sabbath of Sabbaths," and the word Sabbath is applied to the Sabbatical year. Really Sabbath means "rest day" and this is what it means in Lev. 23:11. Likewise, even the Babylonians maintained that the 15<sup>th</sup> of the months were called "Sabbath". The Jews mostly switched from calling feast days "Sabbaths" to calling them "Yom Tov" out of a sense of fear of Christendom or a Rabbinic wish to cover up the evidence. Each Friday view gets a red light for making the flimsy argument that "sabbaton" cannot refer to a feast day.
38. The "first day of unleavened bread" (Matthew 26:17; Mark 14:12; Luke 22:7-8) and "Passover" in these passages refer to the 14<sup>th</sup> of Nisan. Mark and Luke add that it was the day "when they killed the Passover", which was between 3 and 5 p.m. on the 14<sup>th</sup> day. Now in the biblical sense "the first day of unleavened bread" meant the 15<sup>th</sup> of Nisan, but not in the popular use of the phrase on the 14<sup>th</sup>. In the popular usage, Τῆ δὲ πρώτῃ τῶν ἄζύμων meant *And on the leading day of unleavened bread*. This sense of the Greek usage comes from the Hebrew source: בְּרֵאשִׁוֹן לַהֲגַת הַמִּצּוֹת. The Hebrew word רֵאשִׁוֹן *rishon* may mean **chief, head, former** or **beginning**, as well as **first**. This Semitic influence rubs off on the Greek πρώτῃ, which has similar ambiguity. Therefore, Matthew and Mark are merely calling the 14<sup>th</sup>, the *leading day of unleavened bread* in the popular sense. Rabbinic Jews have taken Exodus 12:15 in a similar sense (see Rashi). Luke just calls it "the day of unleavened bread" deleting the word "leading", and by this he means the 14<sup>th</sup> on which day they first abstained from leavened products. The view that gets the right light is the one that insists the day means the 15<sup>th</sup> and misplaces the last super and crucifixion creating a contradiction with John.