

39. The use of the word "Passover" in Matthew 26:17, Mark 14:12, and Luke 22:8 is in the form of a question evidently referring to the lamb. However at the last super Yeshua announced that he would not eat it until it was fulfilled in the kingdom of God. The disciples "prepared for the Passover" does not mean that they prepared the Passover lamb. It only means they made plans for it. That night they had a Seder without the lamb, having made preparations for the official Passover Seder in that room. I will suggest that Yeshua's promise to eat the Passover in that place was fulfilled in the second month after it had been fulfilled in the kingdom of God. It would have been a private ceremony with those of the disciples who had contracted defilement in the first month. The Friday-Sunday A.D. 30d view gets a red light here for insisting that it was the official Passover in contradiction to John.
40. All the Daniel 9 explanations associated with the years prior to A.D. 34 leave the "seven sevens" of Daniel 9:25-26 unexplained. A red light is given for not having a good explanation.

Additional Points that could be applied:

- "Ancient Martyrologies give March 25 and March 27 as the dates of the Crucifixion and Resurrection" (pg. 385, "The Resurrection in Primitive Tradition", Bacon, *The American Journal of Theology*, vol. 15, No. 3. (Jul. 1911), pp. 373-403. The March 25th date is the same as the great Sabbath in A.D. 34 (i.e. Thursday, John 19:31), and March 27th A.D. 34 is the Sabbath day. No other theory can come even close to matching these dates.
 - Are apologists, who argue that "after three [calendar] days" = "on the third [calendar] day" willing to apply their fuzzy math to just one day?: after 1 calendar day = on the same calendar day?
 - Did the apologists ever think to harmonize correctly: "after three [dawn – dusk] days" = "on the third [sr. – sr. calendar] day"?; Generally: "after n (sr. – ss.) days" = "on the n^{th} (sr. – sr.) day".
 - Did the apologists ever take the hint in Hosea 6:1-2 that "after two [calendar] days" = "on the third [calendar] day"? Will they admit that non-inclusive and inclusive counting are combined here? In General: "after n (calendar) days" = "on the $(n+1)^{\text{th}}$ (calendar) day".
- | | | | | |
|--|-----|-----|-----|----|
| | Mon | Tue | Wed | |
| | 1 | 2 | 3 | |
| | 12 | 13 | 14 | 15 |
| | | A1 | A2 | |
- Mark 14:1 and Matthew 26:2 say "after two days". This statement was made on Monday afternoon, and "after two days" coincides with the "third day", which is the day of the crucifixion in the biblical types. We see here that the reckoning method is the same as in Hosea 6:1-2. "after two (calendar days sr. – sr.) days" = "on the third (calendar sr. – sr.) day". Are the apologists willing to admit that "after three (dawn-dusk) days" = "after two (sr. – sr. calendar) days" in the third night?
 - "After six days" (Matt. 17:1 and Mark 9:2) is when the transfiguration occurs with the two witnesses. This is an anti-type of Exodus 24:9-17. The original meeting with God occurred on the Sabbath, and likewise God spoke after "six days" to Moses on the Sabbath. "After six days"

= "on the seventh day". In general: "after n [calendar] days" = "on the $(n+1)^{\text{th}}$ [calendar] day" from the point of speaking. See Foster R. McCurley, Jr. "And after Six days" (Mark 9:2): A Semitic Literary Device", *Journal of Biblical Literature*, Vol. 93, No. 1 (Mar., 1974), pp. 67-81.

- Does the theory agree with what we know about Sejanus and Pilate? A.D. 30-32 will have to say "No" to this one. See "Sejanus, Pilate, and the Date of the Crucifixion" Paul L. Maier, *Church History*, Vol. 37, No. 1 (Mar., 1968), pp. 3-13.
- Analysis of the Lorraine Day Passion Chronology (Friday Crucifixion to Sabbath Resurrection in A.D. 33⁴⁸¹). Q1=Y; Q2=Y; Q3=N⁴⁸²; Q4=N; Q5=Y; Q6=N; Q7=N; Q8=N; Q9=N; Q10=N; Q11=N; Q12=N; Q13=N; Q14=Y; Q15=Y; Q16=Y; Q17=Y; Q18=N; Q19=N; Q20=Y; Q21=N; Q22=Y; Q23=N; Q24=Y; Q25=Y; Q26=N; Q27=N/A; Q28=N; Q29=N; Q30=Y; Q31=Y; Q32=Y; Q33=Y; Q34=N; Q35=N; Q36=N+; Q37=N+; Q38=Y; Q39=N; Q40=Y; Q41=Y; Q42=N; Q43=N; Q44=N; Q45=N; Q46=N; N=24x; Y=20x; ?=1x; N/A=1; Score = 20 – 24 = –4. Conclusion; By getting the "first of the Sabbaths" correct, Day has done better than all the Friday-Sunday views, and is on par with the Wed.-Sab. Afternoon view of A.D. 31 even though Messiah is in the grave one day!

Exegesis of Jonah 1:17 and Psalm 16:10

Translation:

"And Jonah was in the **belly of the fish** three days and three nights. And Jonah prayed to YHWH his G-d from the **belly of the fish**. And he said, 'I called in my distress to YHWH, and he answered me in the **womb of Sheol**. I cried. You heard my voice. You cast me deep into **the heart of the seas**, and the river surrounded me. All your breakers and your billows crossed over me. And I, I said I was driven away from before your eyes, But I shall add again to look to your Holy Temple. The waters encompassed me unto *my* soul. Ocean deep surrounded me. Seaweed bound up my head. To the extremity of the mountains I descended. **The earth:** her gate bars around me unto the age. But you raised my life from from the pit, YHWH my G-d" (Jonah 1:17-2:7).

"For you will not abandon My soul to Sheol. You will not give your holy one to see the decay in the pit" (Ps. 16:10).

The double use of "belly of the fish" (בְּמִעֵי הַדָּג) stands in parallel to "womb of Sheol" (מִבְּטֶן שְׁאוֹל). Therefore in antitype we are to equate the belly of the fish with the grave. The phrase "heart of the seas" (בְּלִבְבַּי הַיָּם) stands in poetic parallelism to "The earth: her gate bars" (בְּרַחֲבֵי הָאָרֶץ).

This graphic image describes Jonah sinking into a seabed canyon or pit (2:7[6], מִשְׁחַת) with seaweed on the pit

⁴⁸¹ I picked the most charitable date.

⁴⁸² Day interprets "delivered ... crucified ... and after three days I will rise" as beginning with the deliverance, with a gap of two days before the crucifixion. Thus the "three days and three nights" do not pertain to being in the "womb of sheol" (cf. pg. 103, Exegesis of Jonah 1:17 and Psalm 16:10) in her interpretation. Therefore the question must be answered "NO".