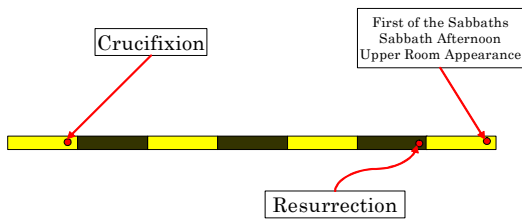


Figure 9

Yeshua Appears in the Upper Room



It being, therefore, later, on that day, the first of the Sabbaths, and the doors having been shut where the disciples were assembled, through fear of the Jews, Yeshua came and stood in the midst, and saith to them, 'Peace to you' (John 20:19, Young's Literal Translation, with corrections).

Yeshua met with them later on the first of the Sabbaths. This puts the meeting before sunset during the afternoon. Luke calls it "evening," but this refers to the afternoon in Jewish usage (see figures 214.8 and 222.25) as it would have to agree with John.

Figure 10

Yeshua died on the Preparation Of the Passover, on the 14th Day of The Month



And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! (John 19:14)

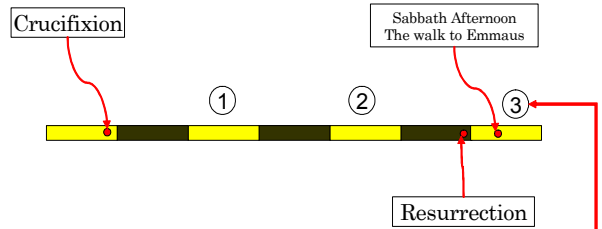
And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it between the settings. (Exodus 12:6, with corrections)

Catholic apologists always argue that "preparation" must mean Friday of Passover week. However, "preparation" also means the day before the annual festival Sabbath, which may fall on any day of the week. Solomon Zeitlin clearly shows that Jews regarded the eve of the Passover as the "preparation" (See 255.155, page 45, and 255.156, pp. 252-254). "The words in verse Mark 15.42, 'And when even was now come, because it was the preparation, that is, the day before the Sabbath' do not prove at all that the word *parasque* was used to designate Friday only, but not the eve of holidays. We clearly see from John 19.14, 'and it was the *parasque* of the Passover' that the word *parasque* may refer also to the eve of holidays." (255.156, page 253). F.F. Bruce writes, "The first clear occurrence of Gk. παρασκευή in the sense of 'Friday' is in the *Martyrdom of Polycarp* 7.1 A.D. 156 (pg. 381, note 12, *The Gospel of John*). Even this may be disputed, but if he admits it is the first clear use, then how can they argue that it must mean "Friday" in the gospels? That would be anachronistic. We do not really need Zeitlin or Bruce to torpedo the Friday only theory. It can be demonstrated on linguistic and usage grounds alone that "preparation" does not mean just what the Catholics claim for it. C.C. Torrey's Aramaic argument based on

ܥܪܘܒܬܐ is devious since it no more than equivalent to the Hebrew ערב, and is used for the *eve of Passover* in the Talmud. This Aramaic usage actually blackens the argument that παρασκευή was any sort of exclusive technical term for Friday at the time of John.

Figure 11

Yeshua Walks toward Emmaus With Two Talmidim on the Sabbath

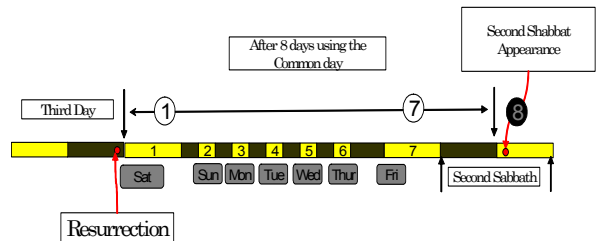


And we were hoping that he is who is about to redeem Israel, and also with all these things, this third day is passing to-day, since these things happened (Luke 24:21)

The resurrection in the morning of the Sabbath (John 20:1, "first of the Sabbaths") obviates the apparent problem of the Emmaus narrative ending up on Sunday, which would be the fourth day since the crucifixion and not the *third (Luke 24:21). According to the text, the resurrection was before dawn, while it was "still dark" (John 20:1) "on the first of the Sabbaths." Therefore, the Emmaus pericope does not have to wait until Sunday, but comes on the afternoon of the Sabbath. *Note: this third day is "since" the crucifixion, and is not by inclusive counting. However, elsewhere by inclusive counting, the third day must end at sunrise on the Sabbath.

Figure 12

Yeshua Appears in the Upper Room The Second Sabbath



And after eight days again his disciples were within, and Thomas with them then came Yeshua, the doors being shut, and stood in the midst, and said, Shalom be unto you. (John 20:26) [Eight days after the resurrection].

"Again his disciples were within and Thomas with them" is the second of two times Thomas was with them. Thomas had departed, probably on Friday. The first day after his departure, then, will be the Sabbath. And the eighth day will be the following Sabbath.

Reckon the "eight days" "after" the resurrection (not after Yeshua's first meeting with them), because they were in the upper room early on the Sabbath when the first report reached them from the women. Thomas had departed before the first reports, that is, before daybreak on the Sabbath, and the eight days measures the time until his return.