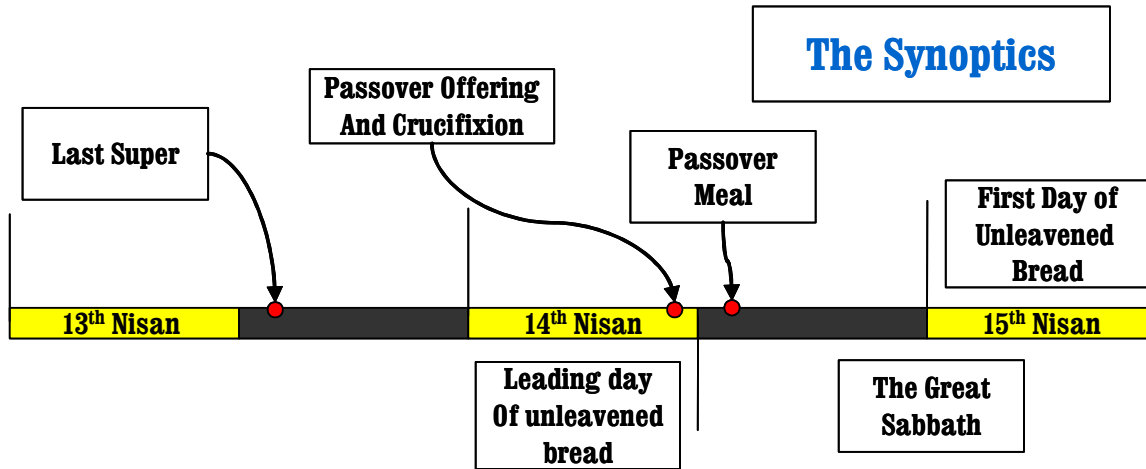
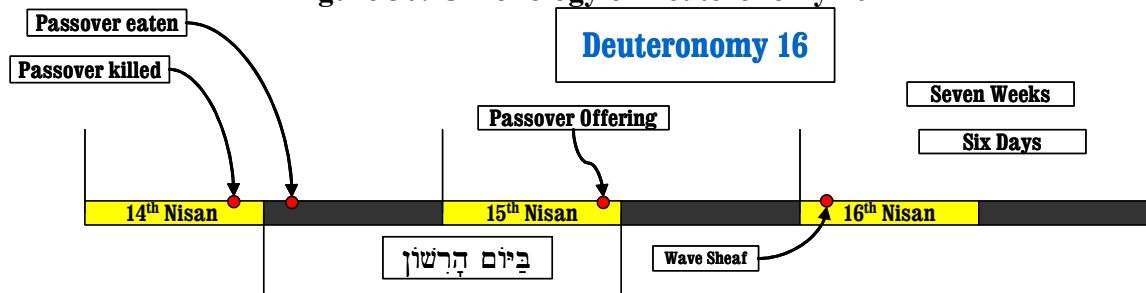


Figure 29: Passover in the Synoptic Gospels<sup>1</sup>



<sup>1</sup>Matthew 26:17, "Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?" (KJV) should be corrected "And toward the beginning of unleavened bread" (Τῆ δὲ πρώτῃ τῶν ἀζύμων προσήλθον) = (וְלִרְאִישֵׁת הַמִּצְוֹת). "It is possible to translate the Greek by 'With reference to the [beginning] of Unleavened Bread ...' – i.e., the disciples were asking Jesus for guidance as to the procedures to be followed for the [14<sup>th</sup>]" (Anchor Bible 251.3, pg. 319). The basic idea of all the texts is "For [instructions regarding] the start of unleavened bread they said to Yeshua ...." (Matt. 26:17; Mark 14:12; Luke 22:7). The dative Τῆ = τῷ. Our current MSS of Luke are more difficult. Perhaps ἦλθεν δὲ ἡ ἡμέρα = ΗΛΘΟΝ ΔΕ ΤΗ ΗΜΕΡΑ, i.e. "And they came regarding the day .." Codex Bezae and the old Latin with some Syriac MSS read "the Passover" in Luke 22:7 instead of "unleavened bread," which is technically more correct. The terms Passover and Unleavened bread were expanded to refer to the whole feast. The disciples prepare "for the Passover" (a likely rendering in the Greek) and not "the Passover" which was impossible for the evening of the 13<sup>th</sup>. Yeshua says "toward you I prepare the Passover" (Mat 26:18), which is no more than asking to use his room. In Mark, the NKJV correctly frames it as a question, "Where is the guest room in which I may eat the Passover with My disciples?" and uses the subjunctive which does not promise anything other than a contract to rent the room. Again, Luke is difficult at 22:8, being the most edited gospel by the Gnostics. (Continued ... see note 249.37).

Figure 30: Chronology of Deuteronomy 16<sup>2</sup>



<sup>2</sup> It has been widely supposed that this passage is a later addition to the Torah or an editing of the original passage by Ezra or some other post-exilic scribe. Nothing could be more disrespectful of the inerrancy of the Torah. Such theories are motivated by ignorance of the chronology of this passage, which we now set forth. Deut. 16:1 says to "Observe the month of Aviv". This pertains to all the set times in this month, namely, the setting aside of the lambs on the 10<sup>th</sup> day, the slaughter thereof on the 14<sup>th</sup>, the Passover *Chagiga* on the 15<sup>th</sup>, and the waving of the Omer on the 16<sup>th</sup>. Also there is the 21<sup>st</sup> of Aviv, the final Sabbath, and of course, eating unleavened bread for seven days. The use of barley in determining the time of Aviv is set forth in the article on intercalation. See page 227. Now the *Passover* offering referred to in 16:2 is not the offering for the 14<sup>th</sup> of Aviv. Rather it is the additional festive sacrifice for the 15<sup>th</sup> day. This is made clear by permission to take it from the *cattle* (vs. 2) and to *boil* it (vs. 7). Furthermore, it is the offering that is "slaughtered in the evening of the first day" (vs. 4). This does not mean the 14<sup>th</sup> because at the end of it only six days remain in the feast. The festive offering is killed on the afternoon of the 15<sup>th</sup> (vs.5) and sunset on this day marks their departure from Egypt (i.e. the land of Rameses). See figure 225.31. It is the night following the day part of the 15<sup>th</sup> that Deut. 16:1 refers to, and not the preceding night because they could not go out of their houses till morning. This chronology is secured by the statement "Six days you shall eat unleavened bread ...." (Deut. 16: 8). For when the festive offering is made on the 15<sup>th</sup>, and they return to their tents (vs. 7), there are only six days left in the seven days of unleavened bread! Likewise, on the very day when the six days are to begin counting, this same day is the 16<sup>th</sup> day of the month, on which the omer was waved. The next verse says to "count seven weeks" or "seven sevens" from this same point in time (vs. 9). The "seven weeks" are counted in conjunction with "seven Sabbaths," and must be regular weeks (cf. Lev. 23:15). However, an actual count of 50 days was begun on the 16<sup>th</sup> also (See exegesis of Lev. 23:11-16, page ).