

Moreover, we may suppose that Luke 22:7 is referring to the slaying of the lambs of all the sects, whereas Mark seems to aim only at a rather distant mention of the Essene practice. Yet in either case, it was the same day. All we need to suppose is that the disciples popped the question about where to eat the Passover at least once after sunset, during the twilight of the day. They may have asked earlier, but Yeshua may have put them off.

Evidently, He had already planned ahead of time how he was going to secure a room in Jerusalem. As for "and they prepared the Passover" we need suppose no more than that they made preparations "for" the Passover at that place. The disciples knew full well that the lamb was to be slain on the day part of the 14th and not just after they rented the room. However, they quickly purchased the necessary supplies for dinner that night. When it was fully dark, Yeshua arrived with the remaining disciples.

Now if the question was asked before sunset at the end of the 13th then there are two courses. (1) The Anchor Bible is correct that the dative should be translated that they asked "regarding the first day of unleavened bread" and not "on the first day", or (2) that the texts were changed slightly to make it appear to be "on the first day". But if the question was asked just after sunset, then we have multiple courses but a tight schedule and untimely waiting on the part of the disciples to ask it, yet in this case the forgoing explanations regarding the Essene Passover and the Dispersion Double Seder apply along with the dual application of *hayom harishon* to both the 14th and the 15th.

38. The First Day of Unleavened Bread

"**Matthew 26:17** Now concerning the first day of the feast of unleavened bread the disciples came to Yeshua, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? *concerning:* or "with reference to", proposed by C.S. Mann and W.F. Albright in the *Anchor Bible Commentary on Matthew* (pg. 319). Matthew is not saying it was the first day of the feast. He is only introducing a question about the first day of the feast."

"**Mark 14:12** And concerning the first day of unleavened bread, (at which time they had sacrificed the Passover), his disciples said unto him, "Where wilt thou that we go and prepare that you may eat the Passover?" *concerning:* The subject of the 15th of Nisan is introduced by Mark. It was not actually the first day of unleavened bread when the questions were asked. To be reasonable it was the afternoon of the 13th of Nisan. As was proper they were making arrangements before the event. The Greek expresses the word *concerning* with the dative case, often translated "to" or "for", however, in view of the fact that the dative represents a 'ב in Hebrew and Aramaic, the sense of the text is *concerning* or *with respect to* in those languages; *at which time:* or "for which time", "by which time"; *had sacrificed:* The nuance is important here. The imperfect indicates that on the 15th it was customary to have the lamb sacrificed. Only it is in a pluperfect sense reaching back to the 14th (Wallace, pg. 549). Finally, the whole context is put into the form of plans being made beforehand. This idea can be represented in English more fully with the gloss: *by which time they would customarily have had the Passover*

sacrificed; comment: possibly the imperfect εθνον allows an ambiguity that only refers to "unleavened bread" and not the "first day", i.e. "And concerning the leading day of unleavened bread—at which time the Passover they sacrificed". In other words, πρωτή ημέρα refers to the "head day" or "leading day". Whether the disciples asked concerning the 14th or 15th is immaterial to the chronology, because they were only asking about it.

"**Luke 22:7** And came the day of unleavened bread, on which it was necessary to be sacrificing the Passover, and He sent Peter and John, saying, "Go and prepare us for the Passover, that we may eat"; came: ηλθεν. Matthew and Mark state that the disciples question was "regarding the first day of unleavened bread." The questions were asked while it was still the 13th of Nisan (cf. Matthew 26:17 and Mark 14:12)—a reasonable time to ask. However, according to Luke, Yeshua did not come back with the answer until dusk, when the 14th of Nisan had begun, "And came the day of unleavened bread". Luke is using the phrase *unleavened bread* in a broader sense than either Matthew or Mark. Luke 22:1 speaking from the standpoint of the 13th of Nisan, says, "Now the feast of unleavened bread drew nigh, which is called the Passover", and indicates that the feast in the general sense begins with sunset at the start of the 14th day. In this broader sense the 14th day was included under the definition of "Passover" or "unleavened bread", even though it was only the head day of the feast. This was because the sacrifice is called "the Passover", and the sacrifice was on the 14th day. Josephus and other dispersion Jews considered the feast to last eight days in this general sense. Indeed, the Galilean Jews abstained from leaven at sunset starting the 14th while Judean Jews abstained starting at noon on the 14th day. The difference seems to be due to a variance of interpretation of the words in Exodus 12:15, "on the first day". The less astute dispersion Jews took this to mean the "head day". Those knowing Hebrew better took it to mean the first of the seven days. For Matthew and Mark, it is strictly the 15th. Luke accommodates the broader usage for his dispersion readership, but refuses to call it the "first day". John has no comment, but being from the Judean perspective clearly regards only the 15th as the first day of the feast.

Luke introduces the last supper with "And when the hour came ..." (Luke 22:14) and not "when evening came" (Matthew 26:20) or "evening having come" (Mark 14:17). This is consistent with it already being evening when Yeshua actually gave the instructions to the disciples earlier question. The reason that Yeshua waited till the 14th was probably he did not want his two disciples to be noticed. Judas would not be able to follow them. If Yeshua was arrested too soon then the divine timing for the crucifixion would be thwarted.

Luke wisely does not call the 14th of Nisan, the "first day" of the feast, which was the 15th of Nisan. He uses "unleavened bread" in a broader unspecified sense, which is qualified with "on which it was necessary to be sacrificing the Passover". This last statement is more specific to the afternoon of the 14th of Nisan, and this was the same 24 hour day (sunset to sunset) that Yeshua gave instructions to his disciples. The imperfect verb could be taken in the sense of "on which it would be necessary to sacrifice the Passover".