

Hurban (anno 4572) "Sha'ul bar[]lat ... died on the first month of Marheshwan, of the year first of Shemitah the year of three hundred and sixty four years of the Hurban of the House of the Temple. Peace!"³²¹ This exactly matches the biblical sabbatical cycle. Year 364 is 1/15 of the sabbatical cycle. There are other inscriptions, but they are all damaged and lack confirmative value.

FROM SABBATH TO SUNDAY

After the Jews made their second fatal mistake of revolting against Rome in A.D. 132, the Emperor Hadrian banned Judaism, forbade Sabbath observance, and had anyone who circumcised their children killed. Furthermore, the Torah was sought out and burned wherever they could find it. The Jews were not allowed to read the five books of Moses. They were banned from Jerusalem upon pain of death and a pagan Temple was erected in the city.

Any Christians who kept the Sabbath were immediately put in the same class as the Jews. At that time the public face of Christianity was taken over by heretics and Gnostics, and the Torah observant had to go underground. Indeed the persecution of the next 300 years was to be the longest and most horrible for Israel except for the Holocaust.

Nevertheless there are traces of the change from the Sabbath to Sunday in this period. And indeed there were Christians who retained the knowledge that the resurrection of Yeshua was on the Sabbath. This is preserved in bits and pieces that can only truly be understood with the backlight of the Wednesday crucifixion and the Sabbath resurrection.

The Didascalia Apostolorum:

First we will turn to the Syriac *Didascalia* (circa A.D. 200)³²²:

"On day-of-the-week 3 Jesus ate the Passover; at night he was arrested. On day-of-the-week 4 he was guarded in Caiaphas' house, and on the same day the chiefs of the people took counsel concerning him. On day-of-the-week 5 they led him to Pilate, and he was guarded at Pilate's house. On day-of-the-week 5 they led him to Pilate, and he was guarded at Pilate's house. On day-of-the-week 6 in the morning they brought charges against him in Pilate's presence, and the same day he was crucified, and for six hours he suffered on the cross."³²³

Here we have the tradition preserved that the Last Supper was Tuesday of Passover week, which is entirely correct. Furthermore, the arrest takes place that night, and very early Wednesday Yeshua is guarded at Caiaphas' house just as the Scripture says (John 18:13-15). At this point the *Didascalia* deviates, stretching the trial out to Friday where the crucifixion is placed.

The Essenes, *Didascalia* and Mlle Jaubert:

One device that allowed this distortion was the Essene Passover, which was eaten Tuesday night every year.³²⁴ The argument goes that Yeshua ate a Mat.-Mar.-Luke Essene Passover, and that John speaks of a later Pharisaic Jewish Passover on Friday night. The Essene was a sort of Catholic Jew who used an Egyptianized Calendar like the Romans. The use of such calendars is often ascribed by Jesuit Scholars (E. Vogt) and Reformed Jews (i.e. Julian Morgenstern) to the Jews before the Babylonian Exile. In the anti-Jewish climate after A.D. 70 and 132 it became popular to ascribe Jewish Observances to unorthodoxy, while claiming that Jesus and many Jews held to an older more orthodox calendar. This allowed lawless Christians to compromise and express their hatred for Israel.

Yeshua's possible use of the services of an Essene to arrange a secret Last Super is by no means an endorsement of their calendar system, and it is only possible to ascribe such a view to Yeshua after subjecting the Torah to Higher Critical Revision.

Now we have observed that the crucifixion was "after two days" (Mark 14:1) (i.e. "on the third day" as in the types). This chronological type has been largely forgotten by the Church, because they have forgotten about the importance of "the third day" passages. However, in the time of the *Didascalia* the reverse-third day type was known. The three days are Wednesday, Thursday, and Friday, with the crucifixion on the third day, and the three nights begin with Tue/Wed night. Matthew 12:40 is thus reversed and made to follow a "three nights and three days" pattern in which the "heart of the earth" is allegorized to mean "under guard". This sort of symbolic allegorizing of the text is just the sort of thing that contemporary Gnostic Christianity specialized in at the time. Notice that the *Didascalia* mentions "guarded" three times!

Now it is quite remarkable that this mystery interpretation of Matthew 12:40 and the third day corresponds almost exactly to the true chronology. For the three days really were Wednesday, Thursday and Friday, but according to sunrise.³²⁵

After the Essene calendar was rediscovered among the Dead Sea Scrolls in 1947, the *Didascalia*'s chronology was adopted in the famous *La date de la Cène* by Mlle Jaubert (1957) which resulted in a cascade of follow up articles in nearly every theological Journal. An now Pope Benedict XVI has apparently embraced the theory:

Zenit - April 6, 2007 VATICAN CITY - It is likely that Jesus followed the calendar of the Essenes of Qumran, possibly explaining some contradictions within the Gospel accounts of the Passover, says Benedict XVI. The Pope made this observation Holy Thursday in his homily during the Mass of the Lord's Supper at the Basilica of St. John Lateran. In his address, the theologian commented on the historical investigations on the manuscripts of Qumran, found in the Dead Sea in 1947. "In the narrations of the Evangelists, there is an apparent contradiction between the Gospel of John, on one hand, and what, on the other hand, Matthew, Mark and Luke tell us," said Benedict XVI. The Pope continued: "According to John, Jesus died on the cross precisely at the moment in which, in the tem-

³²¹ See Wacholder's paper (254.136), page 180, note 97. Wacholder errors on page 183. See footnote 307.

³²² Much of the *Didascalia* was incorporated into the *Apostolic Constitutions*.

³²³ From Vogt's Latin, cited from James A. Walther, "The Chronology of Passion Week," *Journal of Biblical Literature*, (77, 1958), p. 118. See also *Didascalia Apostolarum* (translated by R. High Connolly), Oxford: Clarendon Press, 1929, p. 181.

³²⁴ The Essenes were the third sect of Jews along with the Pharisees and Sadducees. They followed a solar calendar of 364 days. The first day of the lunar year was always a Wednesday, and the Nisan 15 was always arranged so that it was the first Wednesday after the spring equinox.

³²⁵ The third day was Friday sunrise to Sabbath sunrise, and the resurrection was in the pre-dawn hours of the Sabbath.