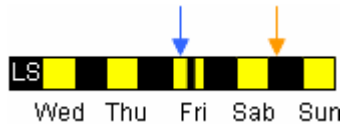


ple, the Passover lambs were being sacrificed. His death and the sacrifice of the lambs coincided. "This means that he died on the eve of Passover, and that, therefore, he could not have personally celebrated the paschal supper, at least this is what it would seem." The Holy Father said that according to an interpretation of the texts, "still not accepted by all," Jesus "celebrated Passover with his disciples probably according to the calendar of Qumran, that is to say, at least one day earlier -- he celebrated without a lamb, like the Qumran community who did not recognize the Temple of Herod and was waiting for a new temple." Cardinal Albert Vanhoye, former rector of the Pontifical Biblical Institute of Rome, explained that in Jesus' time the calendar of the Essenes was more traditional than the one more recently adopted by the priests of Jerusalem. He said that this doesn't signify that Jesus formed part of the Essenes.

My point is thus confirmed, even to the point of their denying the biblical Passover chronology in favor of the Egyptianized Essene Calendar.

While Jaubert's explanation of the Didascalia according to an Essene Passover is clever, it is evidently not the explanation of the author of the Didascalia, who argued "that the priests and elders had brought it [Passover] forward by three days that they might seize Jesus"<sup>326</sup>. This argument is echoed by Epiphanius (*Haeres.* li 26). In those anti-Jewish times the argument that the Jews were fickle with the calendar was palatable. However, in modern times, it is Jaubert's theory that is invoked to explain the Didascalia.

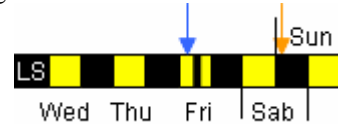


Not only does the Didascalia attempt to explain Matthew 12:40 via the three days "guarding" on a "night and day" pattern. The Didascalia goes on to explain Matthew 12:40 according to the diagram, where the three hours darkness between noon and 3 p.m. is regarded as a "night". The first "day" is regarded as some hours before noon, when he was supposed to be put on the cross.<sup>327</sup> The second day is from 3 p.m. to sunset. The second night is Friday night, and the third day Sabbath daytime. The resurrection is put three hours after sunset on the night leading the first day of the week:

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: *At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone* [Mt 28.1-2]. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: *The Son of man must pass three days and three nights in the heart of the earth* [Mt 12.40], as it is written in the Gospel. And again it is written in David: *Behold, thou hast set my days in measure* [Ps 38.6 LXX]. Now because those days and nights came short, it was so written. [[183]] In the night, therefore, *when the first day of the week*

*drew on, He appeared to Mary Magdalene and to Mary (p. 89) the daughter of James* [Mt 28.1, 9 (cf. Jn 20.1, 14; Mk 16.1)];<sup>328</sup>

This theory is clearly the response of the Eastern Church at the time to Jewish Christians who argued the correct chronology of the Passion. Let us notice what is conceded. They concede that the Last Super was on Tuesday Evening, and that Yeshua was detained early on the 4<sup>th</sup> day of the Week. They concede that the resurrection was at "night". They count "day night" "day night" "day night," the third day being reckoned from sunrise on the Sabbath.<sup>329</sup> Though mistaken about the translation of Mt. 28:1, they refer it to the first three hours of Saturday night.



All that need be done to complete their compromises is to suppose that the Catholic apologist would introduce a sunrise reckoning of the Sabbath to those Jews who insisted that the resurrection was on the first of the Sabbaths at dawn.<sup>330</sup> This would allow them to exclude the time before sunrise on the Sabbath and include the time up to dawn on Sunday morning. This day shift of the Sabbath would also allow them to neutralize the "first of the Sabbaths" really being on the Sabbath according to the Torah. For they could argue that it referred to Saturday night.

The Didascalia is the missing link between the biblical chronology of the Passion and the corrupt Catholic Friday to Sunday view. The Didascalia was incorporated into the Apostolic Constitutions along with the Didache, but the compromise Passion chronology was edited. The Tuesday timing of the Super is eliminated, and moved to a Maundy Thursday Passover, and Matthew 12:40 is quoted but without detailing the noon to 3 p.m. darkness as a night. The resurrection is put on the first day of the week without saying it was after the first three hours of Saturday night.

#### The Quartodecimans (Fourteenites)

Christians of Asia Minor were called "fourteenites" because they always celebrated the Passover on the 14<sup>th</sup> day of the month. We may suppose that there were several such sects. One was completely orthodox and observed the Passover with the apostle John and the Jews on the 14<sup>th</sup> day of the month according to the crescent new moon whichever day of the week it fell on, and the anniversary of the resurrection was commemorated on the following Sabbath, i.e. the first of the Sabbaths.

The other group evolved from the Essenes and became Proto-Catholics by adopting the Egyptianized Essene Calendar, who were opposed by Paul for their heterodox calendar (Gal. 4:10) and their promotion of fasting on Jewish holy days (Col. 2:16). These always celebrated the Passover after the equinox on the 14<sup>th</sup> day of the Essene month, which

<sup>326</sup> Pg. 153, George Ogg, "Review": *La date de la Cène* by Mlle Jaubert, *Novum Testamentum*, Vol. 3, Fasc. 1/2. (Jan., 1959), pp. 149-160.

<sup>327</sup> Mark 15:25 is corrupt in the NA-27<sup>th</sup>. Bezae, the Itala and some Syriac MSS read "and the third hour they guarded him". The correct time is given in John as the sixth hour, i.e. noon, so the theory of the Didascalia will not work.

<sup>328</sup> R. Hugh Connolly, *Didascalia Apostolorum*. Oxford: Clarendon Press, 1929.

<sup>329</sup> This would make the "third day" agree with at least one possible method of the third day, namely the Sabbath being the 3<sup>rd</sup> day of the of the feast.

<sup>330</sup> Bacchiocchi, "The Time of the Crucifixion and the Resurrection" introduces just such sunrise reckoning of the Sabbath to shift Matthew 28:1 to dawn on Sunday (pg. 86).