

**THE DAY  
CHRIST DIED**

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## THE DAY CHRIST DIED

Much confusion and debate regarding the day of the crucifixion of Jesus continues to divide the Christian brethren. There are Christians who maintain that Jesus was crucified on Wednesday, others maintain Thursday, while the great majority maintain that Jesus died on a Friday. One might ask, "What difference does it make?" From a Bible study standpoint it is important in Bible chronology. However, the real importance seems to lie, not so much in the direct effect it has on a detailed Bible study, as in the fact that the subject divides Christians. What brings about this confusion? It is not my desire to lay the blame on someone but rather to explore the subject so thoroughly that this confusion can be brought to an end. There will always be Christians who will refuse to study the Scriptures and others who, either for sensationalism or in order to maintain some pet doctrine, will reject the truth. These persons I'm afraid cannot be helped. I will try to simplify what is really a complex subject.—Christ's death-complex because it is involved with the sacrifice and observance of the passover.

All of the confusion on this subject, of which I have any knowledge, stems from faulty definitions of words and incorrect premises. For example, many Christians declare that the term Sabbath can be applied to the seventh day of the week, OR, to one of the feasts of Israel. This is a false declaration, but once this assumption is made, confusion results. I know you are anxious to get to the conclusion to see what day Jesus was crucified, but please be patient. If I state an opinion it means nothing, but if you come to a conclusion by carefully comparing Scripture with Scripture, you will be satisfied. It is for this reason that little by little I will add Scripture to Scripture until all doubts are eliminated. We will use the American Standard Version (ASV) 1901, as it is the best English version that exists. Let us ask ourselves a question, "Does the Bible mention the day Jesus was crucified?" Notice how the day is identified in the following Scripture.



50 <sup>c</sup> And behold, a man named Joseph, who was a <sup>a</sup> councillor, a good and righteous man 51 (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was <sup>e</sup> looking for the kingdom of God : 52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of <sup>a</sup> the Preparation, and the sabbath <sup>1</sup> drew on. Luke 23:50-54

Here, we are clearly told that the body of Jesus was taken down from the cross and "It was the day of the **PREPARATION** and the **SABBATH** drew on." In clear and simple language the Bible says it was the day before the sabbath called the **PREPARATION**.

42 <sup>a</sup> And when even was now come, because it was 'the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a <sup>a</sup> councillor <sup>o</sup> of honorable estate, who also himself was <sup>e</sup> looking for the kingdom of God; and he <sup>b</sup> boldly went in unto Pilate, and asked for the body of Jesus. Mark 15:42,43

This is very clear, "It was the **PREPARATION, THAT IS**, the day **BEFORE** the **SABBATH**." Now IF the Sabbath is Saturday, the seventh day of the week, then, the **PREPARATION** must have been **Friday** and so the question of the day on which Jesus died is very simple to answer. It was Friday. It is right here, however, that we begin to get a whole series of questions raised by those who would place the crucifixion of Jesus on Wednesday or Thursday, so we have by no means finally settled the matter to their satisfaction.



It is not uncommon for some people to refer to Sunday as the Sabbath, or perhaps the Christian Sabbath. It is wrong to refer to Sunday as the Sabbath, for Sunday is the first day of the week, whereas, the Sabbath is the seventh day of the week.

8 Remember <sup>a</sup>the sabbath day, to keep it holy. 9 Six days shalt thou labor, and <sup>b</sup>do all thy work; 10 but the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 <sup>c</sup>for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Ex. 20:8-11

Nowhere in the Bible is Sunday ever called the Sabbath. Those who maintain that Jesus was crucified on Wednesday or Thursday understand that the word Sabbath usually refers to the seventh day or Saturday, "BUT," they say, "In Luke 23:54 and Mark 15:42 this Sabbath is a **FEAST Sabbath** not a regular seventh day Sabbath." Once this assumption is made, the Preparation becomes the preparation for, or the day before a feast. The reason for making this assumption is based upon other assumptions. Many contend that Jesus did not eat the regular passover meal because He died exactly when the Passover lamb was slain to fulfill prophecy. Others maintain Jesus must have been in the grave 72 hours as Jonah was in the whale. From Friday afternoon until Sunday morning is not 72 hours.

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, <sup>m</sup>we would see a sign from thee. 39 But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as <sup>o</sup>Jonah was three days and three nights in the belly of the <sup>4</sup>whale; so shall <sup>p</sup>the Son of man be <sup>q</sup>three days and three nights in the heart of the earth.

Matt. 12:38-40

Rather than state more of the problems here, and there SEEM to be many, let us try to establish a straightforward Biblical conclusion.

To return to where we began a digression, if it were not for these various assumptions, the ordinary reader would have already concluded that Jesus died on the **Preparation**, that is **Friday, the day before the Sabbath**, which is Saturday. Such has been the accepted teaching until recent years as we shall presently see.

The first word we must define is the word Sabbath. Sabbath occurs 111 times in the Old Testament. The primary definition of the word Sabbath is in Exodus 20:8-11.

8 Remember <sup>a</sup>the sabbath day,  
to keep it holy. 9 Six days shalt  
thou labor, and <sup>b</sup>do all thy work;  
10 but the seventh day is a sab-  
bath unto Jehovah thy God: *in it*  
thou shalt not do any work, thou,  
nor thy son, nor thy daughter, thy  
man-servant, nor thy maid-servant,  
nor thy cattle, nor thy stranger  
that is within thy gates: 11 <sup>c</sup>for  
in six days Jehovah made heaven  
and earth, the sea, and all that in  
them is, and rested the seventh  
day: wherefore Jehovah blessed  
the sabbath day, and hallowed it.

Ex. 20:8-11

This is not the first occurrence of the word Sabbath in the Old Testament, but this is one clear cut definition of the word. The earliest use of the word Sabbath is in Exodus 16:23.

21 And they gathered it morn-  
ing by morning, every man accord-  
ing to his eating: and when the sun  
waxed hot, it melted. 22 'And it  
came to pass, that on the sixth  
day they gathered twice as much  
bread, two omers for each one: and  
all the <sup>k</sup>rulers of the congregation  
came and told Moses. 23 And he  
said unto them, This is that  
which Jehovah hath spoken, 'To-  
morrow is a solemn rest, a holy  
sabbath unto Jehovah: bake that  
which ye will bake, and boil that  
which ye will boil; and <sup>m</sup>all  
that remaineth over lay up for  
you to be kept until the morning.



24 And they laid it up till the morning, as Moses bade : and <sup>\*</sup>it did not become foul, neither was there any worm therein. 25 And Moses said, Eat that to-day ; for to-day is a sabbath unto Jehovah : to-day ye shall not find it in the field. 26 Six days ye shall gather it ; but on the seventh day is the sabbath, in it there shall be none. 27 And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. 28 And Jehovah said unto Moses, <sup>o</sup>How long refuse ye to keep my commandments and my laws? 29 See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day.

Ex. 16:21-30

The word Sabbath does have other meanings in addition to the seventh day of the week. The next definition is found in Leviticus 16:29-31.

29 And it shall be a statute for ever unto you : <sup>\*</sup>in the seventh month, on the tenth day of the month, ye shall afflict your souls, and <sup>\*</sup>shall do no manner of work, the home-born, or the stranger that sojourneth among you : 30 for on this day shall atonement be made for you, to cleanse you ; from all your sins shall ye be clean before Jehovah. 31 It is a sabbath of solemn rest unto you, and ye shall <sup>\*</sup>afflict your souls ; it is a statute for ever.

Lev. 16:29-31

Thus, we see that the Day of Atonement is also called a Sabbath. The word Sabbath can also refer to a year during which Israel's land was to rest (Lev. 25:1-7).

**25** And Jehovah spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah. 3 <sup>h</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; 4 but in 'the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah : thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather : it shall be a year of solemn rest for the land. 6 <sup>h</sup> And the sabbath of the land shall be for food for you ; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger, who sojourn with thee. 7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

Lev. 25:1-7

We have, then, a Sabbath every seventh day, the Sabbath of the Day of Atonement, and the seventh-year Sabbath of the land. The word Sabbath **NEVER** applies to any feast of Isreal. The definitions are established in the Pentateuch, or the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. There are no other definitions of this word in the Old Testament. Appendix I sets these uses in table form. The **Passover** is distinctly referred to as a **FEAST**, **NOT** a Sabbath. This is clearly stated in Exodus 12:12-14.

12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and <sup>a</sup>against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will

pass over you, and there shall no plague be upon you <sup>a</sup>to destroy you, when I smite the land of Egypt. 14 And <sup>a</sup>this day shall be unto you for "a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by "an ordinance for ever.

Ex. 12:12-14



The references to the **FEASTS** of Israel are enumerated in table form in Appendix II. I will not take your time to discuss each passage, but if you will compare the word Sabbath and the word Feast as used in the Pentateuch or Law, you will be able to verify the following conclusions:

- I. The **Passover** is called a **FEAST**.
- II. The **Passover** is **NEVER** called a **SABBATH**.
- III. The **Feast of Unleavened Bread** is called a **FEAST**.
- IV. The **Feast of Unleavened Bread** is **NEVER** called a **SABBATH**.
- V. The **Feast of Weeks** (or Harvest) is called a **FEAST**.
- VI. The **Feast of Weeks** (or Harvest) is **NEVER** called a **SABBATH**.
- VII. The **Feast of Tabernacles** (Ingathering) is called a **FEAST**.
- VIII. The **Feast of Tabernacles** (Ingathering) is **NEVER** called a **SABBATH**.
- IX. The **Day of Atonement** is called a **SABBATH**.
- X. The **Day of Atonement** is **NEVER** called a **FEAST**.
- XI. The **seventh days** are called **SABBATHS**.
- XII. The **seventh days** are **NEVER** called **FEASTS**.
- XIII. There are actually three feasts.
  1. Feast of Passover together with the Feast of Unleavened Bread
  2. Feast of Weeks or Harvest
  3. Feast of Tabernacles or Ingathering

Thus we conclude that **Sabbaths** are **NEVER** called **Feasts** and **Feasts** are **NEVER** called **Sabbaths**. The fact that **Sabbaths** and **Feasts** are distinctly separate is clearly set forth in a number of Scriptures which it might be well to read.

37 These are <sup>r</sup>the set feasts of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings,<sup>9</sup> each on its own day; 38 besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto Jehovah. Lev. 23:37,38



31 and to offer all burnt-offerings unto Jehovah, <sup>v</sup>on the sabbaths, on the new moons, and <sup>z</sup>on the set feasts, in number according to the ordinance concerning them, continually before Jehovah; 1 Chron. 23:31

12 Then Solomon offered burnt-offerings unto Jehovah on <sup>v</sup>the altar of Jehovah, which he had built before the porch, 13 even <sup>h</sup>as the duty of every day required, offering <sup>i</sup>according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, <sup>k</sup>three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. 2 Chron. 8:12,13

4 Behold, I am about to build a house for the name of Jehovah my God, to dedicate it to him, and <sup>e</sup>to burn before him incense of sweet spices, and <sup>a</sup>for the continual showbread, and for <sup>e</sup>the burnt-offerings morning and evening, <sup>f</sup>on the sabbaths, and on the new moons, and on the set feasts of Jehovah our God. This is *an ordinance* for ever to Israel. 2 Chron. 2:4

3 *He appointed* also <sup>a</sup>the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, <sup>b</sup>as it is written in the law of Jehovah. 2 Chron. 31:3

32 Also we made ordinances for us, to charge ourselves yearly with <sup>e</sup>the third part of a shekel for the service of the house of our God; 33 for the showbread, and for the continual meal-offering, and for the continual burnt-offering, for the sabbaths, for the new moons, for the set feasts, and for the holy things, and for the sin-offerings to make atonement for Israel, and for all the work of the house of our God.


Neh. 10:32,33

The Hebrew word for Sabbath is Shabbath (שַׁבָּת). Another Hebrew word is very similar, Shabbathohn (שַׁבְּתוֹן). This word should be translated "a solemn rest" or "a festival or rest." Unfortunately, the King James Version in some instances incorrectly translated this word Sabbath. The ASV corrected this error. This error gives rise to the idea that a Feast day could be called a Sabbath. This idea, however, is contrary to the Hebrew Scripture. Compare the King James Version with the ASV and also notice Appendix III.



KJ-Lev. 23:24

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.




ASV-Lev. 23:24

24 Speak unto the children of Israel, saying, 'In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation.

KJ-Lev. 23:39

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.



ASV-Lev. 23:39

39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days : on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

Now all of this may seem very complicated to you, and it is; but if you are to find a Biblical assurance in determining the day Jesus died, it will be necessary for you to make this kind of study. A table of the occurrences of the word Sabbath in the New Testament is given in Appendix IV. Once we see that we have no example in the Old Testament of a Feast EVER being called a Sabbath, we can return to our study of the day Jesus died. You remember we learned that Jesus died on, "the day of PREPARATION and the SABBATH drew on." We noticed also, "It was the PREPARATION, THAT IS, the day before the SABBATH."

52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of "the Preparation, and the sabbath" drew on. Luke 23:52-54

42 \* And when even was now come, because it was "the Preparation, that is, the day before the sabbath," 43 there came Joseph of Arimathæa, a "councillor" of honorable estate, who also himself was "looking for the kingdom of God; and he "boldly went in unto Pilate, and asked for the body of Jesus.

Mark 15:42,43



We have no grounds whatever in the Bible to understand the word Sabbath in these Scriptures as meaning anything but the seventh day of the week. Lest there be any doubt, Luke 23:56 should remove that doubt. You should remember the commandment in Exodus 20:8-11.

54 And it was the day of <sup>a</sup>the Preparation, and the sabbath <sup>1</sup>drew on. 55 And <sup>b</sup>the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and <sup>c</sup>prepared spices and ointments.

And on the sabbath they rested according to <sup>a</sup>the commandment.

Luke 23:54-56

8 Remember <sup>a</sup>the sabbath day, to keep it holy. 9 Six days shalt thou labor, and <sup>b</sup>do all thy work; 10 but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 11 <sup>c</sup>for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

Ex. 20:8-11

On a Sabbath, it was not permitted to do **ANY WORK**, while on a Feast the people were only forbidden to do **SERVILE WORK**.

16 <sup>e</sup>And in the first month, on the fourteenth day of the month, is Jehovah's passover. 17 And on the fifteenth day of this month shall be a feast: seven days shall unleavened bread be eaten. 18 In the first day shall be a holy convocation: ye shall do no servile work;

Num. 28:16-18

We trust that we have established the fact that the Sabbath in these passages refers to the seventh day of the week and nothing else. I know many are not satisfied, but be patient while we continue.

Next, we will examine the word **PREPARATION**, the Greek word *paraskeue* (*παρασκευή*). We would understand very clearly from Mark, Luke, and John that the **PREPARATION** is Friday.



42 \*And when even was now come, because it was 'the Preparation, that is, the day before the sabbath,

Mark 15:42

54 And it was the day of "the Preparation, and the sabbath <sup>1</sup>drew on.

Luke 23:54

31 The Jews therefore, because it was 'the Preparation, that <sup>a</sup>the bodies should not remain on the cross upon thesabbath (for the day of that sabbath was a <sup>a</sup>high day), asked of Pilate that their legs might be broken, and *that* they might be taken away.

John 19:31

What is the testimony of some of the Greek scholars as to the meaning of the word Preparation? Dr. Henry Alford, Dr. Edward Robinson, Dr. A. T. Robertson, and Dr. Alfred Edersheim all state that the Greek word, *paraskeue* (*παρασκευή*) means Friday. See Appendix V. IF the Greek word means Friday and IF there is NO OTHER possible meaning of this word, our task would be quite simple. Mark 15:42 would now be translated to read, "And when even was now come, because it was Friday, that is, the day before the Sabbath. . ." Luke 23:54 could be translated, "And it was the day of Friday and the Sabbath drew on." John 19:31 would read, "The Jews, therefore, because it was Friday, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day). . . ."

Our problem is not quite as simple as this, for two reasons. First, the word *paraskeue* (*παρασκευή*) primarily means preparation, although it IS used for the current designation of Friday by the modern Greeks. (See Appendix VI.) Secondly, the Jews did not name the days of the week, other than the Sabbath. We have already shown that no day of the Feast of the Passover or the Feast of Unleavened Bread was ever called a Sabbath other than the seventh day of the week which occurred in any feast. However, even what we have already stated can be further proven to remove any doubts you may have, but this involves another digression. Did Jesus eat the Passover Lamb with His disciples? I will try to show why this fact is important as we proceed. Let us first examine some very clear Scriptures.



17 'Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to 'such a man, and say unto him, The Teacher saith, "My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

Matt. 26:17-19

Scripture says, "Now on the first day of unleavened bread..." This is important. When is the **FIRST** day of **UNLEAVENED BREAD**? Let me simply state now and prove later, that the first day of unleavened bread was the day on which the Passover Lamb was slain. The date for the killing of the Passover Lamb was prescribed by God's Law as the 14th day of the month of Nisan.

**12** And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, 2 <sup>e</sup>This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a <sup>2</sup> lamb, according to their fathers' houses, a lamb for a household: 4 and if the household be too little for a lamb, then shall he

and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be <sup>f</sup>without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it until the <sup>g</sup>fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it <sup>3</sup>at even.

Ex. 12:1-6

It was on the 14th of the month that the disciples asked Jesus, "Where wilt thou that we make ready for **THEE TO EAT THE PASSOVER** (Matt. 26:17)?" Jesus didn't tell them He wasn't going to eat the Passover with them, but said, "**I KEEP THE PASSOVER...**" (Matt. 26:18). Not only did Jesus give instructions as to the place in which He intended to eat the Passover, but also we read, "And they **MADE READY** the PASSOVER." Mark, by the Holy Spirit, adds to the information that Matthew gave.



12 <sup>r</sup> And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14 and whosoever he shall enter in, say to the master of the house, The Teacher saith, Where is my "guest-chamber, where I shall eat the passover with my disciples?" 15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Mark 14:12-16

Again we have the statement, "And on the first day of UNLEAVENED BREAD" but this time the day is defined more specifically for we read further, "When they SACRIFICED THE PASSOVER." The passover, of course, refers to the Passover Lamb. That lamb could ONLY be sacrificed on the 14th day of Nisan and no other day. The disciples asked, "Where wilt thou that we go and MAKE READY that THOU mayest EAT THE PASSOVER?" Jesus told His disciples to tell the owner of the house to which He sent His disciples, "I SHALL EAT THE PASSOVER with my disciples." Did Jesus lie? Of course not. Then Jesus told His disciples, "There MAKE READY for US." Finally, Mark says, "And they MADE READY THE PASSOVER." Nothing short of deliberate distortion of the Word of God and deliberately saying that Jesus lied, could make this passage teach anything except that Jesus ate the Passover with His disciples. Lest there be even a SHADOW of doubt, Luke gives us further information.

7 <sup>z</sup> And the day of unleavened bread came, on which <sup>a</sup>the passover must be sacrificed. 8 And he sent <sup>b</sup>Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And



they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the master of the house, The Teacher saith unto thee, Where is the guest-

chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

Luke 22:7-13

Note the specific statements in this passage:

**“THE DAY OF UNLEAVENED BREAD came, on which the PASSOVER MUST be SACRIFICED.”**

Jesus said, **“GO and make ready for US the PASSOVER, that WE may eat.”**

The disciples said, **“Where wilt thou that we MAKE READY?”**

Jesus said to ask the master of the house, **“Where is the guest chamber, where I SHALL EAT the PASSOVER WITH MY DISCIPLES?”**

Jesus said, **“There MAKE READY.”**

**“They MADE READY the PASSOVER.”**

Thus, from these clear passages of Scripture we conclude, and that with absolute certainty, that Jesus not only ate the Passover, but also that this was the day on which the Passover **HAD** to be sacrificed, namely, the 14th Nisan.

We have not yet examined some of the so-called “problems” which some students have raised in regard to Jesus’ eating the passover, neither have we eliminated all “problems” concerning the day Jesus died. Certain facts have been pretty well established. Accepting these facts, we will examine the so-called “problems” to see whether the “problems” can be resolved or whether the “problems” finally show that we have a conflict in Scripture. We have shown thus far:

- I. The seventh day Sabbath is **NEVER** called a feast.
- II. Feasts are **NEVER** called Sabbaths.
- III. The Preparation is the name used for Friday by the Greeks.
- IV. Jesus ate the Passover Lamb.
- V. Jesus ate the Passover Lamb at the Paschal meal on the evening which began the 15th of Nisan.
- VI. The Passover Lamb was killed on the 14th of Nisan.



It is important to notice that the word Passover has three meanings. The word Passover can refer to the Passover Lamb. The word Passover can refer to the Paschal meal which is eaten after sundown on what we call the evening of the 14th, but what is on the Jewish calendar the beginning of the 15th of Nisan. The word Passover can refer to the Feast of Unleavened bread. The Feast of Unleavened bread began the 15th of Nisan and continued for seven days.

4 These are the <sup>2</sup>set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season. 5 <sup>2</sup>In the first month, on the fourteenth day of the month <sup>5</sup>at even, is Jehovah's passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto

Jehovah: seven days ye shall eat unleavened bread. 7 In the first day ye shall have a holy convocation: ye shall do <sup>a</sup>no <sup>1</sup>servile work. 8 But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.

Lev. 23:4-8

You will notice that the Feast of Unleavened Bread begins on the 15th and continues for 7 days or through the 21st of the month. The first day and the seventh day are called holy convocations in which no **SERVILE** work is to be done. These days are quite different from Sabbaths which occur the seventh day of each week when **NO** work was to be done.

For a moment, let us assume that the 15th and 21st of the month Nisan, called holy convocations, could be called Sabbaths. Let us assume that the day before each of these days could be called the "Preparation" for that particular "Sabbath." Neither of these assumptions are true to Scripture but nevertheless notice the following chart.

NISAN							
14 th PASSEVER	15 th Holy Convocation					20 th	21 st Holy Convocation
	1 st	2	3	4	5	6	7 th



These assumptions would call the 14th and 20th the days of "Preparation." The Scripture clearly teaches, with no alternative whatsoever, that Jesus ate the Passover which was killed on the 14th of Nisan. The following day, the 15th of Nisan, is when Jesus died. It is the day of the death of Jesus that in Scripture is called the Preparation. Since the 15th, **NOT** the 14th of Nisan, is called the Preparation, obviously the word Preparation does not refer to the day before the 1st day of Holy Convocation but rather exactly as we have shown, to the Friday of the Passover week (Feast of Unleavened Bread). **NOWHERE** in Scripture is the day before a holy convocation ever called a Preparation.

Let us review again, as we go, so you will not misunderstand what we are saying. The Passover Lamb could **ONLY** be sacrificed on the 14th of Nisan (Ex. 12:5, 6). It was the day when the passover **MUST BE** sacrificed that Jesus sent His disciples to prepare the passover (Luke 22:7, 8). After having eaten the passover after sundown on what was the beginning of the 15th (for the Jewish day begins with the evening at sundown), Jesus was betrayed, condemned, and crucified (Luke 22:47-23:49). When Joseph of Arimathaea took the body of Jesus from the cross and put it into the tomb, it was the Preparation (Friday). This day was also the first holy convocation of the feast of unleavened bread which came on the 15th of Nisan (Lev. 23:6, 7). The following day the 16th was the Sabbath (Mark 15:42, Luke 23:54, 56). Then on the first day of the week Jesus rose from the dead (Luke 24:1-3). Study the next chart.

### NISAN

14 th	15 th	16 th	17 th
PASSOVER	CRUCIFIXION	IN THE TOMB	RESURRECTION
Thursday	Friday	Sabbath	Sunday

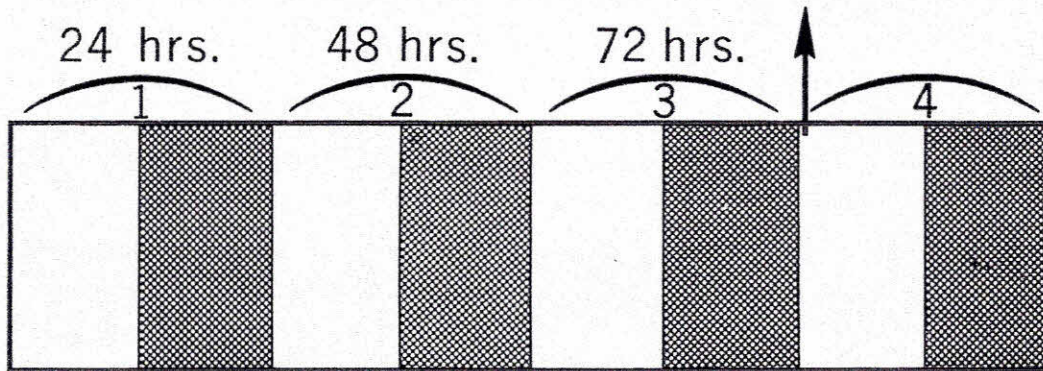
Now I can hear the cry, "But see, you don't have Jesus in the tomb 3 days and 3 nights, and Jesus said He would be" (Matt. 12:40).



40 for as °Jonah was three days and three nights in the belly of the °whale; so shall °the Son of man be °three days and three nights in the heart of the earth.

Matt. 12:40

Just what DID Jesus mean? Did He mean **EXACTLY 72 hours** or is this a Hebrew idiom? To simplify a study of this problem, let us forget the names of the days of the week and just use numbers, numbering from the day of the crucifixion. We will use a series of charts to try to make this matter plain. When Jesus said, "Three days and three nights," He certainly meant one of two possibilities. Jesus meant exactly 72 hours  $\pm 0$ , OR, He meant an approximate time 72 hours  $\pm X$  hours. Study the chart.



The first complete day and night would be 24 hours, day No. 1. The second complete day and night would be 24 hours more, or a total of 48 hours, day No. 2. The third complete day and night would be 24 hours more, or a total of 72 hours, day No. 3. Let us assume for a minute that Jesus DID mean exactly 72 hours. Immediately, thereafter Jesus rose from the dead. Let us say 72 hours were completed in the grave and 1 minute later He rose from the dead. Three days and three nights are 72 hours, **therefore, the 1st minute after the 72 hours is the 4th day.** To have Jesus in the tomb exactly 72 hours means that Jesus rose on the 4th day. What do the Scriptures say?

Paul testifies that Jesus was raised on the **THIRD** day. Paul makes it quite emphatic in the Greek language, for he says Jesus was raised on "the day, **NAMELY the THIRD.**"



3 For <sup>m</sup>I delivered unto you first of all that which also I received : that Christ died <sup>n</sup>for our sins <sup>o</sup>according to the scriptures ; 4 and that he was buried ; and that he hath been <sup>p</sup>raised on the third day <sup>q</sup>according to the scriptures ;

1 Cor. 15:3,4

τῇ ἡμέρᾳ τῇ τρίτῃ

1

“the day, namely the third”

Peter gives his testimony that Jesus was raised the **THIRD** day and makes it emphatic by saying, “**IN the THIRD day.**”

2

ἐν τῇ τρίτῃ ἡμέρᾳ

“in the third day”

39 And we are <sup>m</sup>witnesses of all things which he did both in the country of the Jews, and in Jerusalem ; whom also they <sup>n</sup>slew, hanging him on a tree. 40 Him <sup>o</sup>God raised up the third day, and gave him to be made manifest, 41 <sup>p</sup>not to all the people, but unto <sup>m</sup>witnesses that were chosen before of God, *even* to us, <sup>q</sup>who ate and drank with him after he rose from the dead.

Acts 10:39-41

The two men at the tomb testified that Jesus had said He would rise, “**ON the THIRD day.**”

4 And it came to pass, while they were perplexed thereabout, behold, <sup>o</sup>two men <sup>n</sup>stood by them in dazzling apparel : 5 and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye <sup>3</sup>the living among the dead ? 6 <sup>4</sup>He is not here, but <sup>i</sup>is risen : remember how he spake unto you <sup>k</sup>when he was yet in Galilee, 7 saying that <sup>i</sup>the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And <sup>m</sup>they remembered his words,

Luke 24:4-8

3

4

τῇ τρίτῃ ἡμέρᾳ

“on the third day”

Cleopas and his companion on the road to Emmaus were met by Jesus after His resurrection. These men said to Jesus, “It is **NOW the THIRD day** since these things came to pass.”



21 But we hoped that it was he who should <sup>v</sup>redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

Luke 24:21

5

6

← { τρίτην ταύτην ἡμέραν  
"third this day"

Jesus Himself said over and over again that He would rise from the dead, "the **THIRD** day." See also Appendix VII.

7

τῇ τρίτῃ ἡμέρᾳ  
"on the third day"

21 <sup>v</sup>From that time began <sup>s</sup>Jesus to show unto his disciples, that he must go unto Jerusalem, and <sup>v</sup>suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

Matt. 16:21

22 <sup>v</sup>And while they <sup>4</sup>abode in Galilee, Jesus said unto them, The Son of man shall be <sup>5</sup>delivered up into the hands of men; 23 and <sup>v</sup>they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

Matt. 17:22,23

← { τῇ τρίτῃ ἡμέρᾳ  
"on the third day"

τῇ τρίτῃ ἡμέρᾳ  
"on the third day"

17 <sup>v</sup>And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man <sup>m</sup>shall be <sup>5</sup>delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and <sup>v</sup>shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and <sup>m</sup>the third day he shall be raised up.

Matt. 20:17-19

21 But he <sup>v</sup>charged them, and commanded *them* to tell this to no man; 22 <sup>v</sup>saying, <sup>b</sup>The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

Luke 9:21,22

← { τῇ τρίτῃ ἡμέρᾳ  
"on the third day"

31 <sup>o</sup> And he took unto him the twelve, and said unto them, Behold, <sup>a</sup> we go up to Jerusalem, and <sup>a</sup> all the things that are written through the prophets shall be accomplished unto the Son of man. 32 <sup>b</sup> For he shall be <sup>c</sup> delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And <sup>d</sup> they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Luke 18:31-34

τῇ ἡμέρᾳ τῇ τρίτῃ  
“the day, namely the third”

τῇ τρίτῃ ἡμέρᾳ,  
“on the third day”

45 Then <sup>e</sup> opened he their mind, that they might understand the scriptures; 46 and he said unto them, “Thus it is written, that the Christ should suffer, and <sup>f</sup> rise again from the dead the third day;

Luke 24:45,46

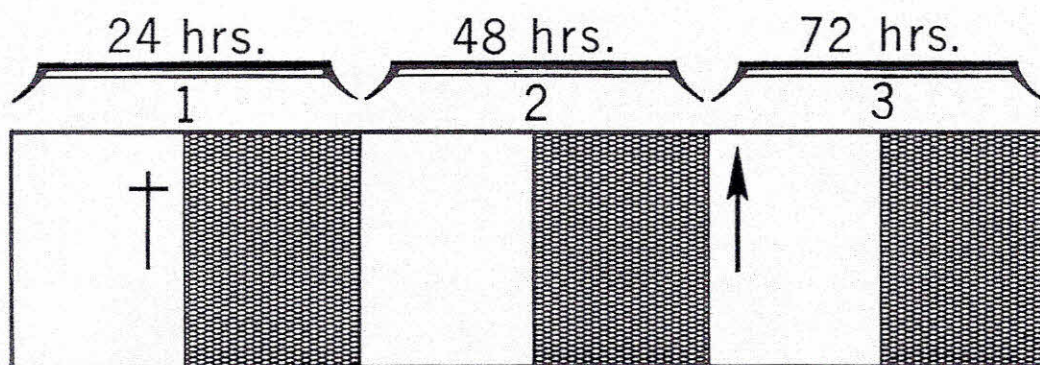
We have seven witnesses in Scripture that testify that Jesus rose the **THIRD** day. If Jesus rose the third day, He quite obviously was not in the grave the entire third day and therefore less than 72 hours. Jesus was seen by many the day of His resurrection (John 20:16-19). Even late on the first day of the week (Sunday), it is still called the **THIRD** day and Jesus had been out of the tomb many hours, perhaps nearly a full day.

21 But we hoped that it was he who should <sup>g</sup> redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

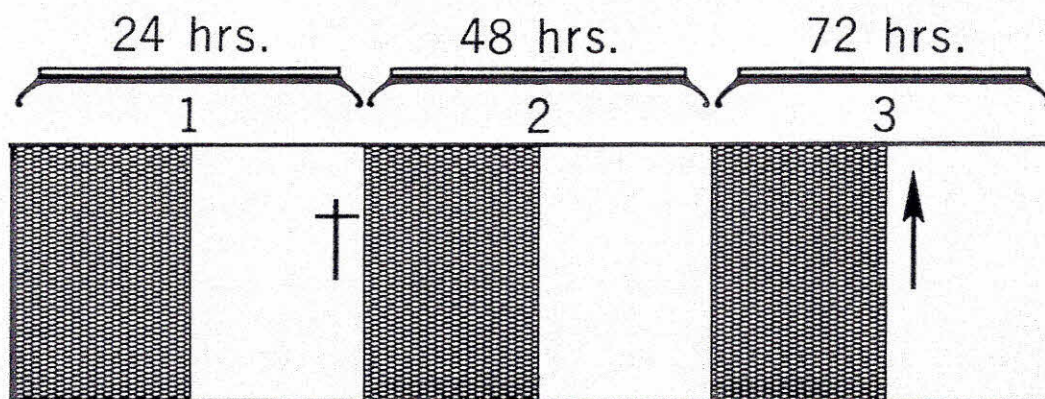
Luke 24:21

We are now sure, then, that the expression “three days and three nights” is an idiom to express approximate time.



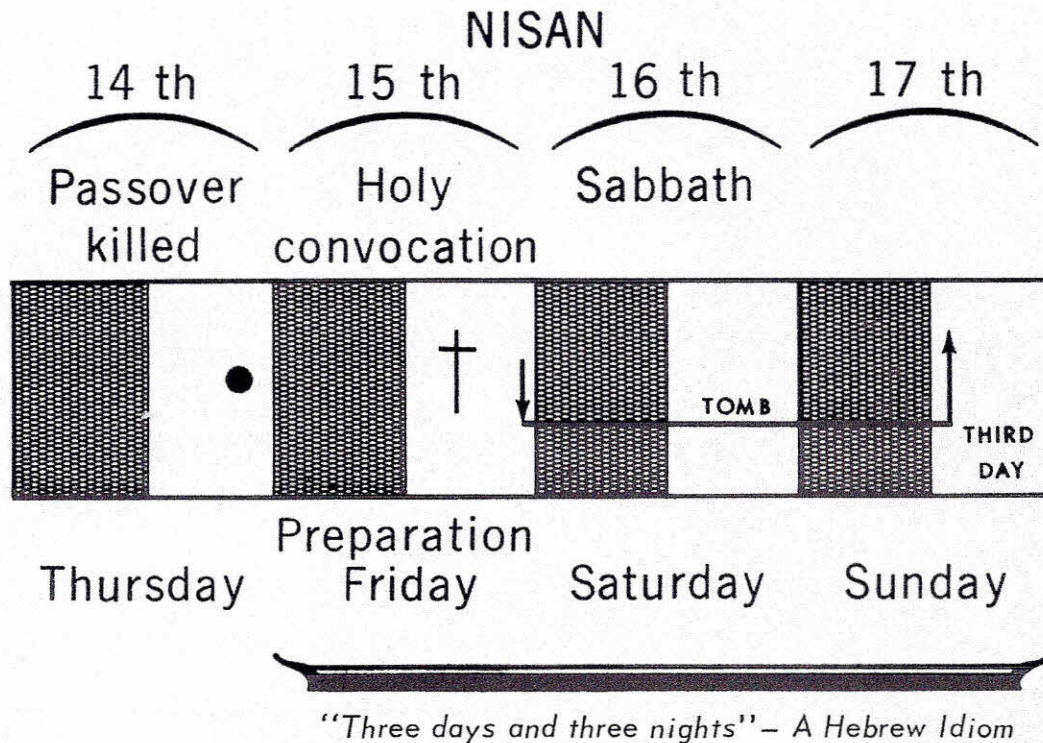


Jewish reckoning begins the 24-hour day with the evening at sundown.



Now we are prepared to construct still another chart. We are certain that Jesus ate the Passover. To declare otherwise is to make Jesus to lie. We are certain that the lamb was killed on the 14th of Nisan. To violate this particular date for the sacrifice of the Passover, would be to violate God's law. We are certain that the 15th of Nisan was the first day of holy convocation, the beginning of the feast of Unleavened Bread. This again is commanded in the law. Jesus died on the 15th of Nisan after he had eaten the Passover. The 15th of Nisan is called the Preparation, our Friday. The following day the 16th of Nisan was the Sabbath, our Saturday. The following day the 17th was the THIRD day and Jesus rose from the dead. "Three days and three nights" expresses this period in an idiom.





Remember, the "three days and three nights" was given as a sign to an evil and adulterous generation (Matt. 12:39). Jesus explained the resurrection to his disciples as taking place **ON** or **IN** the **THIRD** day. Are you one of the "adulterous generation" or one of the disciples who is willing to rightly divide the word of truth?

There are still several statements in Scripture that perhaps seem, on the face, to be contradictory. Rather than make this a very technical article we have discussed only the clear, indisputable facts which testify to the death of Jesus on Friday and His resurrection on Sunday, the third day. The technical discussions you will find in the Appendices. The explanation of all of the "problems" of which I have knowledge will be found there. There is no reason for Christians who believe the Word of God to be divided on a subject which is treated so fully in Scripture.



## APPENDIX 1—USE OF “SABBATH” IN THE PENTATEUCH

	7th Day	Day of Atonement	7th Year	Including 3 uses ←	Total
GENESIS	0	0	0	0	0
EXODUS	15	0	0	0	15
LEVITICUS	8	3	10	4	25
NUMBERS	4	0	0	0	4
DEUTERONOMY	3	0	0	0	3

Genesis-None

Exodus 16:23,25,26,29; 20:8,10,11; 31:13,14,15(2),16(2); 35:2,3.

Leviticus 16:31; 19:3,30; 23:3(2),11,15(2),16,32(2),38; 24:8(2); 25:2,4(2),6,8(2); 26:2,34(2),35,43.

Numbers 15:32; 28:9,10(2).

Deuteronomy 5:12,14,15.

## APPENDIX 2—USE OF “FEAST” IN THE PENTATEUCH

	Passover	Unleavened Bread	Weeks Harvest	Tabernacles Ingathering	Total
GENESIS	0	0	0	0	0
EXODUS	4	3	2	2	11
LEVITICUS	0	1	0	3	4
NUMBERS	0	1	0	1	2
DEUTERONOMY	0	1	2	4	7

The word is used once in reference to the worship of the Golden Calf.

Genesis-None

Exodus 10:9; 12:14; 13:6; 23:15,16(2),18; 32:5; 34:18,22(2),25.

Leviticus 23:6,34,39,41.

Numbers 28:17; 29:12.

Deuteronomy 16:10,13,14,16(3); 31:10.

### APPENDIX 3—MEANING OF THE WORD “SHABBAHTHOHN”(שַׁבָּתוֹן)

Reference	ASV	KJ	LXX
Ex. 16:23	solemn rest	rest	ἀνάπαυσις ●
Ex. 31:15	solemn rest	rest	ἀνάπαυσις
Ex. 35:2	solemn rest	rest	ἀνάπαυσις
Lev. 16:31	solemn rest	rest	ἀνάπαυσις
Lev. 23:3	solemn rest	rest	ἀνάπαυσις
Lev. 23:24	solemn rest	sabbath ★	ἀνάπαυσις
Lev. 23:32	solemn rest	rest	-----
Lev. 23:39	solemn rest	sabbath ★	ἀνάπαυσις
Lev. 23:39	solemn rest	sabbath ★	ἀνάπαυσις
Lev. 25:4	solemn rest	rest	ἀνάπαυσις
Lev. 25:5	solemn rest	rest	ἀναπαύσεως

●The Greek word ἀνάπαυσις (rest) is consistently used by the Septuagint.

★These are incorrect translations of this word “shabbahthohn”.

### APPENDIX 4—THE WORD “SABBATH” IN THE NEW TESTAMENT

	7th Day	Week	Total
MATTHEW	10	1	11
MARK	10	2	12
LUKE	18	2	20
JOHN	11	2	13
ACTS	9	1	10
1 CORINTHIANS	0	1	1

In Colossians the word is in the inclusive sense. See Appendix 1.

Matt. 12:1,2,5(2),8,10,11,12; 24:20; 28:1(2).

Mark 1:21; 2:23,24,27(2),28; 3:2,4; 6:2; 16:1,2,9.

Luke 4:16,31;6:1,2,5,6,7,9;13:10,14(2),15,16;14:1,3,5;18:12;23:54,56;24:1.

John 5:9,10,16,18; 7:22,23(2); 9:14,16; 19:31(2); 20:1,19.

Acts 1:12; 13:14,27,42,44; 15:21; 16:13; 17:2; 18:4; 20:7.

1 Cor. 16:2. Col. 2:16.



## APPENDIX 5--THE MEANING OF "PREPARATION" (παράσκευη)

"We are therefore entitled to infer, that ἡ παράσκευη, that is, the παράσκευη of the weekly sabbath, became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week."<sup>1</sup>

"This phrase 'Preparation' was really the name of a day in the week, the day before the Sabbath, our Friday."<sup>2</sup>

"--- and that they be not obliged to go before any judge on the sabbath day, nor on the day of the preparation (παράσκευη) to it, after the ninth hour." -- Josephus<sup>3</sup>

"The ἡμέρα παράσκευης in connection with 'the Sabbath' (St. Luke 23:54) shows, that the former expression refers to 'the preparation' for the Sabbath, or the Friday."<sup>4</sup>

Ignatius writing to the Trallians says, "On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen; at the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried. During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathaea had laid Him. At the dawning of the Lord's day He arose from the dead, according to what was spoken by Himself, 'As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth.' The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord's Day contains the resurrection."<sup>5</sup>

"For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration." -- Justin Martyr<sup>6</sup>

<sup>1</sup> Edward Robinson, A Harmony of the Four Gospels in Greek (Boston: Crocker and Brewster, 1865), p. 220.

<sup>2</sup> A. T. Robertson, A Harmony of the Gospels for Students of the Life of Christ (New York: Harper & Brothers Publishers, 1950), p. 283.

<sup>3</sup> The Life and Works of Flavius Josephus, trans. William Whiston (Philadelphia: The John C. Winston Company, n. d.) XVI, VI, 2.

<sup>4</sup> Alfred Edersheim, The Life and Times of Jesus the Messiah (2 vols.; New York: Longmans, Green, and Co., 1899) II, p. 616.

<sup>5</sup> The Ante-Nicene Fathers, editors Alexander Roberts and James Donaldson (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1950) I, p. 70.

<sup>6</sup> The Ante-Nicene Fathers, I, p. 186.



## APPENDIX 6—CURRENT MEANING OF “PREPARATION” (Παρασκευή)

In Divry's New English-Greek and Greek-English Dictionary it shows:

Friday, Παρασκευή.

Παρασκευή, Friday.<sup>1</sup>

## APPENDIX 7—THE THIRD DAY

Reference	Literal	Nestle Text
Matt. 16:21	on the third day	τῇ τρίτῃ ἡμέρᾳ
Matt. 17:23	on the third day	τῇ τρίτῃ ἡμέρᾳ
Matt. 20:19	on the third day	τῇ τρίτῃ ἡμέρᾳ
Matt. 26:61	within three days	διὰ τριῶν ἡμερῶν
Matt. 27:40	in three days	ἐν τρισὶν ἡμέραις
Matt. 27:63	after three days ★	μετὰ τρεῖς ἡμέρας
Matt. 27:64	until the third day	ἕως τῆς τρίτης ἡμέρας
Mark 8:31	after three days ★	μετὰ τρεῖς ἡμέρας
Mark 9:31	after three days ★	μετὰ τρεῖς ἡμέρας
Mark 10:34	after three days ★	μετὰ τρεῖς ἡμέρας
Mark 14:58	within three days	διὰ τριῶν ἡμερῶν
Mark 15:29	in three days	ἐν τρισὶν ἡμέραις
Luke 9:22	on the third day	τῇ τρίτῃ ἡμέρᾳ
Luke 18:33	on the day, namely the third	τῇ ἡμέρᾳ τῇ τρίτῃ
Luke 24:7	on the third day	τῇ τρίτῃ ἡμέρᾳ
Luke 24:21	third this day	τρίτην ταύτην ἡμέραν
Luke 24:46	on the third day	τῇ τρίτῃ ἡμέρᾳ
John 2:19	in three days	ἐν τρισὶν ἡμέραις
John 2:20	in three days	ἐν τρισὶν ἡμέραις
Acts 10:40	in the third day	ἐν τῇ τρίτῃ ἡμέρᾳ
1 Cor. 15:4	on the day, namely the third	τῇ ἡμέρᾳ τῇ τρίτῃ

There are 21 references in the New Testament to the fact of the resurrection of Jesus on the third day or in three days. Of these, 17 are clear and positive. In 4 cases the expression is “after three days.” Never use questionable passages to override clear, positive Scripture. The Received Text from which the King James Version is translated, has in two of these cases, “on the third day” (Mark 9:31; 10:34). Another is clear from the content (Matt. 27:63). The chief priests and

<sup>1</sup> Divry's New English-Greek and Greek-English Handy Dictionary, eds. G. C. Divry and C. G. Divry (New York: D. C. Divry, Inc., 1967), pp. 85, 407.



Pharisees told Pilate that Jesus said, "After three days I rise again." The chief priests and Pharisees understood correctly for they requested Pilate to make the sepulchre sure "until the **THIRD** day" **NOT** the **FOURTH** day. We see, then, that the Greek word μετά, translated "after," must be understood in the light of the very clear passages. One meaning given by Liddell and Scott is "in the course of," this would seem to be the meaning here. Jesus rose the third day or "in the course of" three days.<sup>1</sup>

## APPENDIX 8—THE CHRONOLOGY OF LUKE

52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of <sup>a</sup>the Preparation, and the sabbath <sup>1</sup>drew on. 55 And <sup>b</sup>the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and <sup>c</sup>prepared spices and ointments.

And on the sabbath they rested according to <sup>a</sup>the commandment.

**24** 1 <sup>a</sup>But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb. 3 And they entered in, and found not the body <sup>2</sup>of <sup>3</sup>the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, <sup>4</sup>two men <sup>5</sup>stood by them in dazzling apparel: 5 and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye <sup>3</sup>the living among the dead? 6 <sup>4</sup>He is not here, but <sup>1</sup>is risen: remember how he spake unto you <sup>6</sup>when he was yet in Galilee, 7 saying that <sup>1</sup>the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

← Luke 23:52–24:7

← *First Day*

*Crucifixion*

*Burial*

*Preparation*

← *Second Day*

*Sabbath*

← *Third Day*

*Resurrection*

**NOT 72 HOURS**

*No Intervening Days*

<sup>1</sup> Henry George Liddell and Robert Scott, A Greek-English Lexicon (New York: Harper & Brothers, 1883), p. 946.



## APPENDIX 9—VERSES WHICH SEEM TO PRESENT A PROBLEM

There are no contradictions in Scripture. We must properly understand these verses in the light of the facts already established.

**13** Now before the feast of  
<sup>b</sup>the passover, Jesus know-  
ing that <sup>c</sup>his hour was come that  
he should depart out of this world  
<sup>d</sup>unto the Father, having loved  
his own that were in the world,  
he loved them <sup>3</sup>unto the end.

John 13:1

See Luke 22:1

“Before the feast of the passover,” does not refer to the pass-over meal itself which Jesus was eating with His disciples, but to the feast of unleavened bread which is called the Passover. This verse simply states that Jesus knew before the feast of the pass-over that His hour had come.

27 And after the sop, then  
<sup>m</sup>entered <sup>n</sup>Satan into him. Jesus  
therefore saith unto him, What  
thou doest, do quickly. 28 Now  
no man at the table knew for what  
intent he spake this unto him.  
29 For some thought, because Ju-  
das <sup>o</sup>had the <sup>4</sup>bag, that Jesus said  
unto him, Buy what things we  
have need of <sup>r</sup>for the feast; or,  
that he should <sup>2</sup>give something to  
the poor. 30 He then having re-  
ceived the sop went out straight-  
way: and <sup>r</sup>it was night.

John 13:27-30

See Luke 22:1

Some thought that Judas was to buy things for the feast. Again, this is the feast of unleavened bread not the passover meal which according to Matthew, Mark, and Luke they were eating.

28 ‘They lead Jesus therefore  
from <sup>m</sup>Caiaphas into <sup>u</sup>the <sup>5</sup>Præto-  
rium: and it was early; and they  
themselves entered not into <sup>u</sup>the  
<sup>6</sup>Prætorium, that <sup>v</sup>they might not  
be defiled, but might eat the pass-  
over.

John 18:28

See Luke 22:1



Here, again, John is not contradicting Matthew, Mark, and Luke who all testify that Jesus ate the passover. The feast of unleavened bread is called the Passover (Luke 22:1). The day on which Jesus was brought to Pilate was the first day of the feast of unleavened bread and these Jews did not wish to defile themselves and thus prevent themselves from being allowed to take part in the festive meal of that day.

See Luke 22:1

14 Now it was <sup>m</sup>the Preparation of the passover: it was about the <sup>n</sup>sixth hour. And he saith unto the Jews, Behold, <sup>o</sup>your King!  
John 19:14

The Preparation of the Passover is not a day of preparation for the passover meal as some would misunderstand this verse. We have already shown that the word for preparation is παρασκευή and is the name of our day Friday. All this verse says then, is that it was Friday during the feast of unleavened bread.

31 The Jews therefore, because it was <sup>r</sup>the Preparation, that <sup>s</sup>the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a <sup>a</sup>high day), asked of Pilate that their legs might be broken, and *that* they might be taken away.

John 19:31

This verse cannot be used in an attempt to contradict facts clearly established by Scripture. As we have shown, the Preparation is the name for Friday. The particular Sabbath that followed was, of course, on one of the days of the feast of unleavened bread and because of this, it was somewhat more important than a Sabbath alone and could therefore be said to be a "high day."