

# A Study on Yahuah's “Book of the Covenant” Calendar

## Rightly Divide

the WORD  
of



**Part 2**

# TRUTH

## The Last Supper

# The Last Supper in the Gospel Account

## Part 2 of 2



# "The" Last Supper

## Part 1

Both types of bread  
were at  
The Last Supper Table



ONLY unleavened bread  
represented  
Yahusha's Body.

## Part 2

The Controversy  
Over the "date"

Abib 13<sup>th</sup> ?

Abib 14<sup>th</sup>

Was "The Last Supper"  
the Passover Meal?

What was the "day"  
and month "date" of  
The Last Supper?

## Part 2

Abib 13<sup>th</sup>



Abib 14<sup>th</sup>?

Because there was leavened bread present the evening of  
The Last Supper, that alone disqualifies the supper as  
the Passover Meal, eaten on Abib 14.

However, that is only one witness. What about John 13:1?

## REVIEW

# THE GOSPEL OF JOHN

## John 13:1 Should Settle the Question!

1 Now BEFORE the feast of the passover, when Yahusha knew that his hour was come that he should depart out of this world unto the Father ...

Verse 1 plainly states the timing was "BEFORE the feast of the Passover," which is always on the 14<sup>th</sup> day of the first month. Logic demands the betrayal of Yahusha must occur before His sacrifice on the cross.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot ... to betray him.

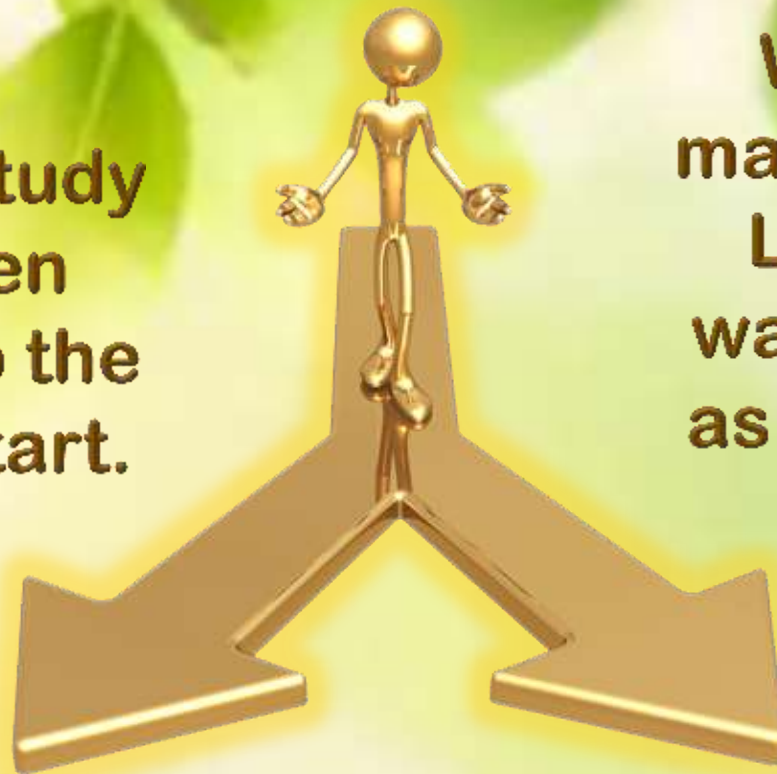
Verse 2: John shows the Last Supper took place on the same night Judas Iscariot betrayed Yahusha.

If not the 14<sup>th</sup>, then when?

# What day? or ... What date?

Note: This study will be given according to the Dawn day-start.

Why does it matter when the Last Supper was celebrated as compared to Passover?



1. Abib 13?  
(3<sup>rd</sup> Cycle - Tues?)

2. Abib 14?  
(4<sup>th</sup> Cycle - Wed?)

3. Or ... Neither?

# There Will Be 3 More Witnesses

## #2 Phrase

“with desire  
I desired”

## #3 A Special Meal

## #1 John

Chapters  
13-18-19



First: Magnifying Dan 9:27 then, review of the Synoptic Gospels

# What is the Controversy for Part 2?

**Note:** If the “type of bread” could have settled the whole controversy of whether the Last Supper was on either:

1. **Abib 13 or Abib 14? (or ...)**
2. **Tuesday or Wednesday ... (or maybe even a Thursday)?**  
... our study would be done.

However – there are other questions to be considered:

1. **Does the “day” commence with sunset?**
2. **Does the “day” commence with the DAWN light?**
3. **Is the Passover Meal ever eaten 21 hours in advance of the Passover Sacrifice?**

**The Argument Is This:** If the Passover Meal is eaten before the Passover sacrifice takes place, how does that align with the Torah instructions given in Exodus 12?

# Conflicting Opinions?

What do you think about these different opinions:

1. Matthew, Mark and Luke record The Last Supper was eaten on the last night of **Yahusha's** life.
2. Most **tend to believe** Matthew, Mark and Luke record The Last Supper is **THE same** as the Passover Meal.
3. John shows clearly this Last Supper occurred **before** the Passover feast.



Most believe point #2.



Last Supper & Passover meal are NOT the same.



**Is there a way to reconcile these differing opinions?**  
**Let's consider some facts first.**

# Gospel Writers Would Have Followed Torah

**Exo 12:6** ... Passover lambs were to be killed  
"between the evenings" on Abib 14.

- The Jews have **traditionally** interpreted  
"between the evenings" to mean "in the afternoon."

At the time of **Yahusha**, the priests sacrificed  
the Passover lambs in the afternoon of Abib 14.

In ***The Wars of the Jews***, Josephus records many  
Passover lambs were slaughtered "from the ninth hour  
till the eleventh [hour according to the dawn-day]."

(**Note:** On the Roman clock today that would be  
understood as 3:00-5:00 PM.)

# Historical Account From Josephus

\*"So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh, [3 PM to 5 PM Roman time] but so that a company not less than ten belong to every sacrifice . . . and many of us are twenty in a company, found this number of sacrifices was **two hundred and fifty six thousand five hundred** [256,500] which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy."

*(Josephus, Wars of the Jews, Book VI, 9:3; 75 AD.)*

Let's compare this quote to the prophecy given in Daniel 9:27.

# Accuracy of Daniel 9:27

**Dan 9:27** And he shall confirm the covenant with many for one week: and **in the midst of the week he shall cause the sacrifice and the oblation to cease ...**



Keep this information in mind as we consider the information in the Gospels.

# Prophetic Account From Daniel

**Dan 9:27** And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease ...

1. Sacrifices completed by the 11<sup>th</sup> hour [Josephus].

11<sup>th</sup> Hr

2. The 12<sup>th</sup> hour also fulfills the Dan 9:27 prophecy.

12<sup>th</sup> Hr



# Yahusha – A Divine Corpse?

**Dan 9:27** And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause **THE SACRIFICE** and the oblation to cease ...



At the moment of sunset, the 12<sup>th</sup> hour, **THE SACRIFICE** of Yahusha TERMINATED. At **Ereb**, Yoseph [of Arimathea] requested and removed His emaciated Body from the Tree. At that point, Yahusha was a “Divine Corpse” - **IN WAITING!**

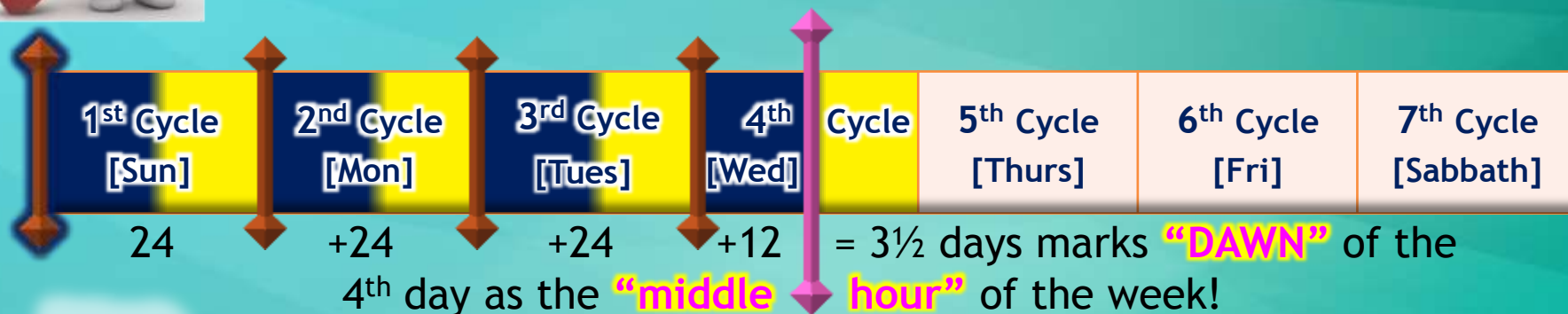
# Charting the “sunset” Day-start

If the day commences at “sunset” ...  
what marks the exact “midst of the week”?

Can this option for the “midst of the week” hour fulfill the Dan 9:27 prophecy and align with the quote from Josephus?



Count out  $3\frac{1}{2}$  days **again** for this tricky question!



The DAWN of the 4th cycle as “midst of the week” is NOT when the sacrifices & oblations ceased!



A sunset day-start will not align with Dan 9:27!

# Matt 26:17-21

**17** Now on the first *day of the Feast of* the unleavened bread the disciples came to **Yahusha**, saying to him, "Where do you want us to prepare for you to eat the Passover?"



**18** And he said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with my disciples.'"

**19** So the disciples did as **Yahusha** had directed them; and **they prepared the Passover.**

## Now: EVENTS FOR THE LAST SUPPER

**20** Now when the even was come, he sat down with the twelve.

**21** And as they did eat, he said, **Verily I say unto you, that one of you shall betray me.** (NKJV)

# Understanding Matt 26:17

When the italicized words are removed, the verse reads differently.

**17 Now on the first** *day* **of** *the Feast of* **the unleavened bread**  
the disciples came to **Yahusha**, saying to him,  
**"Where do you want us to prepare for you to  
eat the Passover?"**

[Passover was indeed the first day unleavened bread was eaten,  
**but it was NOT the first Feast Day of Unleavened Bread.]**

Matthew says it was "the first of  
unleavened bread." On the surface, this  
appears to contradict John's account, which  
plainly states the Last Supper occurred  
**BEFORE** the Feast of Passover.



# Mark 14:12-18



**12** Now on the first day of unleavened bread, when they killed the **Passover** *lamb*, his disciples said to him, "**Where do you want us to go and prepare, that you may eat the Passover?**"

**13** And he sent out two of his disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.

**14** Wherever he goes in, say to the master of the house, 'The Teacher says, "**Where is the guest room** in which I may eat the Passover with my disciples?"'

**15** Then he will show you a **large upper room**, furnished and prepared; **there make ready for us.**"

**16** So his disciples went out, and came into the city, and found it just as he had said to them; and they **prepared the Passover.**

## Next: EVENTS FOR THE LAST SUPPER

**17** And in the evening he cometh with the twelve.

**18** And as they sat and did eat, **Yahusha** said, Verily I say unto you, **One of you which eateth with me shall betray me.** (NKJV)

**Sounds like a challenge here!**

# Luke 22:7-16



7 Then came the day of unleavened bread, when the Passover must be killed.

8 And he sent Peter and John, saying, "Go and **prepare the Passover** for us, that we may eat."

9 So they said to him, "**Where do you want us to prepare?**"

10 And he said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters.

11 Then you shall say to the master of the house, 'The Teacher says to you, "**Where is the guest room** where I may eat the Passover with My disciples?'"

12 Then he will show you a large, furnished upper room; **there make ready.**"

13 So they went and found it just as he had said to them, and they **prepared the Passover.**

## Next Luke records the EVENTS FOR THE LAST SUPPER

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, **With desire I have desired to eat this passover with you before I suffer:**

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of **Yahuah.** (NKJV)

**Is Luke just as challenging as Mark?**

# 1<sup>st</sup> Witness for the “day” and “date” of Passover

The Synoptic Gospels  
seem to have some  
challenging phrases.  
Let's examine John.

## John's Gospel

Chapters 13-18-19

# Considering John's Gospel

- \* Many scholars believe John wrote his Gospel late in the first century; **decades after the Synoptic Gospels had been written.**
- \* **Greek-speaking Gentiles comprised a significant portion of the Church (believing in the Roman midnight commencement for the day-start).**
- \* **John's Gospel is different from the Synoptic Gospels because of the number of Gentile converts in the Church and the anti-Jewish bias that had begun to take root.**
- \* **John went to great lengths to emphasize the Messiah's heritage.**



Let's review the  
beginning of  
John's account of  
The Last Supper.

# John 13:1-5

## REVIEW

1 Now **BEFORE** the feast of the passover, when **Yahusha** knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And **supper being ended**, the devil **having now put into the heart of Judas** Iscariot, Simon's son, **to betray him**;

3 **Yahusha** knowing that the Father had given all things into his hands, and that he was come from **Yahuah** and went to **Yahuah**;

4 He **riseth from supper**, and **laid aside his garments**; and took a towel, and girded himself.

5 After that he poureth water into a bason, and **began to wash the disciples' feet**, and to wipe them with the towel wherewith he was girded.

Verse 1 plainly states the timing was "**BEFORE** the feast of the Passover," which is always on the 14<sup>TH</sup> day of the first month. Logic demands the betrayal of **Yahusha** must occur before His sacrifice on the cross.

**Verse 2:** John shows the Last Supper took place on the same night Judas Iscariot betrayed Yahusha.

Does this sound very different from the Synoptic Gospels?

**However, there are several other details to be noted.**

## REVIEW

# Details to be Noted

1. The Passover meal is also known as a **“feast of unleavened bread”** because of the command to eat unleavened bread at that evening meal on the 14<sup>TH</sup>.
2. The term “Passover Festival” can also include the Feast days of Unleavened Bread from the 15<sup>TH</sup> to the 21<sup>ST</sup>.
3. But, the scriptural “Feast of Unleavened Bread” does not arrive until the light of dawn on the 15<sup>TH</sup> day. This feast lasts for seven days from Abib 15 through Abib 21.
4. **Remember, every day commences at “dawn” – not with “sunset” as that makes a huge difference.**

# John's Timing of the Last Supper

## REVIEW

1. John's timing of the Last Supper is obviously referring to the **night** of Abib 13.
2. The Synoptic Gospels do not have the same clarity in some areas. (Matt 26:17; Mark 14:12; Luke 22:7.)
3. John goes on to reiterate several times that these events took place before Passover.
4. Clearly, the Passover meal **traditionally** eaten on the evening of Abib 14<sup>TH</sup> had not yet been observed. Why?

**The Passover lamb could only be eaten after the Passover sacrifice is slain, bled, skinned and roasted.**

By default alone, the Passover meal could NOT have been observed by our Messiah, His disciples or any other Jews!!

# John 13:21, 26, 27

## EVENTS OF THE LAST SUPPER FOLLOW

### REVIEW

21 When **Yahusha** had thus said, he was troubled in spirit, and testified, and said, **Verily, verily, I say unto you, that one of you [Judas] shall betray me.**

26 **Yahusha** answered, He it is, to whom **I shall give a sop, when I have dipped it.** And when he had **dipped the sop**, he **gave it to Judas Iscariot**, the son of Simon.

27 And after the sop Satan entered into him. Then said **Yahusha** unto him, **That thou doest, do quickly.**

These events can only occur on the  
Night Season of Abib 13,  
the day before Passover on Abib 14.

# John 13: 28-30

## REVIEW

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Yahusha had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

Once Judas left, Yahusha gave His last words to the remaining 11 disciples. Chapters 14-17 include approximately 3000 words not recorded by the Synoptic Gospels.

Verse 29: Did you catch the calendar lingo?  
The disciples thought Yahusha said: “**Buy those things ...**”  
This is obviously NOT the night of the 14<sup>th</sup>, as He is still with them.

# John Has Many Extra Details

Chapters 14-17: John is the only Gospel writer that records many additional instructions from **Yahusha** to His disciples – from the time Judas left the group until they went to the Garden of Gethsemane.

**The details include:**

- 1. Revealing of His Father; Promise of the Helper (Ch 14)**
- 2. Lesson on the Vine and the Branches (Ch 15)**
- 3. The Coming Rejection (Ch 15)**
- 4. Work of the Ruach [Holy Spirit] (Ch 16)**
- 5. Yahusha's Prayer for Himself and Others (Ch 17)**

# John's Other Important Details

Let's consider 3 examples of details in John's Gospel not found in the Synoptic Gospels:

## JOHN 18:28

#1

Then they led **Yahusha** from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but **that they might eat the Passover**.

Started that evening,  
on their Lunar Calendar!

\* (This early morning is in the context of the Passover Day. John records all the passion events with Roman Reckoning of time - and the day beginning at midnight. Therefore, the “early morning” is correct for both “Dawn/sunset day-start” and Roman Reckoning timing.)

**Notice: No one had eaten the Passover meal yet!**

# John's Other Important Details

## #2

### JOHN 19:14

Now it was the Preparation of the Passover [the 14<sup>TH</sup> Roman time], and about the sixth hour [Roman Reckoning of time from midnight is 6 AM]. And he [Pilate] said to the Jews, "Behold your King!"

- ❖ (The Synoptic Gospels count the "the sixth hour" from "dawn" day-start. (See: Matt 27:45; Mark 15:33 and Luke 23:44.) The 6<sup>th</sup> hour ends at the "hour of noon" when the sun was darkened till the 9<sup>th</sup> hour. The timing of John's account aligns perfectly.)

### JOHN 19:31

## #3

Therefore, because it was the Preparation [the 14<sup>TH</sup>], that the bodies should not remain on the cross on the Sabbath [or the 1<sup>ST</sup> Unleavened Bread Sabbath] (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. NKJV

Interesting note: John is the only Gospel writer to verify the "High Sabbath" is the 1<sup>st</sup> Sabbath of Unleavened Bread.

There is no indication that a "High Sabbath" must include 2 Sabbaths on one day.

# John Has Clarity With Details



\* As you can see, John points out repeatedly that: (1) the Last Supper, (2) the betrayal by Judas, (3) **Yahusha's** arrest and (4) the beginning of His trials occurred BEFORE the Passover cycle of Abib 14.

Therefore, the Last Supper also occurred on the day BEFORE Passover.

\* **John 19:31** shows with certainty the day **following** the Passover Preparation Day was the annual high Sabbath, the First Day of Unleavened Bread, which fell annually on Abib 15. (**Remember**: The definition of a High Sabbath is NOT an annual feast Sabbath falling on the weekly Sabbath!)

**Yahuah** commanded the Israelites to observe this High Sabbath every year.

# High Sabbath Observance

## Exo 12:16-17 (Book of the Covenant)

**16** On the first day [of Unleavened Bread, the 15<sup>TH</sup> day of the 1<sup>ST</sup> month] there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat; that only may be prepared by you.

**17** So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall **observe this day** throughout your generations as an everlasting ordinance.

## Lev 23:6-7 (Book of the Law)

**6** And on the fifteenth day of the same month [Abib] is the Feast of Unleavened Bread to **Yahuah**; seven days you must eat unleavened bread.

**7** On the first day you shall have a holy convocation; you shall do no customary work on it. (NKJV)



# Let's Get Back to the Gospel Comparisons

As Noted, in **John 18:28 & 19:24**, he is very specific about the Passover Day (of Abib 14) beginning in the morning, not at sunset on Abib 13, **or having the Passover meal begin in the evening of the 14<sup>th</sup> (which is the 15<sup>th</sup> on a sunset day).**

There can be (& seems to be) a lot of confusion in the writings of Matthew, Mark and Luke over this same issue.

**It's time to review the accounts of this event recorded by Matthew, Mark, and Luke in the Synoptic Gospels and compare them with John's version.** Please note the *italicized words* which were added by the translators.

All of the Synoptic Gospels are tricky, **making it sound as if** the Passover preparations were carried out on the first Day of the ULB Festival.

# Something to Think About

Was that  
“day” ... when  
they killed the  
Passover ...?



Or?

Also the Day  
when unleavened  
bread was eaten  
the first time  
(eg: Passover)?

The first Day  
of the  
Unleavened Bread  
Festival?



Let's read the Synoptic  
Gospel account again.

**(Watching for a closer examination on just 1 day!)**

## **Matthew, Mark & Luke say this:**

**Matt 26:17, 19** Now on the first day of the Feast of the unleavened bread the disciples came to **Yahusha**, saying to him, **"Where do you want us to prepare for you to eat the Passover?"**  
**19** So the disciples did as **Yahusha** had directed them; and they prepared the Passover.



**Mark 14:12, 16** Now on the first day of unleavened bread, when they killed the Passover lamb, his disciples said to him, **"Where do you want us to go and prepare, that you may eat the Passover?"**  
**16** So his disciples went out, and came into the city, and found it just as he had said to them; and they prepared the Passover.



**Luke 22:7-9, 13** Then came the day of unleavened bread, when the Passover must be killed.

**8** And he sent Peter and John, saying, **"Go and prepare the Passover for us, that we may eat."**

**9** So they said to him, **"Where do you want us to prepare?"**

**13** So they went and found it just as he had said to them, and they prepared the Passover.



**Just 1 day ~ singular!**



Again, it sounds like the Passover preparations were taking place on the first Day of the Festival of Unleavened Bread.

## Something Does Not Make Sense



If the people were actually planning preparations for Passover on the first Day of Unleavened Bread Festival, this is definitely not in alignment with the Passover statute commands in Exodus.

**Remember: 1000s of Jews were arriving in Jerusalem as far ahead as 6 days before Passover. All of them were making preparations for any approaching “day” of eating unleavened bread.**

John is very clear - making sure there is no mistake, or mix-up. Could it be he realized this problem in the wording of the Synoptic Gospels, therefore enlarging on these details, when he said:

➤ “**Now before the Feast of Passover ...**” (Ch 13:1)

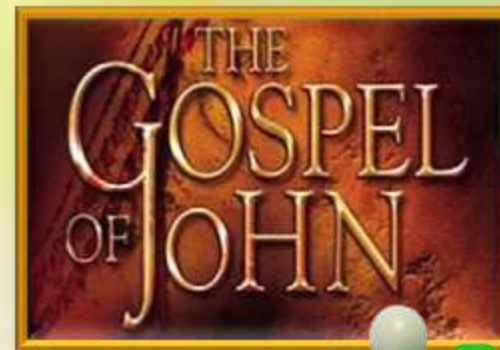
John does not use the expression (1) “day of unleavened bread” OR (2) “feast of unleavened bread” in his gospel - EVER!



# Important Crossroad Decision

We are now at a point where a decision will have to be made.

Do we have to choose between:  
**The Synoptic Gospels or the Book of John?**



**Or?**

Would it be better to see  
**ALL the Gospels**  
in harmony with each other?





# Would This Make More Sense?

... the first "day of  
"unleavened bread **was approaching**"?  
Let's try it without the italicized words!

**Matt 26:17** Now on [as] the first day of the Feast of the unleavened bread  
[day was approaching] the disciples came to **Yahusha**, saying to him,  
"Where do you want us to prepare for you to eat the Passover?"

**Mark 14:12** Now on [as] the first **day** of unleavened bread, when  
they killed the Passover lamb ... [was approaching] ...

**Luke 22:7** Then came [as] the **day** of unleavened bread, when  
the Passover must be killed [was approaching] ...

(**Note:** Passover was the "first day of eating unleavened bread" that was  
approaching when "the passover was to be killed." The events in all three Synoptic  
Gospels can now be understood as taking place **before** the Last Supper which is  
exactly what happened. The verses then follow to describe The Last Supper.)

Had the translations been written as above, the Synoptic Gospels would  
be in alignment with John 13:1 which says:

"Now **BEFORE** the Feast of the Passover ..."  
**THEN**, all of the following events for the Last Supper  
will also make sense, and be in alignment.



# Charting the Four Gospels

**Matt 26:17** Now on [as] the first day of the Feast of the unleavened bread [day was approaching] the disciples came to Yahusha, saying to him, "Where do you want us to prepare for you to eat the Passover?"

Vs. 17 Context & Time Reference: "3<sup>rd</sup> Cycle" before The Last Supper

Last Supper Timeframe

Passover is the 1<sup>st</sup> "day" of unleavened bread that was approaching.

The Festival of Unleavened Bread also had "7 days" that were approaching.



There is only one way for the Synoptic Gospels to be understood: there were "days approaching" that were connected to unleavened bread. The context is about Passover day arriving!

Passover Meal

It was impossible for the disciples to place this request on either:  
(1) Passover 4<sup>th</sup> cycle;  
(2) Unleavened Bread 5<sup>th</sup> cycle.

# Translation Discrepancies

- Remember, John's gospel was written much later.
- It's very likely the Synoptic Gospels were already translated into Greek by this time.
- John would have seen the definite necessity to clarify the proper meaning around "day of unleavened bread" – (meaning Passover) taking ALL readers BACK to what the Hebrew mind-set would originally understand.



- Today the Greek translation has taken on a meaning that was never intended by any Hebrew writer/believer.



# Semi-Review

## Synoptic Accounts of the Last Supper:

- 1) The disciples came to **Yahusha** on Abib 13.
- 2) They asked Him **where** He wanted them to prepare to eat the Passover meal, which would normally occur the next night on Abib 14.
  - (At least it appears that these disciples assumed they would be eating the Passover meal with **Yahusha** again.)
- 3) **Yahusha** instructed Peter and John how to find the place where they should prepare to eat the Passover on the night of Abib 14 (that is, because they thought they would be eating the meal together then).
- 4) He told them the owner of the house would show them a large furnished upper room.
- 5) Mark and Luke both state that it was there, **in that room**, that they were to prepare for the Passover meal to be eaten (Mark 14:15; Luke 22:12).

# AFTER the Supper ~ Early the Next Day

The following Synoptic testimonies follow the events of the Last Supper – the next morning.

**Matt 27:1-2** When **the morning** was **come**, all the chief priests and elders of the people took counsel against **Yahusha** to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

**Mark 15:1** And straightway **in the morning** the chief priests held a consultation with the elders and scribes and the whole council, and bound **Yahusha**, and carried him away, and delivered him to Pilate.

**Luke 23:1** And the whole multitude of them arose, and led him unto Pilate. *KJV*  
[Luke has no details of the morning.]

**Typically, the Passover meal is to be eaten the “evening” of Abib 14, AFTER the sacrifice [according to Torah statutes] – not the evening BEFORE on the 13<sup>th</sup> about 21 hours BEFORE the sacrifice.**

**What does this information have to do with the Last Supper?**

# John has more details of what happened early on Abib 14?

John 18:28 Then led they Yahusha from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

KJV

Question: Who is being referred to as “they”?

- a) The Pharisees?
- b) **Other disciples?**

Whoever it was, the Passover meal had not been eaten yet, neither by the Pharisees, or any **Disciples** at the Last Supper the night before!



**In John 18:28 he said it was  
EARLY when Yahusha was led  
from Caiaphas to Pilate.  
How EARLY was it?**

**JOHN 19:14 – a very special verse!**

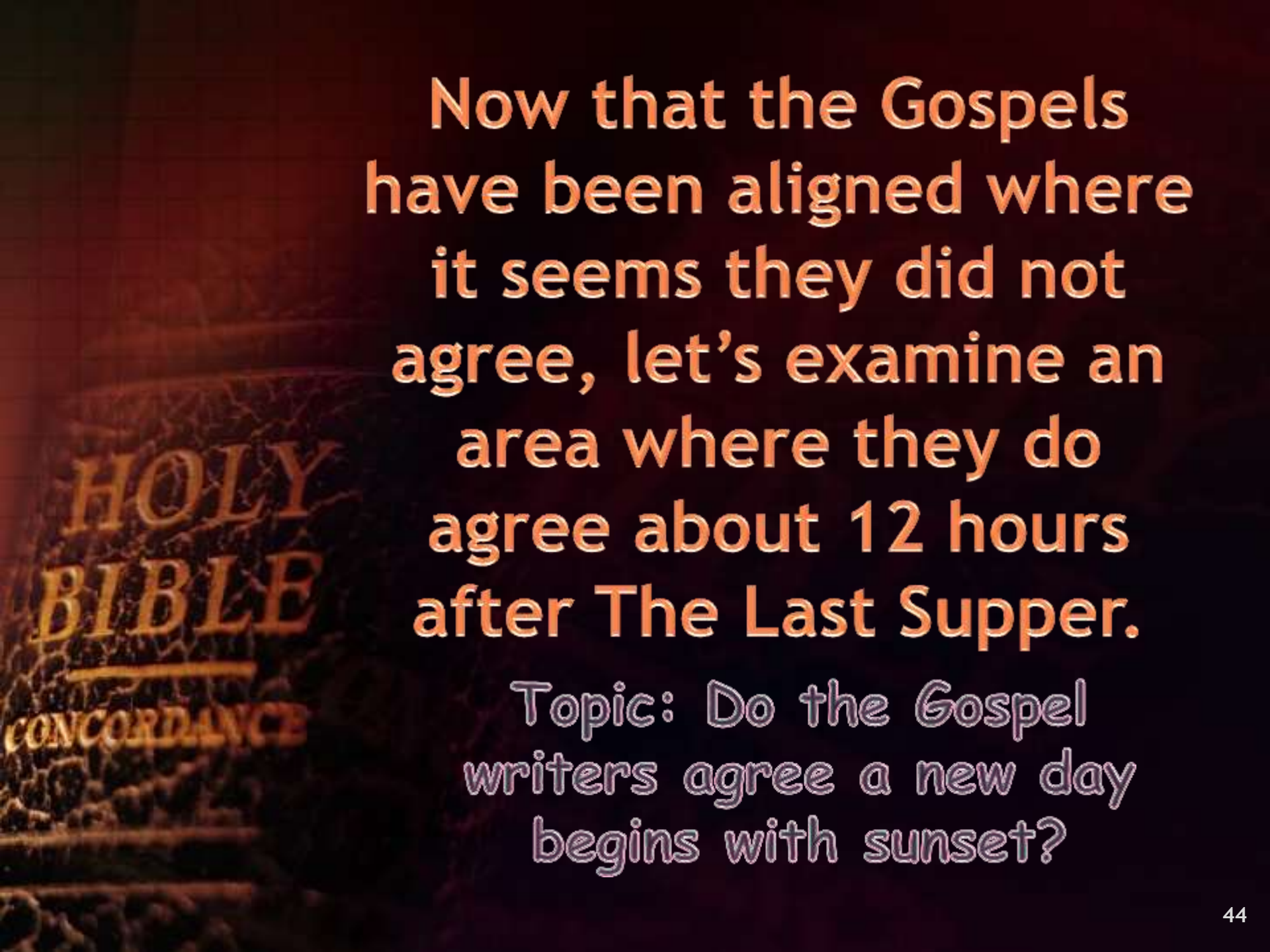
Now it was the Preparation of  
the Passover [the 14<sup>TH</sup> Roman time],  
and about the sixth hour [about 6 AM  
for Roman Reckoning of time from midnight].  
And he [Pilate] said to the Jews,  
"Behold your King!"

Here John's specific timing is  
about 12 hours AFTER the  
Last Supper and at least another  
12 hours to a Passover meal.

**Note for Synoptic Gospels**

Matthew and Mark record  
**Yahusha** was led to Pilate  
early in the morning marking  
the Passover of Abib 14.  
Along with Luke, their record  
of the 6<sup>th</sup> hour is when the  
sky became darkened hiding  
our sacrificial Messiah.

**The timing of the four  
Gospels is perfectly  
synchronized.**



Now that the Gospels  
have been aligned where  
it seems they did not  
agree, let's examine an  
area where they do  
agree about 12 hours  
after The Last Supper.

Topic: Do the Gospel  
writers agree a new day  
begins with sunset?

# Where Do the Gospels Agree?

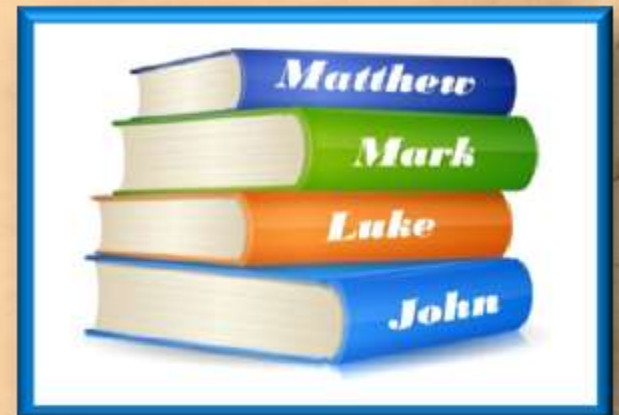
These **FOUR** testimonies all follow the events of the Last Supper. Typically, the Passover meal would be eaten the “evening” of Abib 14. By that time **Yahusha** had laid down His life.

**Matt 27:57-58** When **the even was come**, there came a rich man of Arimathaea, named Joseph, who also himself was **Yahusha's** disciple: **58** He went to Pilate, and begged the body of **Yahusha**.

**Mark 15:42-43** And now when **the even was come**, because **it was the preparation** [Abib 14], that is, the day BEFORE the [high] Sabbath [of the 15<sup>th</sup>], **43** Joseph of Arimathaea, an honourable counsellor ... came, and went in boldly unto Pilate, and craved the body of **Yahusha**.

**Luke 23:54-55** And **that day was the preparation** [Abib 14], and the sabbath drew on. **55** And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

**John 19:31** The Jews therefore, because **it was the preparation** [Abib 14], that the bodies should not remain upon the cross on the sabbath day [Abib 15], (for that sabbath day was an HIGH DAY,) besought Pilate that their legs might be broken, and that they might be taken away. KJV



**What does this information have to do with the Last Supper?**

# Gospels Agree on a Passover Point

One example - the Gospels agree the day begins in the morning with DAWN.

4. 12<sup>th</sup> hour begins the “ereb” portion of the day-cycle.

### 3. It is Accomplished! at the 9<sup>th</sup> hour.

## 2. Darkness at the 6<sup>th</sup> hour.

## 1. DAWN begins Passover Day

11<sup>th</sup>  
Day

12<sup>th</sup>  
Day

13<sup>th</sup>  
Day

# PASSOVER

# 14th Light Season

## & PREP. DAY

14<sup>th</sup>  
Night  
Season

15<sup>th</sup>  
ULBS

16<sup>th</sup>  
Day

17<sup>th</sup>  
Sabb.

# Last Supper

## Burial of Yahusha

**5. Mark 15 says: The even was come - it's **STILL** the [Passover] preparation day, the day **BEFORE** the Sabbath on the 15<sup>th</sup>.**

6. Matt 27 says: When even was come - Joseph asked Pilate for the Body.

7. John 19 says: It was the preparation day - the day BEFORE the High Sabbath.

8. Luke 23 says: That day was the preparation - and the **High Sabbath drew on** with the approaching light of DAWN.

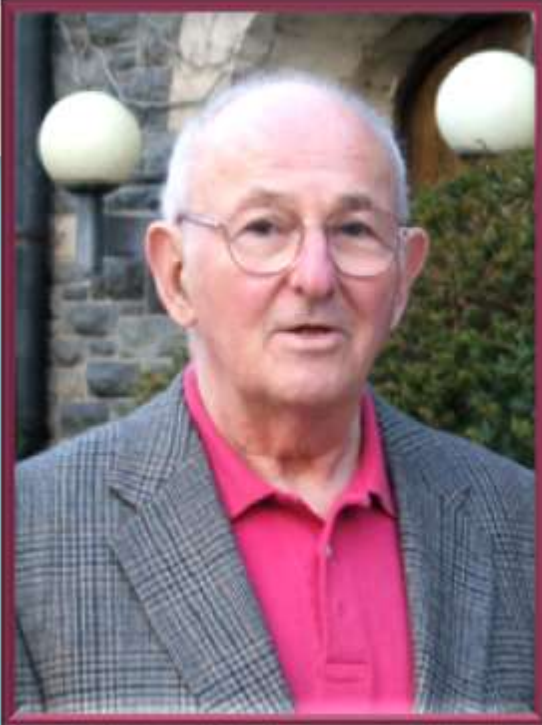
Dawn of U/B  
Sabbath after  
all these events!

## Why? The “even” of Passover Day does not change the date to Abib 15!

Let's compare some  
other Bible  
Commentators to  
see if they have  
anything to say  
about this meal,  
called  
“The Last Supper.”

HOLY  
BIBLE  
CONCORDANCE

# Jacob Neusner



In Jacob Neusner's translation of the Jewish *Mishnah*, we can see why the disciples would have been concerned with preparing for the Passover the evening of the 13<sup>TH</sup>, even though the Passover meal wouldn't be eaten until the next night.

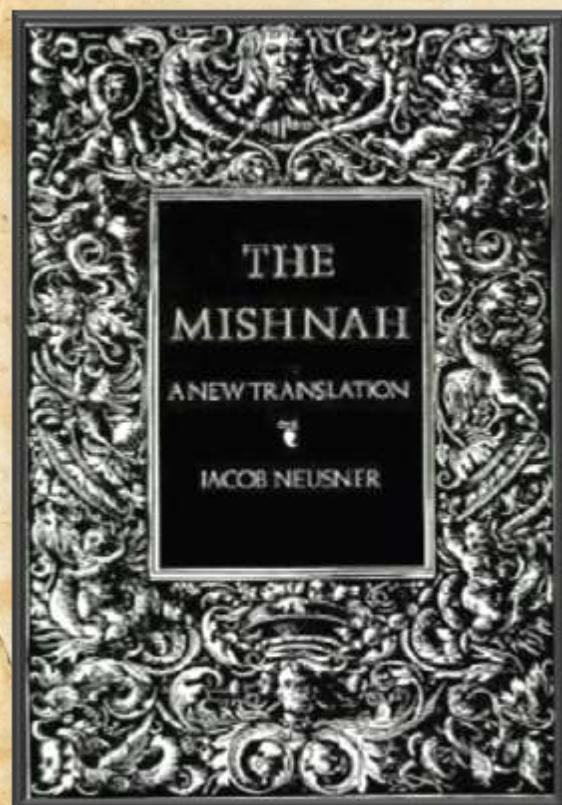
In his quote from Pesahim 1:3, please remember, **he's writing with the understanding that Abib 14 begins at sunset on Abib 13.**

(Note: Even though Neusner is using the reasoning that Abib 14 begins the evening before, in his context he is speaking of “deleavening” ... and possibly “anointing” the chosen room, so that it would be “clean” from all questionable activity in the past. This rented room might have even needed a good spring cleaning!)

Pesahim is the third tractate of Seder Moed of the Mishnah and of the Talmud. It is concerned mainly with **the laws of the Jewish holiday Passover** as well as the Passover lamb offering.

[Wikipedia]

# Jacob Neusner on Pesahim 1:3



## Removal of all Leaven

### PESAHIM 1:3

A. R. Judah says,

"They seek out [leaven]

(1) on the night of the fourteenth,

(2) on the fourteenth in the morning, and

(3) at the time of removal."

B. And sages say, "[If] one did not seek out [leaven] on the night of the fourteenth

{after sunset on the 13<sup>th</sup>}, he may seek it out

(1) on the fourteenth.

C. "If he did not seek it out on the fourteenth, let him seek it out (2) at the appointed time [11 a.m. to 12 noon on the fourteenth].

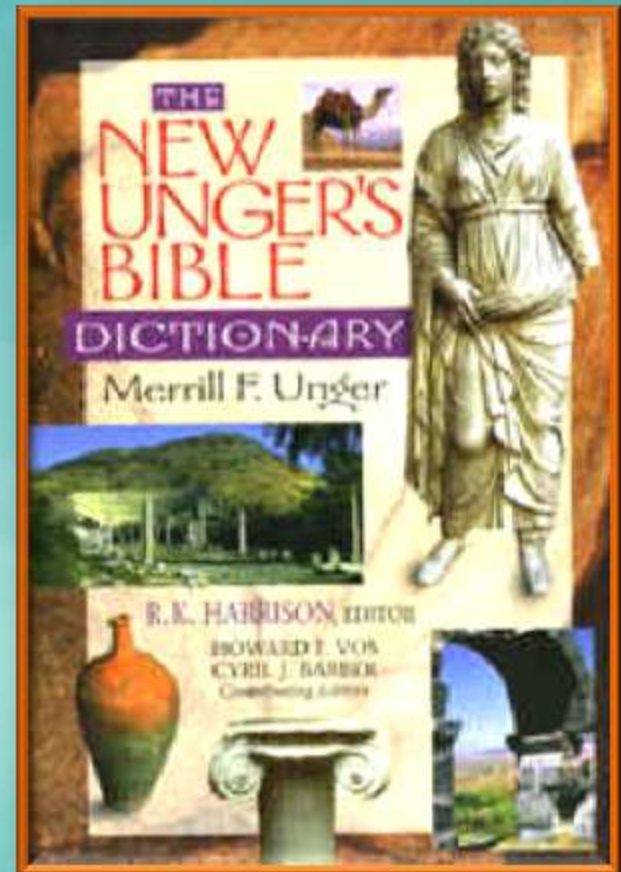
D. "[If] he did not seek it out at the appointed time, let him seek it out (3) after the appointed time [to nightfall]."

(p. 230, *The Mishnah: A New Translation*.)

# New Unger's Bible Dictionary

**Unger confirms how the Jews prepared for the observance of the Passover:**

- \* On the evening of the 13<sup>TH</sup> Nisan, which, until that of the 14<sup>TH</sup>, was called the "*preparation for the Passover*" (John 19:14), every head of a family searched for and collected by the light of a candle all the leaven. Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven." After the search he said, "Whatever leaven remains in my possession which I cannot see, behold, it is null, and accounted as the dust of the earth." (p. 411, "Festivals")



# “Prepare the Passover” (G2090)

## What does this phrase really mean?

The phrase "prepare the Passover" found in Matthew 26:19, Mark 14:16, and Luke 22:13 comes from the Greek phrase *hetoimasan to pascha*. According to **Strong's Concordance**, the Greek verb root *hetoimazo* means:

- \* 1) to make ready, prepare
- \* 1a) to make the necessary preparations, get everything ready.

**This is drawn from the oriental custom of sending persons on before kings on their journeys to level the roads and make them passable.**

Clearly, one of the reasons the disciples questioned Yahusha about **where** they were going to eat the Passover meal was because **Exo 13:7 Torah statute states “neither shall there be leaven seen with thee in all thy quarters.”**



# “Prepare the Passover” (G2090)

## What does this phrase really mean?

The night the Passover meal was eaten, the Israelites followed the command to remove all leaven from their dwelling places.

**Exo 12:18** “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.”

**Note:** Unleavened bread was eaten on a total of eight days counting from the 14<sup>TH</sup> to the 21<sup>ST</sup>.

- **The following penalty was prescribed for eating leavened bread during this Feast of Unleavened Bread.**

**Exo 12:15** For a seven-day period shall you eat matzos [unleavened bread], but on the previous day [the Preparation Day] you shall nullify the leaven from your homes; for anyone who eats leavened food - that soul shall be cut off from Israel, from the first day [Abib 15] to the seventh day [Abib 21]. (*Stone Edition Tanach*)



# How Could the Disciples NOT Understand?

When the disciples questioned **Yahusha** about where they were going to eat the Passover meal the next night (Abib 14), they still did not fully understand His life would be laid down by then!

**The Messiah would not be able to eat  
the Passover lamb because He was  
destined to be sacrificed as 'the'  
Passover LAMB (1 Cor 5:7).**

# Yahusha Did Not Cause Undue Grief

Instead of explaining to them then that He would be in the process of being buried when the time came to eat the Passover lamb, He simply told his disciples where to prepare to eat the Passover meal. After all, that's what they wanted to hear, as they did not seem to hear and/or comprehend that Yahusha had already told them many times He was going to Jerusalem to die.



**Yahusha used their final meal together on Abib 13 to instruct His disciples one last time before His death.**

# What else did Yahusha provide?



After Judas left the group, Yahusha provided many final instructions to His friends.

It's likely the disciples knew they were gathering together on the evening of the 13<sup>th</sup> to receive some teachings/instructions as was common with a Rabbi and his followers before the feast season began.

Yahusha did give instructions to be remembered forever after, just as He showed them - which to this day is also a Chag!



# What else did **Yahusha** provide?



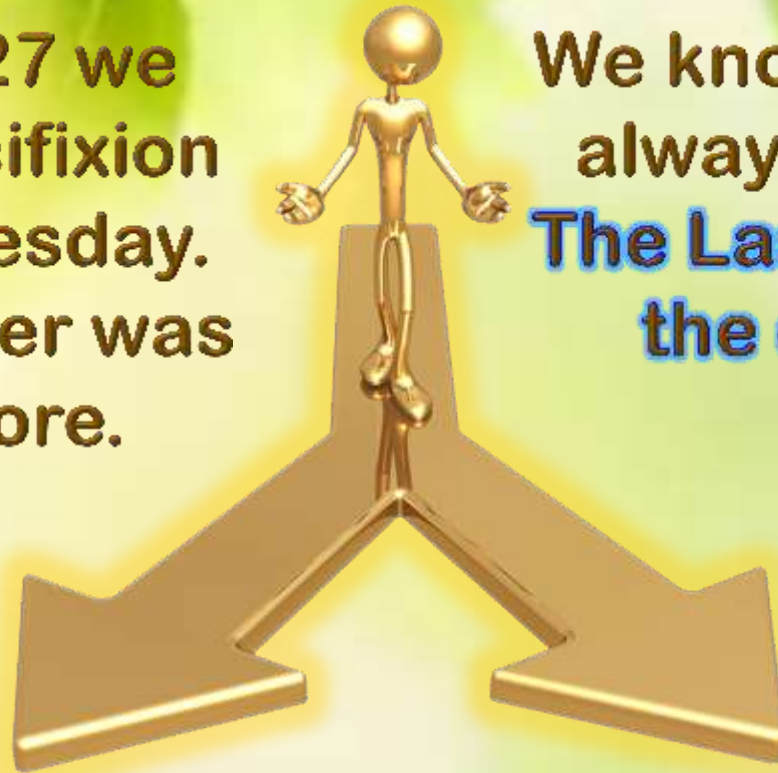
Is it possible **Yahusha** provided this “Last Supper” room as He knew the disciples would have need for it the next day after the Passover, even though they thought they would be using the room for another purpose?

**Yahusha** chose this room (from one of His believers) where He knew His disciples would be safe from the Jews who would be seeking after them. Is it possible this is the room where **Yahusha** met them on his Wave Sheaf appearance?

# 1<sup>st</sup> Witness: the “day” & “date”

From Dan 9:27 we know the crucifixion was on Wednesday. The Last Supper was the day before.

We know Passover is always on Abib 14. **The Last Supper was the day before.**



**1. The day?**  
**3<sup>rd</sup> Cycle - Tuesday!**

**2. The date?**  
**Abib 13!**

# 2<sup>nd</sup> Witness for Study on the “day” and “date”

## #2 Phrase

“with desire  
I have desired”

The true intent of  
this phrase will be  
examined in  
Luke 22:15-16.

# Understanding the Phrase “with desire I have desired”

**Luke 22:15-16** And he said unto them,  
**With desire I have desired** to eat this  
passover with you before I suffer: **16** For I say  
unto you, I will not any more eat thereof, until it  
be fulfilled in the kingdom of **Yahuah**. *KJV*

What does this phrase really mean:  
“with fervent desire I have desired  
to eat this Passover”?

# “with desire I have desired”

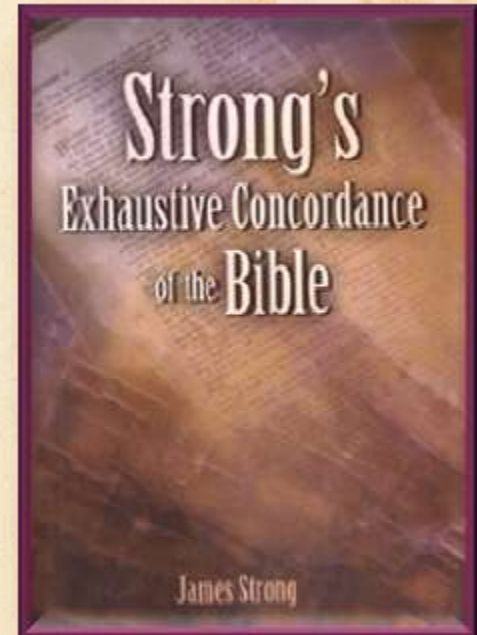
Luke 22:15 has been used to support the assertion that the Messiah and his disciples ate a meal called the Passover meal. Is this so?

In this Scripture, **Yahusha** says:

"With fervent desire I have desired to eat this Passover with you before I suffer."

The Greek phrase translated "with fervent desire I have desired" is **epithumia epethumesa**. It literally means "with desire I desired."

\* **with desire I have desired** Strong's - G1939; **epithumia** (ep-ee-thoo-mee'-ah); from G1937; **a longing** (especially for what is forbidden).



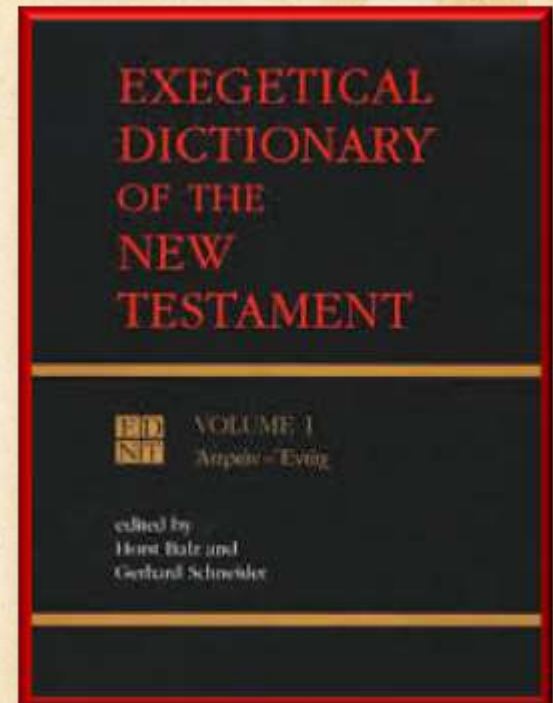
# “epithumia” Exegetical Dictionary of the New Testament

The first word of this phrase  
[with desire I have desired], *epithumia*,  
is a noun.

According to the *Exegetical  
Dictionary of the New Testament*,  
usually this word "has the ambivalent  
sense, *desire*, strive for, long to  
have; do; be something."

It can also be "used for (*forbidden*)  
*desire*" (p. 27, vol. 2).

**Yahusha** uses *epithumia* in this  
sense in Luke 22:15.



# Ferrar Fenton Translation

\* In his Bible translation, Ferrar Fenton accurately captures the meaning of **Yahusha's** words in these verses:

## LUKE 22:15-16

And he said to them: **'I have longingly desired** [epithumia epethumesa] **to eat this Passover with you before my suffering; 16 however,** I tell you that **I shall not eat of it,** until it can be administered in the Kingdom of **Yahuah.**'

*(The Holy Bible in Modern English)*

- Do you see the clarity in this verse that:
- a) The Last Supper is NOT the Passover ...
  - b) But ... He had asked them to prepare for the Passover knowing full well they may not be eating it anyway.

**This is another clarification to show this Last Supper was not on Abib 14 – only Abib 13.**

## 2<sup>nd</sup> Witness: the “day” & “date”

a) **Yahusha's** “desire to eat” the Passover will only be realized in the kingdom.  
In this account ...



b) Therefore, the day and date of the Last Supper was not the Passover meal on Abib 14.

**1. The day?**

**3<sup>rd</sup> Cycle - Tuesday!**

**2. The date?**

**Abib 13!**

# 3<sup>rd</sup> Witness for Study on the “day” and “date”

## #3 A Special Meal

Could the last gathering  
of **Yahusha** and His  
disciples have been a  
special preparatory meal?

# David H Stern, Jewish Scholar

David H Stern writes about the Last Supper meal:

**“The Last Supper is considered by most scholars to have been a Passover meal or *Seder*. Many *Pesach* themes are deepened, reinforced and given new levels of meaning by events in the life of *Yeshua* the Messiah and by his words on this night.**

**“However, Joseph Shulam has suggested that it may not have been the *Seder* but a *se'udat-mitzvah*, the celebratory banquet accompanying performance of a commandment such as a wedding or *b'rit-milah*.”**

# Here is the background for his argument ...

“When a rabbi and his students finish studying a tractate of the Talmud [!], they celebrate with a *se'udat-mitzvah* (also called a 'banquet of completion,' i.e., graduation).

The Fast of the Firstborn, expressing gratitude for the saving of Israel's firstborn sons from the tenth plague, has been **prescribed for the day before *Pesach*, Nisan 14** [he's referring to the sunset of Nisan 13], **at least since Mishnaic times.**

**When it is necessary to eat a *se'udat-mitzvah*, this takes precedence over a fast.**

**With a modicum of foresight a rabbi can plan to complete a tractate on Nisan 14 and thus avoid having to fast;** doing so is not construed as cheating, and in fact it has become the custom.”

**Would that be like making up your own rules?**



# Stern's Quote Continues

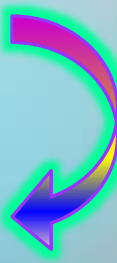
“The tradition of the Fast of the Firstborn dates at least from Mishnaic times.

But, Shulam reasons, if it goes back a couple of centuries more to the time of *Yeshua*, and if the *se'udat-mitzvah* custom applied in the first century to the completing of any course of study, then *Yeshua* might have arranged to have himself and his *talmidim* finish reading a book of the *Tanakh* on Nisan 14.

Or, since *Yeshua* knew he was going to die, he may have regarded it as appropriate to complete his disciples' earthly "course of study" with a banquet.

This solution would also resolve the perceived conflict between *Yochanan* [John] and the Synoptic Gospels over the timing of the Last Supper.”

(p. 77, *Jewish New Testament Commentary*.)

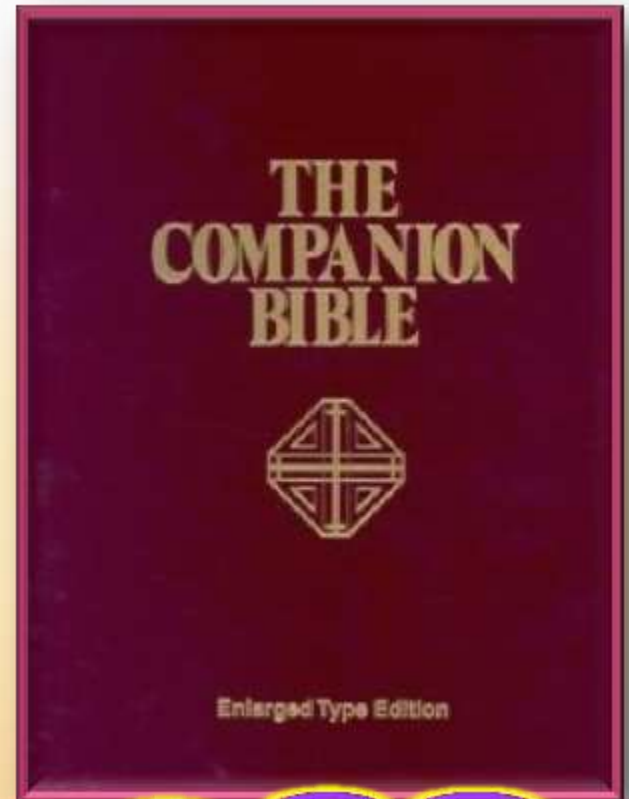


# From the Companion Bible

In *The Companion Bible* comment on **Luke 22:15**, Bullinger states that the Last Supper Yahusha and his disciples ate was "not the eating of the Lamb, but the *Chagigah* or feast which preceded it ..." (p. 1500).

He goes on to explain that "it follows, therefore, that the Lord being crucified on 'the preparation day' could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Abib (i.e. afternoon). ...

Thus it is clear, that ... no 'Passover lamb' could have been eaten at the 'Last Supper' on the previous evening." (p. 180, Appendix 156.)



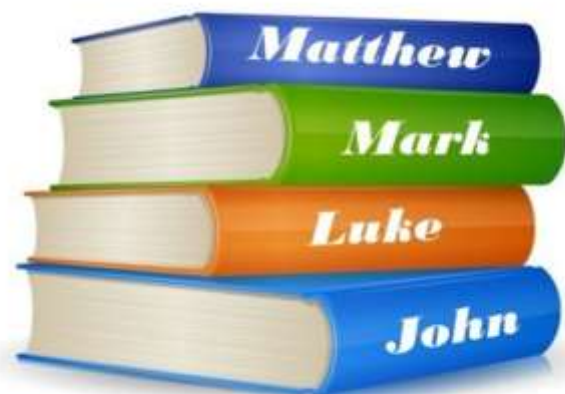
Bullinger knows  
**Yahuah's**  
statutes well!



# No Lamb at the Last Supper?

None of the four Gospels mentions a lamb being eaten at the "Last Supper."

The time had not yet come to slay the Passover when the Messiah and His disciples ate their last meal together.



In addition, the verses of Deut 16:2, 5-6 are Torah instructions for the sacrifice of the Passover lamb. Even after The Last Supper, were the disciples still intending to follow through with the Torah guidelines for Passover?

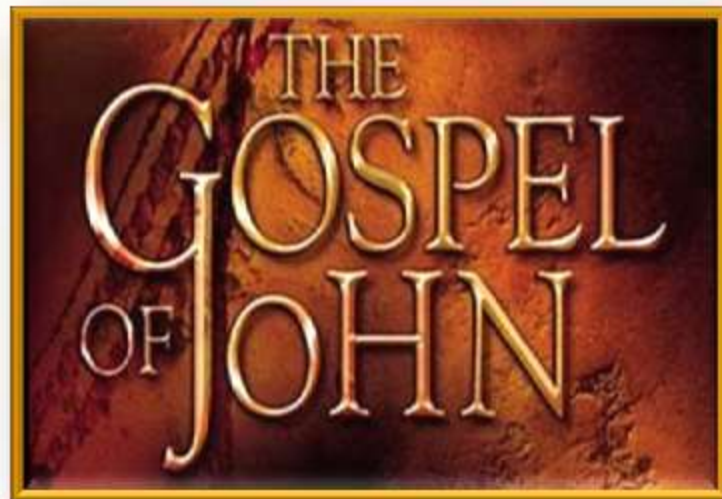
## Deut 16:2, 5, 6

**2** Thou shalt therefore sacrifice the Passover unto **Yahuah** thy **Elohim**, of the flock and the herd, **in the place which Yahuah shall choose to place His name there...**

**5** Thou mayest **not** sacrifice the Passover within any of thy gates, which **Yahuah** thy **Elohim** giveth thee:

**6** But at the place which **Yahuah** thy **Elohim** shall choose to place His name in, there **thou shalt sacrifice the Passover at even, at the going down of the sun, at the season** [Aviv, see Deut 16:1] that thou camest forth out of Egypt. *KJV*

**Note:** At the Last Supper Yahusha had to show the disciples that **NO** more sacrifices were necessary after this **NEW Covenant Confirming Meal** instituting **NEW Ordinances!** Soon they would understand the reason for such a **HUGE** change given on Abib 13 – the day before Passover!



The Synoptic Gospels (Matthew, Mark and Luke) **DO NOT CONFLICT** with John's account of the Last Supper when understood correctly.

A careful study of all four Gospels shows that **Yahusha** and the disciples did **not** eat the commanded Passover meal during their last time together before **Yahusha** died on the cross because: **no one can eat the Passover lamb on Abib 13, before it is sacrificed and roasted on Abib 14.**

They simply prepared for the upcoming Passover festival **fully intending to partake of a Passover meal on Abib 14.**

# Review

- a. At that Last Supper, the disciples could have eaten some type of celebratory, or preparatory meal in **Yahusha's** presence the evening of Abib 13.
- b. It was at this supper that, **Yahusha** Himself, (as the High Priest of the Melchizedek Order), established this New Way to celebrate the Passover (without the lamb) through the simple symbols of the bread and wine. Then He also endorsed the foot-washing. (Note: **Yahusha** did not partake of these symbols.)
- c. After the meal (and foot-washing activity), **Yahusha** once again sat at the table to instruct His disciples and give another clue that there was a betrayer in the group.



# Review

- d. The next clue was: the betrayer would receive the sop.
- e. This is when Judas Iscariot arose and left after he received the sop, (illustrating the removal of leaven from the group), to carry out his plan to betray **Yahusha** to the Jewish authorities.
- f. Would it not seem appropriate for **Yahusha** to use “leavened sop” to designate the “leavened disciple” in the group that was soon to betray Him?



# Conclusion

- a. Yahusha and His disciples obviously could not have eaten a Passover lamb with their meal the night of Abib 13.
- b. The Scriptures, through Paul, clearly state “the” Messiah was our Passover (1 Cor 5:7).
- c. Matthew, Mark, and Luke all record that Yahusha died at the ninth hour (3:00 PM Roman Reckoning of time).
- d. This coincides with the same time as recorded by Josephus for when the slaughter of the Passover lambs commenced.
- e. Yahusha fulfilled the symbolism of the Passover lamb exactly by giving His life before preparation was made to slay the unblemished Passover lamb at the sanctuary!

# The Fast of the Firstborn

There's been considerable discussion on "who ate what" and on "what day was it eaten" in this section.

What do we know for sure?

1. There was no lamb at this Last Supper.
2. The disciples partook of the "bread and wine" as emblems of **Yahusha's** body.
3. There is no record that **Yahusha** partook of these emblems, and there's no reason for Him to do so in the first place.
4. However, remember, He began His ministry with fasting, and fasted many times up to His Passover sacrifice that would fulfill the Torah "type."



# The Fast of the Firstborn

5. It is understood that the lamb chosen on Abib 10 for the Passover sacrifice, was “fasted” the last four days of life.
6. Because **Yahusha** fulfills all the “types” then He would also fulfill the fasting requirement as “the” Passover Lamb.
7. Could it be that **if** this Last Supper was a celebratory meal, that He would have been fasting anyway. He certainly did qualify for the “Fast of the Firstborn” – even if a tradition.
8. **Yahusha** would fast often during His full ministry, knowing He would soon face a great deal of temptation. Certainly this was the case for the upcoming events at His Passover.  
There’s no doubt that He was fasting.



# Questions: Is it Possible ...?

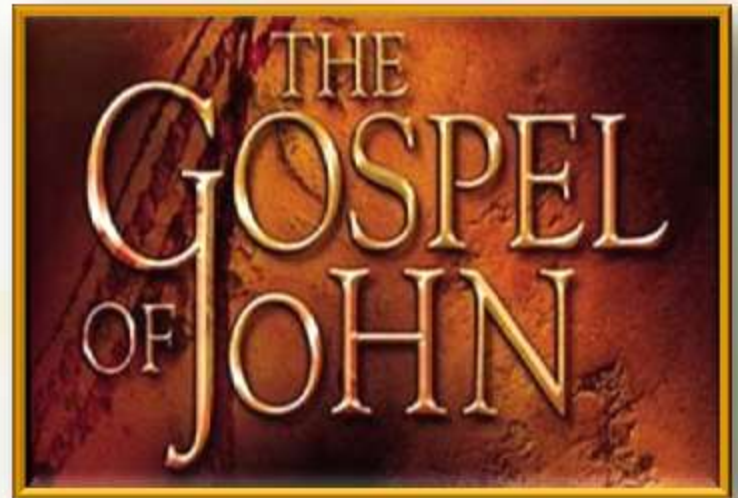
The disciples would not think anything unusual about **Yahusha** fasting [again], as they would have observed Him fasting many times throughout His ministry?

If so ... then:

- a) The Last Supper was very likely a celebration of finishing their practicum with their Master.
- b) In that case, the Last Supper definitely was not the Passover meal, and did not take place on Abib 14.



# The Synoptic Gospels Can Be Reconciled With John



Therefore, when the topic of this study is approached with an open mind and the belief that the Scriptures cannot be broken (John 10:35), we can reconcile all these accounts.

**John 10:35** ... the scripture cannot be broken. *KJV*

# Epilogue

**The Last Supper celebration on Abib 13 was the last time the disciples were together with Yahusha before He died.**

It is highly unlikely that any of the disciples ate a Passover meal during the evening of Abib 14, under the surprising circumstances.

However, there is something they did do – and that was lock themselves behind barred doors for fear of the Jews.

In fact, they were still there by the evening of the first day of the week [Wave Sheaf] as noted by John.

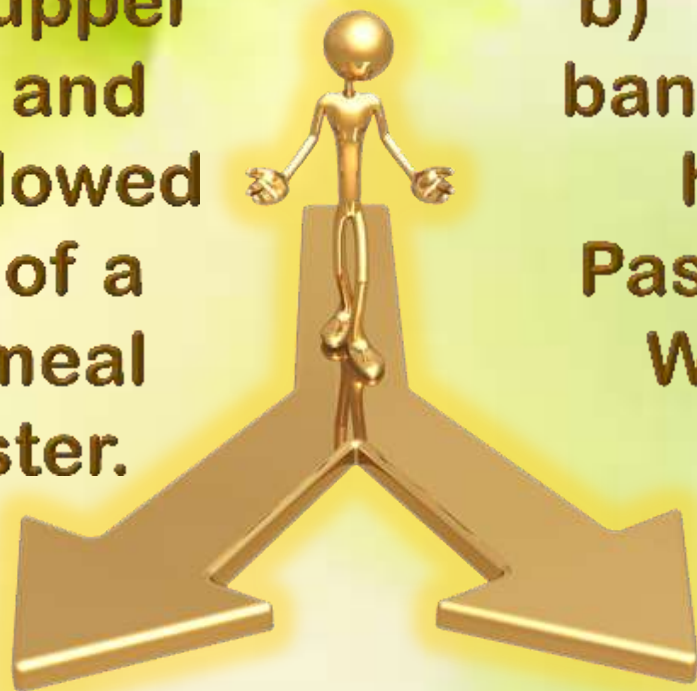
**John 20:19** Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled **for fear of the Jews**, came **Yahusha** and stood in the midst, and saith unto them, Peace be unto you.

**Even though they missed the Passover meal on this Abib 14, we are not told if they celebrated Passover in the 2<sup>nd</sup> month, through provision of Torah. However, the option was available if anyone missed the first Passover.**

# 3<sup>rd</sup> Witness: the “day” & “date” (The Final Answer)

a) The Last Supper was special, and could have followed the tradition of a celebration meal with the Master.

b) Therefore, this banquet would not have been a Passover meal on Wed, Abib 14.



1. The day?

3<sup>rd</sup> Cycle - Tuesday!

2. The date?

Abib 13!

# ~60 AD: Paul's Instructions on The Last Supper & the New Passover Ordinances

## 1 Cor 11:23-26

23 For I have received of **Yahusha** that which also I delivered unto you, That **Yahusha the same night in which he was betrayed took bread:**

24 And when he had given thanks, he brake it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

25 After the same manner also he took the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.**

26 For as often as ye eat this bread, and drink this cup, ye do shew **Yahusha's** death till he come.



The Wedding Supper is next - a celebratory meal of the Everlasting Covenant - for us!

*The End*

Questions &  
Comments  
can be sent to:

Charlene Fortsch  
(BC, Canada)



email:

[charlene@studythecalendar.com](mailto:charlene@studythecalendar.com)

Thank you!

