

# Part 9

## Messiah, Master of the Sabbath

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#### Footnotes; <sup>1</sup>, <sup>2</sup>, <sup>3</sup>

<sup>1</sup> Yahusha = (Messiah or Christ)

<sup>2</sup> passover = meal

<sup>3</sup> Passover = Pascha, the day

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### ➤ Messiah's Sabbath observance, 1st of Abib

One of the fascinating events leading up to the Passover was the resurrection of Lazarus, as described in [John 11](#) and [12](#). The scriptural study of this event reveals so much information and is often overlooked by those seeking Alohym's calendar dates and times. Therefore, the event in [John 10:40](#) through [12:15](#) is our targeted area of investigation. Utilizing legal/theological presumption, i.e., "belief on reasonable grounds or probable evidence," this investigation will be based on. In achieving this goal, scriptural and calendar evidence is used to prove the following presumptions.

Legal Presumptions:

1. Can it be proved that Yahusha observed the last and first day of the year, the 91<sup>st</sup> day of the 12<sup>th</sup> month, the 364<sup>th</sup> (Leader) day, and the Sabbath day, the 1<sup>st</sup> of Abib? ([Deut. 16:1](#))
2. Is there scriptural proof which points to this evidence, i.e., Sabbath 1<sup>st</sup> of Abib?
3. Is there proof of Messiah's prophesied entrance into Jerusalem through the harmony of scripture as stated in [Genesis 49:10, 11](#)?

Let's begin in [John 10:40](#), where Yahusha and the disciples escaped and traveled beyond Jordan, where John the Baptist first baptized Him. Here Yahusha and the disciples received word from Lazarus's sisters, Martha and Mary, that Lazarus was sick. ([John 11:1-3](#)) In [John 11:4](#), we read "that this sickness is not unto death but for the glory of Alohym."

After Yahusha received this information concerning Lazarus' sickness, scripture states that He (Yahusha) and the disciples stayed at the same place for two more days, [John 11:6, 7](#)

[v6](#); When he had heard therefore that he was sick, he abode two days still in the same place where he was. [v7](#); Then after that saith he to [his] disciples, Let us go into Judaea again. ([Note: they left after the two days were up](#))

In verse 8, the disciples were concerned about returning to Judaea as the Jews sought to stone Yahusha. Then, in verse 9, Yahusha makes an exciting statement to the disciples about the day they leave for Bethany; let's read.

Yahusha answered,

[v9](#); Jesus answered, Are there not twelve hours in [the] day? If any man walk in [the] day, he stumbleth not, because he seeth *the light of this world*. (*English*)

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interlinear										
John 11:9										
ScrTR ScrTR_t CGTS CGES_id Strong Parsing										
AV Jesus answered, <u>Are there not twelve hours in the day?</u> If any man <u>walk in the day</u> , he stumbleth not, because <u>he seeth the light of this world</u> .										
απεκριθη	ο	ιησους	ουχι	δωδεκα	εισιν	ωραι	της	ημερας	εαν	τις
apekrithE	ho	iEsous	ouchi	dOdeka	eisin	hOrai	tEs	hEmeras	ean	tis
answerED	THE	JESUS	NOT(emph.)	TWO-TEN	ARE	HOURS	OF-THE	DAY	IF-EVER	ANY
answered	the	Jesus	not(emph.)?	twelve	there-are	hours	of-the	day	if-ever	anyone
G611	G3588	G2424	G3780	G1427	G1526	G5610	G3588	G2250	G1437	G5100
vi Aor midD 3 Sg	t_ Nom Sg m	n_ Nom Sg m	Part Int	a_ Nom	vi Pres vxx 3 Pl	n_ Nom Pl f	t_ Gen Sg f	n_ Gen Sg f	Cond	px Nom Sg m
περιπατη	εν	τη	ημερα	ου	προσκοπτει	οτι	το	φως	του	
peripate	en	te	hEmera	ou	proskoptei	hoti	to	phOs	tu	
MAY-BE-ABOUT-TREADING	IN	THE	DAY	NOT	he-IS-TOWARD-STRIKING	that	THE	LIGHT	OF-THE	
may-be-walking	in	the	day	not	he-is-stumbling	that	the	light	of-the	
G4043	G1722	G3588	G2250	G3756	G4350	G3754	G3588	G5457	G3588	
vs Pres Act 3 Sg	Prep	t_ Dat Sg f	n_ Dat Sg f	Part Neg	vi Pres Act 3 Sg	Conj	t_ Acc Sg n	n_ Acc Sg n	t_ Gen Sg m	
κοσμου	τουτου	βλεπει								
kosmou	toutou	blepei								
SYSTEM	this	he-IS-looking								
world	this	he-is-observing								
G2889	G5127	G991								
n_ Gen Sg m	pd Gen Sg m	vi Pres Act 3 Sg								

Above is the interlinear view of English and Greek translations of [John 11:9](#). Let's focus on the first phrase within the (red box), which states: "are there<sup>G1526</sup> not<sup>G3780</sup> twelve hours<sup>G1427</sup> of this<sup>G3588</sup> day<sup>G2250</sup>", this phrase is day specific. Notice the definition that Strong's gives to the number G3588; "of-the," meaning; "the definite article." What day is so specific that it would take precedence in scripture? (Logical reasoning)

1. The calendar term "twelve hours in the day or this day" can only apply to the beginning of Alohym's New Year. Why? Because from the 1<sup>st</sup> Sabbath of Abib, i.e., the first day of the year, daytime grows more prolonged, and the nights grow shorter. Remember that the Equilux day (according to Enoch 72 and man's calculations) is closest to equal day and night in the sun's circuit, not the Equinox.
2. Why would Messiah state, "If any man walk in the day, he stumbleth not, because he seeth the light of this world"? Question: who is the light of this world? Answer: Messiah ([John 8:12](#), [9:5](#), and [Matthew 5:14](#)) what is Messiah's day "the Sabbath." Yahusha is talking about no other day than the Sabbath.
3. In the Book of Jubilees', a yearly structural outline is given concerning seasonal Sabbaths and "seasonal" division days; let's read.

[Jubilees' 6:23](#), And on the *new month* of the [first month](#), and on the *new month* of the [fourth month](#), and on the *new month* of the [seventh month](#), and on the *new month* of the [tenth month](#) are the days of remembrance, and the days of the seasons in the four divisions of the year.

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v24; And Noah ordained them for himself as [feasts for the generations forever](#), so that they have become thereby a memorial unto him. ([Sabbath days are festival or feast days as well as a rest day for man to focus on our Creator and Messiah](#))

### ✓ [Commentary](#)

The [days of remembrance](#) are the Sabbath days which begin each season. Alohym states in [Exodus 20:8](#), "[Remember](#) the Sabbath day and keep it holy," a marked day. The days of the seasons in the four divisions of the year are the four intercalary days, which are seasonal preparation days. Which always falls on the 6<sup>th</sup> day of the week, before each seasonal Sabbath day. [Note:] Look at the calendar provided at the back of this research, review the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup>, and 10<sup>th</sup> months, and you will see how the statements above apply.

Returning to [John 11:9](#), Yahusha makes this statement as recorded by John, "If any man walk in the day, he stumbleth not, [because he seeth the light of this world](#)." Let's focus on the phrase, "seeth the light of this world," referring to Yahusha. The Apostle John quotes a similar reference to the above scripture in [John 8:12, 9:5](#), which states, "I am the light of the world," again referring to Yahusha. According to Yahusha's own words and through the scriptural timing of events written by John, the day in question is no other than the Sabbath. In Retrospect, Messiah would have observed the 1<sup>st</sup> of Abib being the first Sabbath and seasonal Holy day of the New Year as established in Genesis 2, fulfilling the 1<sup>st</sup> and 2<sup>nd</sup> legal presumption.

### ❖ [Timing of Events](#)

Starting at [John 11:9](#), we now know the day in reference is non-other than the Sabbath, but when did Messiah and the disciples leave for Bethany? Messiah and the [disciples stayed two days in the same place](#) after hearing the news about Lazarus being sick. ([John 11:6](#)) As stated above, these two days would have been the last day of the previous year ([day 364](#)) and the 1st day of the New Year. (Abib 1) Another key in clarifying when Messiah and the disciples left for Bethany comes from verse 7, which states; Messiah said, "Let us go into Judaea again," this would be the day after the Sabbath or the 2nd of Abib.

In verse 11, Messiah tells the disciples to go to his friend Lazarus and awaken him. In verse 14, Yahusha plainly says "that Lazarus is dead," and verse 15 states that he was glad that He was not there to the intent that the disciples may believe. Finally, in verses 16 and 17, we get the following clues: date and time from [John 11:9](#); let's read.

v16; Then said Thomas, which is called Didymus, unto his fellow disciples, [Let us also go, that we may die with him](#). [Note:] At this point in the timeline, Yahusha and the disciples leave after the two days headed to Bethany on the 2<sup>nd</sup> of Abib. v17; Then when Jesus came, he found that he had [lain] in the grave [four days](#) already. (*See Alohym's Calendar*)

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So in light of the above scriptures, Messiah and the disciples left from across the Jordan River only to find that Lazarus had been dead for four days and in the grave. In verse (20), we see that Martha heard Christ was coming and went to meet him; let's read.

v20; Then Martha, as soon as [she heard that Jesus was coming](#), went and met him: but Mary sat [still] in the house.

Just a few verses later, we see Martha's Sister Mary meeting Yahusha and Martha when Yahusha had not yet made it to the town of Bethany; let's read.

v28; And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. v29; As soon as she heard [that], she arose quickly, and came unto him. v30; Now Jesus [was not yet come into the town](#), but was in that place where Martha met him.

In verse 39, Yahusha is with Martha at the grave, four days after his journey began from beyond the Jordan River; let's read.

v39; Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

Here we read our second confirmation that Lazarus had died for four days, as stated in verse 17. As the story progresses, in verses 43 and 44, Lazarus is resurrected from the dead. ([John 11:43, 44](#))

v43; And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. v44; And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go.

We are on the fifth day in our timeline from the second day of the year, meaning we are at the 6th of Abib.

In verse 45, the scripture states that many Jews who had witnessed the miracle of Lazarus's resurrection started believing in the Messiah, but others left and told the chief priest and Pharisees what had happened. In verses 45 to 53, Caiaphas, the high priest of that year, declared that Messiah would die for the nation and, from that day forward, took counsel together to put him to death.

v53; Then from that day forth they took counsel together for to put him to death.

In verse 54, we see Yahusha and the disciples leaving for the City of Ephraim and that Yahusha would not openly walk among the Jews anymore; let's read.

v54; Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, [into a city called Ephraim](#), and there continued with his disciples

Question; where was the City of Ephraim in Israel at the time of Messiah? According to ancient maps, the city of Ephraim was north of Bethany of the town Shiloh. Bethany's and just south of

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Shiloh. Bethany's distance to Ephraim is approximately 18 to 20 miles north. The events described in verse 54 occurred after Lazarus's resurrection; Scripture tells us that Christ continued with his disciples in Ephraim near the wilderness. How long would Christ and the disciples have walked to Ephraim? If they walked at an average pace, 3 to 4 miles per hour, with added rest stops, it would have taken 4 to 5 hours or more to get there. Scripture states Yahusha and the disciples went to the City of Ephraim after Lazarus' resurrection ending the 6th of Abib in our timeline. After walking for four-plus hours to avoid contact with the Jews, it would make sense that Messiah and the disciples stayed at least two nights in Ephraim.

Another key to the timing of events is found in John 11:55, 56 and 57 which states;

[v55](#); And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. [v56](#); Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? [v57](#); Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew [it], that they might take him

In the above verses, we read that many Jews traveled to Jerusalem to purify themselves before Passover at this time of the year. As the Jews traveled as tradition suggests, the 7th day in our timeline falls on the 6<sup>th</sup> day of the week, the preparation day. Verse 56 states, “[many sought Yahusha as they stood in the Temple,](#)” but did they find Him? No! Since scripture states that Yahusha taught in the synagogues on the Sabbath, it would make sense that the Chief Priest and the Pharisees would have spies looking for Him in the prominent places. Remember that it was not Yahusha's starting time to be “in the heart of the Earth,” the sign of Jonah.

Notice continuing in [John 12:1](#), Yahusha returns with the disciples on the 8<sup>th</sup> day of Abib, from Ephraim to meet with Lazarus in Bethany, let's read.

[v1](#); Then Jesus [six days before](#) the <sup>3</sup>[Passover](#) came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. ([The sixth day before Passover is the 8<sup>th</sup> day of Abib a Sabbath day](#)).

### ✓ [Commentary](#)

To confirm the sixth day before Passover was a Sabbath, i.e., the 8<sup>th</sup> of Abib, read [Leviticus 23:11](#) and 15, which states the “morrow after the Sabbath,” which is the 16<sup>th</sup> of Abib, the 15<sup>th</sup> of Abib is a weekly Sabbath day. Next, let's keep reading [John 12:2, 3](#)

[v2](#); There they made him a [supper](#); and Martha served: but Lazarus was one of them that sat at the table with him. ([supper](#) Strong's [G1173](#), meaning; a meal served at evening) [v3](#); Then took Mary a pound of ointment of spikenard, very costly, and

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anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

In verses 2 and 3, Martha prepared supper for Yahusha and Lazarus as Mary anointed Yahusha with ointment acknowledging who he was and her reverence for him while he was still alive. Then, in verse 12, Yahusha leaves the next day for Jerusalem; let's read.

[v12; On the next day](#) much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, [v13](#); Took branches of **palm** trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord. [v14](#); And Jesus, when he had found a young ass, sat thereon; as it is written, [v15](#); Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

In verse 12, which would have been the 9<sup>th</sup> of Abib, Yahusha entered Jerusalem, and the multitudes gathered palm branches to celebrate his coming. Then, in verse thirteen, we see the harmony of the scriptures come to life, and the fulfillment of the [Genesis 49](#) prophecy is in verses 10, 11; let's read.

[v10](#); The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be]. [v11](#); Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: [\[Note\]: Scripture now fulfills our 3<sup>rd</sup> and last legal presumption and prophecy of Genesis 49:10.](#)

Here we read that the Messiah entered Jerusalem on the 9<sup>th</sup> of Abib, the first day of the week. Here is the beauty of scripture and the perfect timing of our Messiah; seven days later ([seven meaning perfection](#)), on the 15<sup>th</sup> of Abib, our Messiah was resurrected late on the Sabbath day.

In John 11 and 12, we established Yahusha, and the disciples started across the Jordan River, ventured their way to Bethany, then to the City of Ephraim, and back to Bethany. The timeline of this event is as follows:

Yahusha and the disciples, after receiving word that Lazarus' sickness stayed two days beyond the Jordan (which was the 364 days of the previous year) and (the 1st day of Abib and first Sabbath of the New Year), leaving on the [2<sup>nd</sup> of Abib](#) for Bethany.

In John 11:14, Christ states that Lazarus is dead, then in verses 17 and 39, Lazarus had been dead four days by the time He arrived at the tomb. ([4 days travel time coming bringing us to the 6<sup>th</sup> day of Abib](#))

Then in verse 54, we see after the resurrection of Lazarus, Yahusha and the disciples traveled to the City of Ephraim some 18 to 20 miles away, returning on the sixth day before the Passover, [the 8<sup>th</sup> of Abib](#).



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Logic and simple mathematics tell us six days before Passover (14<sup>th</sup> of Abib) is the 8<sup>th</sup> of Abib, a Sabbath day. So if we count back seven days from the 8<sup>th</sup>, we get to the 1<sup>st</sup> of Abib, a Sabbath day, and the 1<sup>st</sup> day of the year.

Scripture tells the story of Messiah's observance of the 1<sup>st</sup> of Abib, the beginning Sabbath of the New Year. Therefore, considering the scriptural truth of John 11 and 12, we can accurately state that Sabbath days for the month of Abib would be as follows 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup>.

### ➤ The Gospel Accounts

This research chapter will research the gospels looking for definitive answers to calendar timing and New Testament symbols given by Messiah at the last supper to prove that this day was the evening of the 13<sup>th</sup> of Abib, **not the 14<sup>th</sup>**, as some believe. To accomplish our goal, we will investigate translational errors surrounding the "Passover" as stated in the gospels accounts of Matthew, Mark, Luke, and John. Before advancing any further, we need to go back to the past and outline when the Passover begins. (Exodus 12:18 and Jubilees 49:1)

Ex 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"

Jubil 49:1; Remember the command which the Lord commanded thee concerning the Paschah, that thou shalt keep it in its time, on the fourteenth of the first month, that thou shalt kill it **before the evening** come, and that they shall eat it during the night, on the evening of the fifteenth, from the time of the setting of the sun, for this is the first day of the festival and the first Paschah. [Note: Celebrated **between the evenings**, from Sunset on the 14<sup>th</sup> (evening) to evening-sunrise of the 15<sup>th</sup>]

Simply put, the Passover day starts at sunset evening of the 14<sup>th</sup> day of Abib and is a Holy Convocation unto Yahuah, our Creator; it is not a weekly Sabbath day, unlike the 15<sup>th</sup> of Abib as previously discussed in this research. Now, moving forward to the Last Supper events, let's begin in Matthew and work through the other gospels. Question; did Messiah eat leavened or unleavened bread at the Last Supper? This event alone will tell the story of whether this day was indeed Passover night or not.

### ❖ Matthew's account

Remember, we are looking for specific times and dates for Yahusha's location and information indicating the last supper took place on the evening and night of the 13<sup>th</sup> of Abib. So let's begin our search starting in Matthew 26.

Matthew 26:2; Ye know that **after**<sup>G3326</sup> two days is [the feast of] the <sup>3</sup>Passover, and the Son of man is betrayed to be crucified. [Note;] Strong's G3326, English rendering "**after**"



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“meta” in Greek, is better translated as the word “in”) (Revised beginning: Ye know the in two days is the passover,)

Matt 26:6, Now when Jesus was in Bethany, in the house of Simon the leper, (Note; this is the 12<sup>th</sup> of Abib, two days before the Passover, Ref: Mark 14:1-3)

Matt 26:17, Now the first<sup>G4413</sup> [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the <sup>2</sup>passover? [Note: This scripture seems to indicate that the first day of Passover was at hand but this is simply not the case, read on.]

In understanding the true meaning of Matthew 26:17, let's investigate the word “first” Strong's #G4413, [protos - pro'-tos] prwtos, and #G4253 [pro pro], which is the root word. The word protos, “foremost,” meaning; in time, a place or order of importance, as translated into English – before, beginning, best, chief-(est) first –(of all). The root word [pro pro] #G4253, meaning “fore,” i.e., in front of, before (figuratively) superior to, gives us a better understanding of why the translators inserted the word “first” into the scripture. The term “first,” meaning being before all others concerning time, gives a false understanding. A better translation into English should have been “the day before” or “the day prior to,” this change would have cleared up the issue that the Last Supper was indeed on the 13<sup>th</sup> day of Abib and not on the 14<sup>th</sup> Passover day.

Below is Matthew 26:17 copied from the Basic Scriptural Analyzer. I want to point out the [Boxed area] of which was addresses above and notice the revised scripture,

v17; (Revised) Now yet the [day] before unleavened [bread] the disciples approached Jesus, saying unto him, where wilt thou that we prepare for to eat the meal<sup>G3957</sup>?

Matthew 26:17												+
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing							
prior or before												
AV	Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?											
τη	δε	πρωτη	των	αζυμων	προσηλθον	οι	μαθηται	τω	ιησου	λεγοντες	αυτω	που
IE	de	prOIE	tOn	azumOn	prosElthon	hoi	mathEtaI	tO	Esou	legontes	autO	pou
to-THE	YET	BEFORE-most	OF-THE	UN-FERMENTEDS	TOWARD-CAME	THE	LEARNers	to-THE	JESUS	saying	to-Him	?-where
		first		unleavened-bread(P)	approached		disciples					where ?
G3588	G1161	G4413	G3588	G106	G4334	G3588	G3101	G3588	G2424	G3004	G846	G4226
t_Dat Sg f	Conj	a_Dat Sg f	t_Gen Pl n	a_Gen Pl n	vi Aor Act 3 Pl	t_Nom Pl m	n_Nom Pl m	t_Dat Sg m	n_Dat Sg m	vp Pres Act Nom Pl m	pp Dat Sg m	Part Int
θελεις	ετοιμασωμεν			σοι	φαγειν	το	πασχα					
theleis	hetoimasOmen			soi	phagein	to	pascha					
YOU-ARE-WILLING	WE-SHOULD-BE-making-READY			to-YOU	TO-BE-EATING	THE	PASSOVER					
G2309	G2090			G4671	G5315	G3588	G3957					
vi Pres Act 2 Sg	vs Aor Act 1 Pl			pp 2 Dat Sg	vn 2Aor Act	t_Acc Sg n	Aramaic					

After clearing up this scriptural misunderstanding, the day described above is the 13<sup>th</sup> of Abib, the day before Passover. Let's read a few more scriptures related to New Testament symbols given to the disciples on the thirteenth evening.

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**Matthew 26:26;** And as they were eating, Jesus took bread <sup>G740</sup>, and blessed, and brake, and gave [it] to the disciples, and said, Take, eat; this is my body. [Note]: The word bread Strong's #G740 meaning: [artos ar'-tos] from G142 meaning: bread (as raised) or a loaf.)

v27; And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it; v28; For this is my blood of the new testament, which is shed for many for the remission of sins.

Matthew's account in chapter 26 is describing Yahusha breaking leavened bread, not unleavened bread at the last supper meaning this event took place on the evening and night of the 13<sup>th</sup> of Abib.

### ❖ Mark's account

In Mark's account of events leading up to the last supper, begins two days before the Passover, starting in chapter 14. (The revised version has the correct beginning words –“it was”)

**Mark 14:1;** After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.

### ✓ Commentary

In **Mark 14:1**, the translators needed to put the correct words at the beginning of this scripture. Again, this begs the question did the translators understand the events surrounding the Last Supper and Passover events? The term “After” Strong's G2596 (κατα) in Greek, meaning; “in-accord-with,” was inserted instead of the correct word (ην) meaning; “It was” Strong's G2258. Let's read the revised version for more clarity.

(Revised) It was <sup>G2258</sup> two days yet to Passover and unleavened [bread], the chief priests and scribes sought how to hold him with fraud and put him to death.

In Mark 14:12, we find the same scriptural error as in Matthew 26:17 concerning the word “first.” Again, this gives a false impression of the timing of the first day of unleavened bread, but this is not the case.

interlinear											
Mark 14:12											
ScrTR ScrTR_t CGTS CGES_id Strong Parsing											
AV And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?											
καὶ	τῇ	πρώτῃ	ἡμέρᾳ	τῶν	ἀζύμων	ὅτε	τοῦ	πάσχα	ἐθύον	λεγοῦσιν	αὐτῷ
kai	tE	prOtE	hEmEra	tOn	azumOn	hote	to	pascha	ethuon	legousin	autO
AND	to-THE	BEFORE-most	DAY	OF-THE	UN-FERMENTEDS	when	THE	PASSOVER	THEY-SACRIFICED	ARE-saying	to-Him
and	to-the	first	day	of-the	unleavened-bread(p)	when	the	passover	they-sacrificed	are-saying	to-him
G2532	G3588	G4413	G2250	G3588	G106	G3753	G3588	G3957	G2380	G3004	G846
Conj	t_Dat Sg f	a_Dat Sg f	n_Dat Sg f	t_Gen Pl n	a_Gen Pl n	Adv	t_Acc Sg n	Aramaic	vi Impf Act 3 Pl	vi Pres Act 3 Pl	pp Dat Sg m
μαθηταὶ	αὐτοῦ	ποῦ	θελεῖς	ἀπελθόντες	ἐτοιμασώμεν	ἵνα	φάγης	τοῦ	πάσχα		
mathEtai	autou	pou	theleis	apelthontes	hetoimasOmen	hina	phagEs	to	pascha		
LEARNers	OF-Him	?-where	YOU-ARE-WILLING	FROM-COMING	WE-SHOULD-BE-making-READY	THAT	YOU-MAY-BE-EATING	THE	PASSOVER		
disciples	of-him	where ?	you-are-willing	coming-away	we-should-be-making-ready	that	you-may-be-eating	the	passover		
G3101	G846	G4226	G2309	G565	G2090	G2443	G5315	G3588	G3957		
n_Nom Pl m	pp Gen Sg m	Part Int	vi Pres Act 2 Sg	vp 2Aor Act Nom Pl m	vs Aor Act 1 Pl	Conj	vs 2Aor Act 2 Sg	t_Acc Sg n	Aramaic		

## Part 9

# Messiah, Master of the Sabbath

Once again, scripture refers to the evening and night of the 13th, where Christ and the disciples would eat the night's meal. Take a look at the revised rendering of Mark 14:12 below.

(Revised) And *the day before* unleavened [bread], when they sacrificed the Passover, his disciples said unto him, where are you willing to go prepare that you eat the meal? (Note; *a much better flow and understanding of the scripture*)

Now that we have addressed the scriptural error surrounding Strong's #G4413, there is one more issue to investigate: the word "passover," Strong's #G3957. Strong states the word "Passover," [Pascha pas'-khah] of Chaldee origin (compare H6453), means; (the meal, the day, the festival, or the extraordinary sacrifices connected with it).

The (Revised) scriptures above, i.e., [Matthew 26:17](#) and [Mark 14:12](#), were changed from the original word "passover" to reflect the correct scriptural flow with the insertion of the word "meal." As given above, Strong's definition points out what the word "passover" could mean. Remember that Yahusha did not partake in the Passover meal with His disciples but became the Passover sacrifice.

### ❖ Luke's account

Luke's account of events leading up to the Last Supper and Passover are surrounded again by the controversial use of the word "passover." To help clarify this, we rely on scriptural flow and root word understanding.

Question; does Luke's account of events leading up to the last supper reflect the evening of the 13<sup>th</sup> or 14<sup>th</sup> of Abib? Knowing the difference between these two days clears up calendar issues that lead to breaking Alohym's commands, especially the weekly flow of the Sabbath. Luke's account concerning the meal before "passover" begins in [Luke 22:1](#), stating that the Passover was drawing near.

**v1;** Now the feast of unleavened bread drew nigh, which is called the Passover. **v2;** And the chief priests and scribes sought how they might kill him; for they feared the people. **v3;** Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. **v4;** And he went his way, and communed with the chief priests and captains, how he might betray him unto them. **v5;** And they were glad, and covenanted to give him money.

The above verses, which are very telling, occur before Yahusha's surrender to the Roman soldiers on the night of the 13<sup>th</sup> of Abib. If it were Passover night, Yahusha would not have eaten a meal with His disciples. Moving forward with Luke's account and establishing time and date, the only thing left to point out are obvious scriptural errors beginning in [Luke 22:7](#).

As we further investigate these events using the Interlinear Scriptural Analyzer, notice how the English translators inserted the word "then" to convey the scriptural message. Unfortunately, the term "then"

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Strong's #G3767 [oun-oon] is not even found in this scripture and should have (been bracketed []) to convey that the translators added it. Below is a better rendering of the scripture.

Luke 22:7										
ScrTR ScrTR_t CGTS CGES_id Strong Parsing										
AV . Then came the day of unleavened bread, when the passover must be killed.										
ηλθεν	δε	η	ημερα	των	αζυμων	εν	η	εδει	θυσθαι	το πασχα
Ethen	de	hE	hEmera	tOn	azumOn	en	hE	edei	thuesthai	to pascha
CAME	YET	THE	DAY	OF-THE	UN-FERMENTEDS	IN	WHICH	it-WAS-BINDING	TO-BE-beING-SACRIFICED	THE PASSOVER
					unleavened-bread[]			must		
G2064	G1161	G3588	G2250	G3588	G106	G1722	G3739	G1163	G2380	G3588 G3957
vi 2Aor Act 3 Sg	Conj	t_Nom Sgf	n_Nom Sgf	t_Gen Pl n	a_Gen Pl n	Prep	pr Dat Sgf	vi Impf im-Act 3 Sg	vn Pres Pas	t_Nom Sg n Aramaic

(Revised) v7; and to come<sup>G2064</sup> the day of unleavened [bread] in which the passover must be sacrificed.

Also, after reading verse 7 in its English translation form, did you notice the second word in the scripture “came”? The term “came,” a verb, is the past tense of *come* and could also be stated, “to come,” which would have been a better choice of vocabulary in this scriptural instance.

As we move forward through [Luke 22:8, 15](#), you’ll notice the same translation issue as verse 7 concerning the word “passover,” i.e., meal, which once again conveys the wrong message about what night this event occurred. Let’s take a moment to read through [Luke 22:8, 15](#), then the updated revised version.

- [Luke 22:8](#), And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

(Revised) And he sent Peter and John, saying, Go and prepare us the meal that we may eat.

- [Luke 22:15](#); And he said unto them, With desire I have desired to eat this passover with you before I suffer:

(Revised) And he said unto them, With desire I have desired to eat this meal with you before I suffer:

The betrayal of Yahusha began when Judas met with the elders and chief priest, as stated in (Matthew 26:14, 15) in the daylight hours on the 13<sup>th</sup> of Abib. Yahusha (Christ), the perfect sacrifice for humanity, died after sunset “between the evenings” on the 14<sup>th</sup> of Abib. The above scripture, by implication, states that Yahusha desired to eat his *last supper* with the disciples, which occurred on the evening and night of the 13<sup>th</sup> of Abib. Before moving into John’s account, let’s look at one last scripture proving that the last supper for Christ was on the 13<sup>th</sup> evening.

- [Luke 22:19](#); And he took bread<sup>G740</sup>, and gave thanks, and brake [it], and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

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In Luke's last supper account, Christ broke bread, not unleavened bread. The word "bread" Strong's #G740 means: [*artos ar'-tos*] from G142; bread (as raised) or a loaf. If this day were the Passover evening, they would have eaten unleavened bread, as stated in Exodus 12:18.

### ❖ John's account

John's account of the events leading up to the Last Supper is straightforward and easy to follow; let's begin in John 13:1.

**John 13:1**, Now before the feast of the passover, when Christ 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. **v2**; And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;

**John 13:4**; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. **v5**; 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.

In verses 5 through 17, we read about the symbolism of the foot-washing service given to the disciples by Yahusha and made the statement, "Happy is he that knows these things and does them." Finally, we will focus on the last part of John 13, rounding out this study with the breaking of the bread and the betrayal of Judas Iscariot starting in verse eighteen.

**John 13:18**; I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth **bread**<sup>G740</sup> with me hath lifted up his heel against me.

Once again, in John's account of the Last Supper, Yahusha broke bread, not unleavened bread. The word "bread" Strong's #G740 means [*artos ar'-tos*] bread (as raised) or a loaf. Now, after reading John's account concerning the breaking of the bread at the last supper, there can be no doubt that this evening and night were the 13<sup>th</sup> of Abib. In summing up this part of the research, it is evident that all four gospel accounts tell the same story: leavened bread and not unleavened bread Messiah served at the Last Supper.

### In Conclusion

Research proves that Messiah obeyed his law and calendar. The misunderstanding of events surrounding the Last Supper, the insertion of the word "passover," the eating of the meal, and the breaking of leavened bread all point to translator error, which does not accurately portray the truth of the scriptures.