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Footnotes; ¹

¹ Yahusha = (Messiah or Christ)

➤ Messiah's Sabbath observance, 1st of Abib

One of the most fascinating studies and events leading up to the Passover was the resurrection of Lazarus as described in John chapter *eleven* and *twelve* in the New Testament. The scriptural study of these events reveals so much information and is over looked by those seeking Alohym's calendar dates and times. The events starting in John 10:40 through 12:15 is our targeted area of investigation. Our goal using legal/theological presumption i.e. "*belief on reasonable grounds or probable evidence*", in this case we are going to use scriptural and calendar evidence to prove legal/theology presumption. The Goal:

1. Can we prove Yahusha observed the last and first day of the year, that being the 91st day of the 12th month, the 364th (Leader) day and the Sabbath day, the 1st of Abib? (Deut. 16:1)
2. Are there biblical cannon or non-cannon scripture that points to this evidence, i.e. Sabbath 1st of Abib?
3. Can we prove Messiah's prophesied entrance into Jerusalem through the harmony of scripture back to the Genesis 49:10?

We will begin in John 10:40, where we find Yahusha and the disciples escaped and traveled beyond Jordan, where John the Baptist first baptized Him. So we have set the stage as to where Yahusha and the disciples were at the time Lazarus sisters, Martha and Mary sent word that Lazarus was sick. (John 11:1-3) Now in verse **four (4)** of John chapter **eleven (11)** we read "that this sickness is not unto death but for the glory of Alohym".

After Yahusha received this information about Lazarus being sick we see that he and the disciples stayed at the same place for two more days, let's read. (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)

Now in verse **eight (8)** we see the disciples were concerned with traveling back into Judaea as the Jews were looking to stone Yahusha. In verse **nine (9)** Yahusha makes a very interesting statement to the disciples about the day they are leaving to travel to 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)

John 11:9 ScrTR ScrTR_t CGTS CGES_id Strong Parsing

AV 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.

απεκριθη	ο	ιησους	ουχι	δωδεκα	εισιν	ωραι	της	ημερας	εαν	τις	περιπατη	εν	τη	ημερα	ου
apekrithe	ho	JESUS	NOT(Emph.)	TWO-TEN	ARE	HOURS	OF-THE	DAY	IF-EVER	ANY	MAY-BE-ABOUT-TREADING	IN	THE	hEmera	ou
answerED	THE		not(Emph.)?	twelve	there-are	G5610	G3588	G2250	G1437	G5100	G4043	G1722	G3588	G2250	G3756
G611	G3588	G2424	G3780	G1427	G1526	G5610	G3588	G2250	G1437	G5100	G4043	G1722	G3588	G2250	G3756
vi Aor midD 3 Sg	t_Nom Sg m	n_Nom Sg m	Part Int	a_Nom	vi Pres vvx 3 Pl	n_Nom Pl f	t_Gen Sg f	n_Gen Sg f	Cond	px Nom Sg m	vs Pres Act 3 Sg	Prep	t_Dat Sg f	n_Dat Sg f	Part Neg

προσκοπιτει	οτι	το	φως	του	κοσμου	τουτου	βλεπει
proskoptei	hoti	to	phOs	tou	kosmou	toutou	blepei
he-IS-TOWARD-STRIKING	that	THE	LIGHT	OF-THE	SYSTEM	this	he-IS-LOOKING
he-is-stumbling			world		world		he-is-observing
G4350	G3754	G3588	G5457	G3588	G2889	G5127	G991
vi Pres Act 3 Sg	Conj	t_Acc Sg n	n_Acc Sg n	t_Gen Sg m	n_Gen Sg m	pd Gen Sg m	vi Pres Act 3 Sg

Above is the Greek translation without the added punctuation, let's focus the phrase in the (red boxes) "are there^{G1526} not^{G3780} twelve hours^{G1427} of the^{G3588} day^{G2250}", this phrase is day specific, and in the Greek to English translation Strong's **G3588** meaning; *the definite article*; "the". Now what day is so specific that it would be mentioned in scripture? (Reasons below)

1. The calendar term "twelve hours in the day or of this day" could only have been stated at the beginning of Alohym's New Year, Why might you ask, because from the 1st Sabbath of Abib i.e. first day of the year the days get longer and the nights get shorter. Remember that the Equilux day is closest to equal day and night in the circuit of the sun 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, Matthew 5:14) what is Messiah's, Alohym's day "the Sabbath". Christ is talking about no other day then the Sabbath.
3. In the Book of Jubilee's chapter six, (The writer – origin Moses) explains the gives an outlining structure for each year and season, let's read.

Jubilee's 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.

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)

Explanation; The days of remembrance are the Sabbath days that begin each season and the days of the seasons in the four divisions of the year are the four intercalary days, the seasonal preparation days [6th day of the week] which comes prior to the Sabbath days of each season. [Note:] look at the calendar provided in the back of your study guide, review the 1st, 4th, 7th and 10th months and you will see what is being conveyed.

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Yahusha made this statement and is recorded by John to point out that this day had calendar and spiritual meaning. Walking in this specific day points to the *light of this world (Yahusha-Messiah)* (Ref: *John 8:12, 9:5*) Every Sabbath should points to our rest in Messiah, from the very first Sabbath to the last Sabbath, 52 weekly Sabbath in all. **The 1st of Abib being a Sabbath day, Messiah would have observed what was established by our forefathers, fulfilling the 1st and 2nd legal presumption.**

So let's presume that the day written about in John 11:9 just so happens to be the beginning Sabbath day of the year. That Messiah and the disciples stayed two days in the same place as scripture states after hearing the news about Lazarus being sick, where in the weekly time line would we be, the **2nd of Abib**.

Moving on to verse **eleven (11)**, we see Messiah stating to the disciples that he needs to go to his friend Lazarus and awake him out of his sleep. Now in verse **fourteen (14)**, Yahusha plainly states "that Lazarus is dead" and in verse **fifteen (15)** Yahusha states that he was glad that He was not there to the intent that the disciples may believe. Now in verses **sixteen** and **seventeen** we get our next clues as to 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 2nd of Abib. (See *Alohyim's Calendar*)

v17; Then when Jesus came, he found that he had [lain] in the grave **four days** already.

So in lite of the above scriptures we read that Messiah and the disciples left from across the Jordan River only to find four days later that Lazarus has been dead and in the grave. Now 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.

Now in just a few verses later we see Martha's Sister Mary meeting Yahusha and Martha when Yahusha had not yet made it 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.

Now in verse **thirty-nine (39)** we see Yahusha is with Martha at the grave, four days after his journey started from beyond the Jordan River, verse **thirty-nine** 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.

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Here we read our second confirmation that Lazarus had been dead for four days as it was first stated in verse [seventeen](#). As the story progresses in verse [forty three \(43\)](#) and [forty four \(44\)](#) 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 graveclothes: and his face was bound about with a napkin. Jesus saith unto them, loose him, and let him go.

At this point in the study we are up to the fifth day in our time line from the beginning of the year meaning we are at the [5th of Abib](#).

In verse [forty five](#) we see that some of the Jews saw the miracle of resurrection in Lazarus life and some started to believe on the Messiah, but others left and told the chief priest and Pharisee's of what took place. Now from verse [forty five \(45\)](#) to [fifty three \(53\)](#) we read that 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.

Now in verse [fifty four \(54\)](#) 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? On several maps the city of Ephraim was located north of Bethany and just south of the city Shiloh. It is estimated that the distance from Bethany to Ephraim was about 18 to 20 miles north of Bethany. The events described in verse [fifty four \(54\)](#) took place after Lazarus was resurrected; scripture tells us that Christ continued with his disciples in Ephraim near the wilderness. How long would it have taken Christ and the disciples to walk to Ephraim? If they walked at a normal pace say 3 to 4 miles per hour, with added rest stops it would have taken 4 to 5 hours or more to get there. Now as scripture states, Yahusha and the disciples went to the City of Ephraim after Lazarus resurrection ending the [fifth day](#) of our time line, the next time we read about the location of Yahusha is in John chapter 12, verse 1.

After walking four plus hours to avoid any contact with the Jews it would make sense that Messiah and the disciples stayed at least one if not two nights in Ephraim. Now in John [twelve](#) verse [one \(1\)](#) we see that Christ returns from Ephraim to meet with Lazarus. Now as the time line has progressed we can see that from the evening of the [5th](#) to the [7th](#) of Abib, Yahusha and the disciples continued in the City of Ephraim before returning to Bethany on the [8th](#) day of Abib.

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

Editor's Note: To confirm that the sixth day before Passover was a Sabbath i.e. the 8th of Abib read Leviticus 6:11 and 15 which states that the "morrow after the Sabbath", plainly stating that the 15th of Abib is a weekly Sabbath day.

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 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 we see that Martha had prepared supper for Yahusha and Lazarus and then Mary anointed Yahusha with ointment acknowledging who he was and her reverence for him while he was still alive. Now we are going to skip to verse (12) where we see that Yahushua had left on 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.

Now in verse twelve (12), this would have been the 9th of Abib when Yahusha entered Jerusalem and the multitudes gathered palm branches to celebrate his coming. Now in verse thirteen we see the harmony of the scriptures come to life and the fulfillment the Genesis 49 prophecy is verse 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 3rd and last legal presumption and prophecy of Genesis 49:10.**

Here we plainly read that the Messiah entered Jerusalem on the ninth (9th) 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 15th of Abib our Messiah was resurrected late on the Sabbath day.

Now in conclusion of legal/theology presumption, we read and have established in John chapter eleven and twelve that Yahusha and the disciples started out across the Jordan River, ventured their way to

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Bethany then to the City of Ephraim and back to Bethany once again. The time line of this event is as followed:

Yahusha and the disciples after receiving word that Lazarus was sick stayed 2 days beyond the Jordan (the 364 day of the previous year) and (the 1st day of Abib and first Sabbath of the New Year) leaving on the 2nd of Abib for Bethany.

In John chapter [eleven \(11\)](#) verse [fourteen \(14\)](#), Christ states that Lazarus is dead and then in verse 17 and 39 that Lazarus was dead four days by the time that . ([4 days travel arrived on the 5th day of Abib](#))

Then in verse [fifty four \(54\)](#) we see after the resurrection of Lazarus that 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 8th of Abib](#).

Logic and simple mathematics tells us six days before Passover ([14th of Abib](#)) is the 8th of Abib, a Sabbath day. If we count back seven days from the 8th we get to the 1st of Abib which would be a Sabbath day and the 1st day of the year.

The truth of the matter is that scripture tells the story of Messiah who observed the 1st of Abib the beginning of the year which was a Sabbath day. Now that we understand the scriptural truth of John chapters [eleven](#) and [twelve](#) we can state that the Sabbath days for the month of Abib would be as follows 1st, 8th, 15th, 22nd and the 29th.

➤ The Disciple Accounts

In Chapter 9 of this study, we are going to 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 13th of Abib, not the 14th as some believe. To accomplish our goal, we will tackle some translational errors surrounding the “Passover” as stated in the gospels of Matthew, Mark, Luke and John. Before going any further we need to go back to the past and get an outline as to when the Passover really starts. ([Exodus 12:18](#)) and ([Jubilee’s 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”

[Jub.49:1](#); Remember the command which the Lord commanded thee concerning the Pascah, 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 Pascah](#). [Note: Celebrated between the evenings, Sunset on the 14th (evening) to evening-sunrise of the 15th (evening), approximately 12 hours.]

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So simply put, the Passover day starts at sunset the evening of the 14th day of Abib and is a Holy Convocation unto Yahuah our Creator; it is not a weekly Sabbath day unlike the 15th of Abib as previously discussed in this study guide. Now let's move backward to the events that surround the Last supper starting in Matthew and working our way through the gospels. Let's see if our Messiah ate leavened or unleavened bread at the Last supper, this event in itself will tell the story if this day was the true Passover night or not.

➤ Matthew's account

Remember that we are looking for times and a date to Yahusha's location and information indicating that the last supper was celebrated on the evening and night of the 13th of Abib.

Matt 26:2; Ye know that **after**^{G3326} two days is [the feast of] the passover, and the Son of man is betrayed to be crucified. [Note]; Strong's G3326, English rendering "after" "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 11th of Abib, two days before the Passover.*)

Matt 26:17; Now the **first**^{G4413} [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? [Note]: *This scripture seems to indicate that the first day of Passover was at hand but this is simply not the case, let's read on.*)

In getting to the core understanding of the above scriptures we first need to investigate Strong's #G4413, [*protos - pro'-tos*] and #G4253 [*pro pro*] which is the root word of protos Strong's #G4413. The word *protos*, "*foremost*" as translated into the English has a positional status in a sentence which means i.e. in time, a place or order of importance. The root word Strong's #G4253 [*pro pro*] meaning, "fore" i.e. in front of, prior to (*figuratively, superior to*) gives us a better understanding of why the translators inserted the word "first" into the scripture. The word "first" meaning, **being before all others with respect to time**, gives a false understanding. Now a better translation into the 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 13th day of Abib and not on the 14th the 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^{G3957}?

Matthew 26:17

ScrTR ScrTR_t CGTS CGES_id Strong Parsing

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	τησου	λεγοντες	αυτω
tE	de	prOtE	tOn	azumOn	prosEithon	hoi	mathEtai	tO	iEsou	legontes	autO
to-THE	YET	BEFORE-most	OF-THE	UN-FERMENTEDS	TOWARD-CAME	THE	LEARNers	to-THE	JESUS	saying	to-Him
		first		unleavened-bread(pl)	approached		disciples				
G3588	G1161	G4413	G3588	G106	G4334	G3588	G3101	G3588	G2424	G3004	G846
t_DatSg f	Conj	a_DatSg f	t_Gen Pl n	a_Gen Pl n	vi Aor Act 3 Pl	t_Nom Pl m	n_Nom Pl m	t_DatSg m	n_DatSg m	vp Pres Act Nom Pl m	pp DatSg m

που	θειεις	ετοιμασωμεν	σοι	φαγειν	το	πασχα
pou	theleis	hetoimasOmen	soi	phagein	to	pascha
?-where	YOU-ARE-WILLING	WE-SHOULD-BE-makING-READY	to-YOU	TO-BE-EATING	THE	PASSOVER
where ?						
G4226	G2309	G2090	G4671	G5315	G3588	G3957
Part Int	vi Pres Act 2 Sg	vs Aor Act 1 Pl	pp 2 DatSg	vn 2Aor Act	t_AccSg n	Aramaic

Now after clearing up this scriptural misunderstanding it is evident that the day being described above is the 13th of Abib the day before the Passover. Let's read a few more scriptures related to information on the symbols of the New Testament given to the disciples on the evening of the thirteenth.

Matt 26:26; And as they were eating, Jesus took [bread](#) ^{G740}, 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.

Clearly we see in Matthew's account in chapter [twenty six \(26\)](#) that Yahusha broke leavened bread, not unleavened bread at the last supper meaning this event had to have taken place on the evening and night on the 13th of Abib. Now that we have investigated Matthew's account of this event let's move to Mark's scriptural account.

➤ Mark's account

Now let's go to Mark's account of this investigation two days before the Passover starting in chapter [fourteen](#).

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.

(Revised) With 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.

Mark 14:12; 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?

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?												
ΚΑΙ	ΤΗ	πρωτη	ημερα	των	αζυμων	ΟΤΕ	ΤΟ	ΠΑΣΧΑ	ΕΘΥΟΝ	ΛΕΓΟΥΣΙΝ	ΑΥΤΩ	ΟΙ
kai	te	prOte	hEmera	tOn	azumOn	hote	to	pascha	ethuon	legousin	autO	hoi
AND	to-THE	BEFORE-most	DAY	OF-THE	UN-FERMENTEDS	when	THE	PASSOVER	THEY-SACRIFICED	ARE-sayING	to-Him	THE
		first			unleavened-bread(Pl)							
G2532	G3588	G4413	G2250	G3588	G106	G3753	G3588	G3957	G2380	G3004	G846	G3588
Conj	t_Dat Sgf	a_Dat Sgf	n_Dat Sgf	t_Gen Pl n	a_Gen Pl n	Adv	t_Acc Sgn	Aramaic	vi Impf Act 3 Pl	vi Pres Act 3 Pl	pp Dat Sgm	t_Nom Pl m
μαθηται	αυτου	που	θελεις	απελθοντες	ετοιμασωμεν	ινα	φαγης	το	πασχα			
mathEtai	autou	pou	theleis	apethontes	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		where ?	coming-away									
G3101	G846	G4226	G2309	G565	G2090	G2443	G5315	G3588	G3957			
n_Nom Pl m	pp Gen Sgm	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 Sgn	Aramaic			

Here again the same basic scriptural error as seen in Matthew 26:17, error begets error giving a false impression that this is the first day of unleavened bread, but we now know this is simply not the case and that this scripture is referring to the evening and night of the 13th of Abib. Below is a better rendering of Mark 14:12, let's read.

(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 and that is the word "passover", Strong's #G3957. Let's see what Strong's has to say about this word "Passover", [Pascha pas'-khah] of Chaldee origin (compare H6453); the Passover meaning; (the meal, the day, the festival or the special sacrifices connected with it).

Now maybe you noticed in the (Revised) scriptures above i.e. Matthew 26:17 and Mark 14:12, we changed the original word "passover" for the word "meal". The Strong's translation above (highlighted in the previous paragraph) gives the description of what the word "passover" could mean? According to the previous scriptural flow the subject being discussed is the upcoming meal, the last supper on the evening and night of the 13th of Abib.

➤ Luke's account

Keep in mind the goal of this investigation is to clear up controversial scripture surrounding the events leading up to and involving the last supper. Whether or not the events surrounding the last supper are on the evening of the 13th or 14th of Abib? Knowing the difference between these two days clears up calendar timing issues that lead to the breaking of our creator's commands especially the weekly flow of the Sabbath day. In Luke's account of the events leading up to the last supper a few scriptural errors need to be cleared up involving the use of the word "passover". To clear up these anomalies we will rely on scriptural flow and root word understanding in getting to the truth of what is being conveyed.

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Now let's investigate Luke's scriptural account of the day before the Passover starting in Luke twenty-two verse seven. Here again we see the same rendering issue with the word "passover", giving the impression that this day was the 14th of Abib, let's read.

Luke 22:7; Then came the day of unleavened bread, when the passover must be killed.

In **verse (7)** as rendered by the Basic Scriptural Analyzer notice how the English translators inserted the word "then" to convey the scriptural message. The word "then" Strong's #G3767 [oun oon] is not even found in this scripture and should have been bracketed [then] to convey it was added by the translators. 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		
Eithen	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(P)			must					
G2064	G1161	G3588	G2250	G3588	G106	G1722	G3739	G1163	G2380	G3588	G3957		
vi 2Aor Act 3 Sg	Conj	t_Nom Sg f	n_Nom Sg f	t_Gen Pl n	a_Gen Pl n	Prep	pr Dat Sg f	vi Impf im-Act 3 Sg	vn Pres Pas	t_Nom Sg n	Aramaic		

(Revised) v7; yet to come the day of unleavened [bread] in which must be sacrificed the passover.

Now in **verse eight (8)** of chapter twenty-two we see once again the translators convey the wrong message implying that Passover meal was to be eaten that night but if this were true it would have disqualified Christ as our Messiah. Clearing up the next few scriptures gives a complete understanding that this night was not the 14th of Abib.

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 beginning of Christ's betrayal "surrender" started at the time when Judas met with the elders and chief priest as stated in (**Matt 26:14, 15**) in the day light on the 13th of Abib. Yahusha (Christ) being the perfect sacrifice for mankind, our redeemer died around sunset evening "between the evenings" on the 14th of Abib. The above scripture by implication states that Chris desired to eat his last supper with the disciples, which occurred on the evening and night of the 13th of Abib. Now before we move on to John's account let's look at one last scripture to prove the point that the last supper for Christ was on the 13th evening.

Luke 22:19; And he took bread^{G740}, 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.

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

➤ John's account

In John's account of the events leading up to the last supper are very straight forward and easy to follow so let's begin in chapter thirteen in verse one.

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.

Now from verse **five (5)** through **seventeen (17)** we read about the symbolism of the foot washing service as given to the disciples by Christ and made the statement "**happy is he that knows these things and does them**". We are going to focus on the last part of John **thirteen (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^{G740} with me hath lifted up his heel against me.

Once again John's account of the last supper Christ broke bread, not unleavened bread. The word "bread" Strong's #G740 meaning: [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 13th of Abib. In summing up this part of the research it is evident that all four gospel accounts tell the same story that it was leavened bread and not unleavened bread that was eaten at the last supper with Messiah.

In finishing up this chapter we have proven that our Messiah obeying this own calendar. Now get ready for a lot more revealing truth about the death, burial and resurrection of our Messiah. The events surrounding the evening and night of the 14th of Abib have been distorted for thousands of years, keeping Alohym's ecclesia off track and off His one true calendar. Get ready to read the [A Matter of the heart "The Sign of Jonah"].