Chol HaMoed Pesach April 4, 2026

Torah: Exodus 33:12-34:26
Haftarah: Ezekiel 37:1-14
Ketuvim Shlichim: Matthew 21:1-11; John 19

Shabbat shalom, Mishpacha. We celebrated a beautiful Passover *Seder* this past Wednesday night, and our subject today is about Passover, specifically Yeshua's last Passover and His final days on earth. In 1995, I read an article in the First Fruits of Zion newspaper, which at that time was a new ministry led by Boaz Michael. His conclusion was that Yeshua died on Wednesday rather than Friday. It got me thinking, and I wrote a paper on September 10, 1995, titled "KEY EVENTS IN THE NINE DAYS OF 9 - 18 NISAN, 30 C.E." It covered Yeshua's last days on earth, from Friday in Bethany to Wednesday when He died on the Cross, but also includes what happened from His death until the following Sunday.

First-century Messianic Jewish congregations and later Gentile congregations observed Passover and commemorated Yeshua's death on 14 *Nisan*, and, from His death until 325 CE, commemorated it on the day it fell in the Julian Calendar. In 325 CE, the Church, convened by Emperor Constantine, officially separated the Christian celebration of Easter, which they called Resurrection Sunday, from the Jewish Passover. The council mandated that Easter be observed on the first Sunday after the first full moon following the vernal (spring) equinox, moving it away from *Nisan* 14. Their reasoning was that Jesus died on the preparation day, which they believed was the day before the weekly Sabbath (John 19:14). But all this is not about what the Church did or does, but about the truth for us. Even though we disagree on some points, we are committed to our love relationship with the Church as stated in our message of March 14, 2026, "Binding and Loosing." We are not teaching the Church, but ourselves, and also hope that some traditional Jews might see or read this and consider it.

As we begin looking at Yeshua's last days on Earth, we find Him journeying to Jerusalem to celebrate Passover for the final time, a tradition He started as a twelve-year-old boy. *1 Six days before Passover, Yeshua came to Bethany* **(House of Affliction)**, *where Lazarus was, whom Yeshua had raised from the dead. 2 So they prepared a dinner there*

for Yeshua. Martha was serving, and Lazarus was one of those reclining at the table with Him (John 12:1-2 TLV). Six days are significant because Yeshua would die on 14 *Nisan* on the coming sixth day as our Passover lamb. The 14th was the day that ADONAI commanded to slaughter the lambs: *5 During the first month, on the fourteenth day of the month in the evening, is Adonai's Passover*. (Leviticus 23:5 TLV). Yeshua's last week will be presented as I have understood it since I started studying it in 1995: that He died on a Wednesday. I will show the issues with reaching this date, along with issues for the other potential days, Thursday and Friday. Based on this scenario, which I believe is correct, six days before 14 *Nisan* is 9 *Nisan*, which fell on a Friday. Yeshua was celebrating the start of the Sabbath, *erev Shabbat*, with Lazarus and his family at their Sabbath evening meal.We will demonstrate each of these days using all four Gospels.

The Book of Matthew does not mention Yeshua's trip from Bethany to *Beit Paga*, Bethpage (House of Unripe Figs) the next day, but begins with Him already in Bethpage. It would have been the next morning, Saturday, *Shabbat*, after Yeshua had spent the night with Lazarus and his family. *1 Now as they drew near to Jerusalem and came to Bethpage, to the Mount of Olives, then Yeshua sent two disciples, 2 saying to them, "Go into the village before you. Right away, you'll find a donkey tied up and a colt with her. Untie them and bring them to Me*." (Matthew 21:1-2 TLV). Bethpage was located approximately 1.2 miles from Jerusalem and exceeded a "Sabbath Day's journey" of 2000 cubits, approximately 0.6 miles. This was not a Scriptural command, but rather an interpretation and tradition based on several Scriptures referring to 2000 cubits and was upheld by the Pharisees. A command to that effect was later recorded in the *Mishnah* around 200 CE, but would have been a part of the Oral *Torah* of the 1st century. We know that Yeshua kept some of these traditions but rejected others. For example, He affirmed healing on the Sabbath (Mark 3, Luke 13, and John 5), but rejected ritual handwashing (Mark 7). We don't know what his position was on the Sabbath Day's Journey, but I believe He would have honored it. I have been perplexed with how to solve this all these years, but found the answer about a year ago. It is the process called *Eruv Techumin* (Mixing of Boundaries), a system of setting up stations with provisions every Sabbath Day's Journey of 2000 cubits. It was the same process used by the *Kohanim* on *Yom Kippur* to allow the Scapegoat to be taken more than a Sabbath Day's Journey into the Wilderness. I believe the seventh-day Sabbath is the correct day for Yeshua's triumphal entry into Jerusalem, a journey twice the distance of a typical Sabbath Day's walk. If He used this method, it would have involved placing food equivalent to two meals 2000 cubits from

the starting point, in this case, Bethpage. They would have traveled the 2000 cubits to the food, stopped to eat, and then continued the final 2000 cubits to Jerusalem, thus circumventing the Sabbath Day's Walk rule.

Yeshua entered Jerusalem on *Shabbat,* not Sunday. Earlier, He had told a group of Pharisees that He had authority over *Shabbat*, saying, *8 "For the Son of Man is Lord of Shabbat."* (Matthew 12:8 TLV). His entry on this day was also significant because *Shabbat* that year fell on 10 *Nisan*. ADONAI had told Moses and Aaron, *3 "Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household." …. 6 "You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight."* (Exodus 12:3; 6 TLV). Yeshua entered Jerusalem on 10 *Nisan*, the Lamb who was to be watched over and examined for four days and then killed on 14 *Nisan*. He was observed by the Pharisees on the 10th, 11th, 12th, and 13th of *Nisan* and was crucified on the 14th.

Different groups recognize three different days of the week as 14 *Nisan*, the day on which Yeshua was crucified: Wednesday, Thursday, and Friday. We are following the Wednesday scenario day by day. If Yeshua entered Jerusalem on a *Shabbat*, He would have had to walk the short distance between Bethany, where He spent the night with Lazarus's family, and Bethpage, the part that is missing from each of the Gospels. He then traveled the 1.2-mile distance between Bethpage and Jerusalem on a donkey. This entire journey would have been acceptable to the Pharisees if it had been accomplished by applying the principles of *Eruv Techumin*, the placing of provisions at intervals along the way.

We also need to examine the circumstances surrounding the days that others believe Yeshua died. In the Thursday Passover scenario, six days before Passover (John 12:1), Yeshua would have arrived in Bethany on Saturday, the *Shabbat*. To accomplish this, He would have had to travel the 15 miles from Jericho to Bethany on a *Shabbat*, a distance equivalent to approximately 25 *Shabbat* Days' journeys, and it is not likely He did that. In the Friday scenario, six days before Passover (John 12:1), Yeshua would have arrived in Bethany on Sunday, spent the night there, and entered Jerusalem on Monday. This does not match the theory of Palm Sunday's entry into Jerusalem, which supports the belief in a Friday crucifixion. In this scenario, being in Bethany six days before Passover on a Sunday suggests that Yeshua's entry into Jerusalem occurred on a Monday. Each of these three

beliefs about when Yeshua died — whether on Wednesday, Thursday, or Friday — has problems with understanding. We are not told everything in the Gospels. There is also another potential problem. Yeshua rode an animal on the Sabbath, a violation of the *Torah*: *10 ..“but the seventh day is a Shabbat to Adonai your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, <u>your cattle</u>, nor the outsider that is within your gates.*” (Exodus 20:10 TLV). But Yeshua is L-rd of the Sabbath! (Matthew 12:8, Mark 2:27-29, and Luke 6:5).

This six-day scenario, which spans from Friday to Wednesday, is also based on a 2,000-year calendar that identifies the years in the 1st century. If *Pesach*, 14 *Nisan*, fell on a Wednesday, according to this calendar, it would have to occur in either 27 or 30 CE, but 27 CE would be much too early to align with Daniel’s timeline. (Daniel 9:27a). There are no 14 *Nisan* dates on the Hebrew calendar that fall on Thursday in any of the years from 25 to 35 CE. There are two 14 *Nisan* dates on Friday: 26 CE, which is too early, and 33 CE, which is a possibility. However, with both the Friday dates, 10 *Nisan*, the day of Yeshua’s entry into Jerusalem, four days before his crucifixion, falls not on a Sunday, but on a Monday. Years ago, I had a second witness, a second 2000-year calendar program that also verified the date of 14 *Nisan*. Unfortunately, it was on Windows 95 and was lost due to changes made to the computer. While we can't confirm that these calendars are accurate, they are a plausible option. Here is the complete range of dates for 14 *Nisan* in the years 25-35 CE: 25 CE (Monday), 26 CE (Friday), 27 CE (Wednesday), 28 CE (Monday), 29 CE (Saturday), 30 CE (Wednesday), 31 CE (Monday), 32 CE (Monday), 33 CE (Friday), 34 CE (Monday), and 35 CE (Monday).

I have highlighted two dates on this calendar for the month of *Nisan* in 30 CE. The 10th of *Nisan* is specified in Exodus 12 as the day when Israelite families were to select the lambs for their Passover meal and then keep them in the home for the next four days. The 14th of *Nisan* is Passover, the day the lambs were slaughtered. You will note that in this calendar, the 10th is on a Saturday and the 14th is on a Wednesday.

30 CE Nisan 3790

S	M	T	W	T	F	S
				1	2	3

4	5	6	7	8	9	**10**
11	12	13	**14**	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

This means that those celebrating Passover would have needed to buy their lambs on *Shabbat* and then keep them at home or in their lodging place for four days. If the 10th fell on a *Shabbat*, which it did that year, lambs were selected but not taken home until the next day, an issue addressed and allowed by the *Sanhedrin*, the high court of Israel. Despite these potential issues, I believe that arriving in Bethany on Friday and observing Passover on Wednesday is the best option of the three days.

Returning to Yeshua's entry into Jerusalem: *8 Most of the crowd spread their clothing on the road, and others began cutting branches from the trees and spreading them on the road. 9 The crowds going before Him and those following kept shouting, saying, "Hoshia-na to Ben-David! Baruch ha-ba b'shem Adonai! Blessed is He who comes in the name of the Lord! Hoshia-na in the highest*" (Matthew 21:7-8 TLV). Many of the people lining the street had come from elsewhere to Jerusalem to attend Passover. When they saw Yeshua, they cried out: הוֹשִׁיעָה נָּא *Hoshiah na*, which means 'Hosanna' and translates to 'please save us now.' This comes from Psalm 118, a section of the *Hallel*, the "Praise," Psalms 113-118, traditionally sung during Passover and other festivals. More importantly, the crowds were calling Yeshua by the title *Ben David*, Son of David, recognizing Him as the *Mashiach*, the Messiah. Riding a donkey, Yeshua was the picture of a king. Riding "regally" on a donkey was something Yeshua had never done before, but it was a practice commonly observed by the kings of Israel. King David had a special donkey upon which he rode, and he placed his son Solomon on it to demonstrate that he had anointed him as king. (1 Kings 1:33-34). The people recognized Yeshua's entrance on a donkey as a Messianic hope, a hope that ADONAI would soon rescue them from the Roman occupation.

Here is a summary of the events that took place over the six days leading up to Passover in the Wednesday scenario and the four days following:

Day 1: Friday, 9 *Nisan*- Yeshua arrived in Bethany and had an *erev Shabbat* meal with Lazarus and his family. (John 12:1-2).

Day 2: Saturday, *Shabbat*, 10 *Nisan*- Yeshua walked the short distance from Bethany to Bethpage, which is not mentioned in Scripture, and then rode a donkey (Matthew 21:1-2; Mark 11:1-2; Luke 19:29-30; John 12:14) for approximately 1.2 miles into Jerusalem, stopping at the midpoint for a meal. He entered the Temple, drove out the money changers (Matthew 21:12-13), and returned to Bethany to spend the night. (Matthew 21:17).

Day 3: Sunday, 11 *Nisan*- He traveled from Bethany to Jerusalem, cursing the fig tree on the way (Mark 11:12-14). Mark differs from Matthew in that he states that He only entered the Temple on *Shabbat*, looked around, and then left (Mark 11:11), but threw out the money changers on Sunday (Mark 11:15-19). Matthew, Luke, and John say He threw out the money changers on *Shabbat*. Yeshua left Jerusalem in the evening, presumably going to Bethany (Mark 11:19).

Day 4: Monday, 12 Nisan- On the way to Jerusalem, the disciples noticed that the fig tree Yeshua had cursed had withered (Mark 11:20). Yeshua taught in the Temple and then prophesied about its destruction. (Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6). He also taught on the Mount of Olives, which is known as the Olivet Discourse. (Matthew 24:3; Mark 13:3; Luke 21:7). Following his teaching, the next words of Scripture are: *1 Now it happened that when Yeshua had finished all these words, He said to His disciples, 2 "You know that Passover comes in two days, and the Son of Man will be handed over to be executed*" (Matthew 26:1-2 TLV; also Mark 14:1). This was a Monday, and is consistent with our Wednesday scenario. Yeshua returned to Bethany and visited the house of Simon the Leper (Matthew 26:6; Mark 14:3). Later, Judas left his house and betrayed Yeshua to the ruling priests (Matthew 26:16; Mark 14:10-11; Luke 22:2-6). We are not told where Yeshua spent the night on Monday, but it may have been Simon's house.

Day 5: Tuesday: 13 *Nisan- 12 Now on the first day of matzah , when they were slaughtering the Passover lamb, Yeshua's disciples say to Him, "Where do You want us to go and prepare for You to eat the Passover*?"(Mark 14:12 TLV). (also Matthew 26:17; Luke 22:7-8). In each of these Gospels, Passover is translated from the Greek *Pascha*, meaning exactly that. Nowhere does it say anything about a supper. On Tuesday night, Yeshua's final Passover *Seder* occurred in the Upper Room (Matthew 26:20; Mark **<14a>** 14:17; Luke 22:14; John 13:2). It may have happened after sunset, thus falling on 14 *Nisan*, but the precise timing remains uncertain. Yeshua identified Judas as His betrayer (John 13:21-30) and then they all went

out to pray in the Garden of Gethsemane (Matthew 26:26; Mark 14:26; Luke 22:39; John 18:1). Yeshua was arrested (Matthew 26:47-57; Mark 14:43-53; Luke 22:47-54; John 18:12) and questioned by the High Priests Caiaphas and Annas (Matthew 26:59-68; Mark 14:53-61; Luke 22:66-71; John 18:19-24).

Day 6: Wednesday, 14 *Nisan*- Yeshua was handed over to Pilate (Matthew 27:1-2; Mark 15:1; Luke 23:1; John 18:28-29), the Roman Governor, and also appeared before Herod (Luke 23:8-12). Yeshua was condemned by Pilate (Matthew 27:26; Mark 15:15; Luke 23:25; John 19:16) and nailed to the cross (Matthew 27:35; Mark 15:24-25; Luke 23:33; John 19:18). Yeshua died. "The Passover lamb had been slain." *5 "During the first month, on the fourteenth day of the month in the evening, is Adonai's Passover.* (Leviticus 23:5 TLV). *46 And Yeshua, crying out with a loud voice, said, "Father, 'into Your hands I entrust My spirit.'" When He had said this, He breathed His last.* (Luke 23:46 TLV). (Matthew 27:50; Mark 15:37). Verse 31 is a key verse to understanding: *30 When Yeshua tasted the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit. 31 <u>It was the Day of Preparation, and</u> <u>the next day was a festival Shabbat</u>.* (John 19:30-31 TLV). What the early Church interpreted as Preparation Day for the weekly Sabbath was actually the Preparation Day for the special Sabbath, which is the first day of *Chag HaMatzot*, the Festival of Unleavened Bread, which began at sunset that day. The Council of Nicea did not recognize that there were two *Shabbats* in that week. It has been reported that no Jewish bishops or pastors were invited to that council, which may have contributed to their lack of Scriptural knowledge and subsequent error. Yeshua was placed in the tomb. (Matthew 27:60; Mark 15:46; Luke 23:53; John 19:42). Yeshua's death began the countdown of "the Sign of Jonah." *38 Then some of the Torah scholars and Pharisees answered Him, "Teacher, we want to see a sign from You." 39 But Yeshua replied to them, "An evil and adulterous generation clamors for a sign, yet no sign shall be given to it except the sign of Jonah the prophet. 40 For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.*" (Matthew 12:38-40 TLV). (Also, Matthew 16:1-4, and Luke 11:29-32).

Day 7: Thursday, 15 *Nisan*- Scripture is silent. The Passover Meal of the Festival of Unleavened Bread would have been eaten in the evening after sunset and that day was a Sabbath. *6 On the fifteenth day of the same month is the Feast of Matzot to Adonai. For seven*

days you are to eat matzah ." (Leviticus 23:6 TLV). Afternoon: The Sign of Jonah: Yeshua's body had been in the tomb for 1 day.

Day 8: Friday, 16 *Nisan*- Scripture is silent. Afternoon: The Sign of Jonah: Yeshua's body had been in the tomb for 2 days.

Day 9: Saturday, *Shabbat*, 17 *Nisan*- Scripture is silent. Afternoon: The Sign of Jonah: Yeshua's body had been in the tomb for 3 days. Sometime before sunset on *Shabbat*, Yeshua rose from the dead and ascended to His Father.

Day 10: Sunday, 18 *Nisan- 1 Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb*. (Matthew 28:1 TLV). (Mark 16:1; Luke 24:1; John 20:1). This was early in the morning on Sunday, just as daylight began to dawn. The women meet the risen Yeshua. (Matthew 28:9-10; Mark 16:9). Simon Peter sees the empty tomb. (Luke 24:12; John 20:6-7). Later, Yeshua appeared to His disciples. (Mark 16:14; Luke 24:15;36).

Here is the summary of these events. Yeshua entered Jerusalem on *Shabbat*, 10 *Nisan* in 30 CE, lauded as *BenDavid*, Israel's *Mashiach*. Regally riding a donkey, He was hailed as the Son of David with palm branches, the traditional emblem of victory. This began a four-day examination of Yeshua as סֶה הָאֱלֹהִים *Seh HaElohim*, the Lamb of G-d, by the *kohanim* and the *p'rushim* (Pharisees). He taught and was examined on *Shabbat*, 10 *Nisan*; Sunday, 11 Nisan; Monday, 12 Nisan; and Tuesday, 13 Nisan. On 13 or 14 *Nisan*, He and His disciples ate the Passover, after which He was arrested in the Garden of Gethsemane. That same day, He met the fate of the Chosen Lamb, death by crucifixion, the cruel method of execution used by the Romans. At around 3 PM, He took His last breath and was laid in the newly hewn tomb of His disciple, Joseph of Arimathea, before sunset.

As the Angel Gabriel told Daniel, *27 Then he will make a firm covenant with many for one week, <u>but</u> in the middle of the week he will put an end to sacrifice and offering*. (Daniel 9:27a TLV). In Hebrew, the preposition is <u>*va*</u>, meaning and, not but. וְהַגְבִּיר *vahigbir* means "And in the middle of the week." This difference is significant. The word "but" suggests an abrupt change or breaking of a previous agreement, and emphasizes the "he" who is often interpreted as a future Antichrist. The word "and" presents the events in chronological sequence: the covenant is confirmed, and, as part of the same timeline, the sacrifices cease at the midpoint of a week. With His own blood, Yeshua established the New Covenant with

Israel in the middle of the week, on a Wednesday, with three days before Wednesday and three days after Wednesday. The inauguration of the *B'rit Chadasha*, the New Covenant cut by Yeshua's blood, marked the end of the effectiveness of animal blood, fulfilling Gabriel's prophecy to Daniel. As *Yochanan* had reported, the 14th was the preparation day for a "high Sabbath" on the 15th, the first *Shabbat* of *Chag HaMatzot*, the Festival of *Matzah*. (Leviticus 23:7). That evening, the people of Israel ate the Passover meal with Yeshua's body in the tomb. He lay there for three days and three nights, from Wednesday afternoon until Saturday afternoon, the weekly *Shabbat*, when He rose from the dead as אֲדֹנ הַשַּׁבָּת *Adon HaShabbat*, the L-rd of the Sabbath, just as His entry into Jerusalem four days earlier had also proclaimed. Fulfilling the "Sign of Jonah," Yeshua's three days in the tomb served as evidence of His "death, burial, and resurrection." Having bought burial spices on Friday, the day between the Festival *Shabbat* on Thursday and the weekly *Shabbat* on Saturday, the women went to the tomb early on Sunday, the first day of the week. The Greek of Matthew 28:1 reads: *opse de sabbaton* (ὀψὲ δὲ σαββάτων), meaning "after the sabbaths," or "late on the sabbaths," verifying that two Sabbaths had occurred. Yeshua appeared to them and then His disciples later that day. As He had proclaimed with a cup of wine at His *Seder* a few nights before, the *B'rit Chadasha*, the New Covenant, had been established with His blood. (Luke 22:20, Matthew 26:28).

ADONAI has withheld some of what happened during these days, and did not have the disciples write down everything. But based on what is revealed, Wednesday is the only day that accounts for the most important events. If Yeshua died on a Thursday, three days and three nights would end on a Monday, and if He died on a Friday, three days and three nights would end on a Tuesday. We believe Yeshua died on a Wednesday and rose on the weekly Sabbath, Saturday.

The Father's gift to us, His Son's life, gives life to those who believe and trust in Him. This season brings hope to all who have trusted in Yeshua, with the promise of His future return as מֶלֶךְ יִשְׂרָאֵל,*Melekh Yisra'el*, the King of Israel. Yeshua, may your kingdom come on earth as it is in Heaven! *Shabbat shalom*!