

## *Chronology of the Week of Yeshua's Crucifixion and Resurrection*

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### *Introduction*

The problems of chronology in the week of Yeshua's last Pesach are well known. Every generation of scholars has attempted to find some explanation for the apparent discrepancies between the Synoptic Gospels (Matthew, Mark, Luke) and the account of John as they record the final seder of our Master, His arrest by the priests, His trial before Pilate and the crowd, and His eventual crucifixion.

The Torah is quite clear on when the Pesach lamb is to be slaughtered, roasted, and eaten at the annual meal that begins Chag HaMatzot, the Festival of Unleavened Bread.

Exodus 12:6 'You shall keep it [the lamb] until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

Thus, the Pesach lamb is to be slaughtered on the 14th day of the 1st month (called Nisan after the exile) "at twilight," a translation of *בֵּין הָעֶרְבַּיִם*, "between the evenings." The Sages discussed the exact meaning of this phrase, and came to the conclusion that this was the time after 3:00pm and before 6:00pm, the time of the day when the sun has begun its descent to the horizon, but before it actually sets.

The next day, the 15th of the month, is the first day of Chag HaMatzot (Feast of Unleavened Bread), and is a Sabbath, meaning that no ordinary work is to be done. But one should remember that from a biblical perspective, the day begins in the evening. Thus, when the Pesach meal is being eaten, starting sometime after 3:00pm on the 14th, at sunset (6:00pm in ancient Israel) the 14th ends and the 15th begins. In this way the Pesach celebration and Chag HaMatzot meld together into a single feast. Indeed, by the 1st Century the 14th is considered part of Chag HaMatzot, and is so labelled in the Gospels. Luke even identifies the 14th by noting that it was the day on which the Pesach lamb had to be slain, yet he calls this day the first day of Chag HaMatzot:

Luke 22:7 Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.

Calling the 14th the "first day of Unleavened Bread" was common in the 1st Century, since it was the common practice that by 12:00 noon (and in Judea they extended this to 3:00pm) all of the leaven was to be out of sight. This allowed for a full preparation for the seder meal, which was to be eaten without any leaven.

But the 14th was also called "the preparation day," because on the 14th the preparation for the entire Chag HaMatzot was finalized, and everything made ready. Yet this can be confusing, because "the preparation day" also referred to the sixth day of the week (Friday) because on it all the preparations for the weekly Sabbath were finished. Thus, in the week of Chag HaMatzot, there are two Sabbaths (the first day of the festival) and the weekly Sabbath, as well as two preparation days, one for the festival and one for the weekly Sabbath. And there is one more problem: in the Greek language, the word for "preparation" (*παρασκευή*, *paraskeue*) means "Friday." It is not difficult to see, then, how some could confuse the preparation day for the festival with the sixth day of the week, Friday.

### *The Chronology Problem*

**1. The Synoptics all indicate that Yeshua and His disciples ate the Pesach, yet they also have Yeshua crucified on the "preparation day."**

In the time of Yeshua, the word “Pesach” referred, not to the meal *per se*, but to the lamb in particular. According to the Torah (Exodus 12:6 and parallel texts), the lamb eaten for the seder was to be slaughtered during the afternoon hours of the 14th day of the first month. The *halachah* of Jerusalem at the time of Yeshua was that this occurred between 3:00pm and 6:00pm on the 14th, the preparation day for the festival.

When the disciples come to Yeshua and ask Him about preparing the Pesach, they are referring to the lamb. Yeshua tells them to go into the city, find a man there identified by carrying a jar of water, and tell him that the Master has need of his room for the seder. They do as He instructs and find the man just as He said. The text states:

Matt. 26:19 The disciples did as Yeshua had directed them; and they prepared the Passover.

When the text states that they “prepared the Passover,” it means that they prepared the lamb: they took the lamb to the Temple, had it slaughtered according to the Torah commandment, took the slaughtered lamb and began roasting it over a fire. All of this was done on the 14th, the day of preparation.

Some have noted that the Synoptics do not explicitly state that Yeshua ate the Pesach meal as a seder. They emphasize that nothing is said about the lamb at the meal, and nothing is spoken about the exodus from Egypt. But this argument is not convincing. He breaks bread and distributes it, He fills the cup (in Luke there are two cups mentioned), and the disciples have clearly prepared the Pesach lamb for the meal. What is more, after the meal they “sing a hymn” which corresponds well to the long-standing tradition of reciting the Hallel Psalms (Psalm 113-118) at the end of the Pesach seder.

Thus, by all accounts, Yeshua and His disciples eat the Pesach seder together. Yet the Synoptics all agree that Yeshua was crucified on the day of preparation, for it is because the next day is the Sabbath that Joseph of Arimathea requests the body of Yeshua in order that His dead body not be left out, unprotected all of the Sabbath.

Matthew	Mark	Luke
<p>Matt. 27:57 When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.</p> <p>Matt. 27:62 Now on the next day, <u>the day after the preparation</u>, the chief priests and the Pharisees gathered together with Pilate,</p>	<p>Mark 15:42 When evening had already come, <u>because it was the preparation day</u>, that is, the day before the Sabbath, 43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.</p>	<p>Luke 23:53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain. 54 <u>It was the preparation day</u>, and the Sabbath was about to begin.</p>

Since Yeshua and His disciples eat the Pesach lamb, and since the lambs were slaughtered on the 14th, it is evident that He could not have been crucified on the 14th. Indeed, after eating the Passover seder, He and His disciples cross the Kidron valley to the Mount of Olives. It is at the Mount of Olives that Yeshua is arrested and taken to the house of Caiaphas. From there He is taken to Pilate, and from there to His crucifixion. Thus, since the Pesach seder begins on the “day of preparation” (i.e., the 14th), it is evident that He could not have been crucified on that day.

The traditional solution for this problem is to postulate that the 14th fell on a Thursday that year, and that therefore there were two “preparation days” in a row: Thursday was the preparation day for the first day of Chag HaMatzot (the 15th of the month), and the day on which the Pesach seder would be eaten, while Friday was the

normal preparation day for the weekly Sabbath. Thus, Yeshua eats the Passover on Thursday evening, the 14th, is arrested early in the morning on the 15th, also a preparation day, is crucified at 3:00pm on the 15th (Friday), and is removed from the cross before the weekly Sabbath begins.

But there are major problems with this solution. First is the obvious fact that He can hardly be three days and three nights in the tomb as He said He would be (Matthew 12:40). If one takes the position that three days and three nights constitutes 72 hours, then clearly there is not enough time. But even if one admits that any part of a day or night can be counted as a whole, problems still exist. For the texts would indicate that the women came to the tomb immediately after the Sabbath had ended, while it was still dark (John 20:1), and the tomb was empty. So Yeshua did not raise from the dead after sunrise on the Sunday, but most likely before the Sabbath had ended, or as it was ending. Thus, there are only parts of two nights and parts of two (or three) days, falling short of Yeshua's specific words. There is little doubt that this dilemma was the catalyst for the early efforts of the emerging Christian Church to pinpoint Yeshua's resurrection as after the sunrise on Sunday, for at least this gave three days. One could speculate that this was the motivation for the statement in the spurious ending of Mark:

Mark 16:9 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

The fact that no other place specifically details Yeshua's resurrection to be on the "first day of the week" would indicate that the addition of verses 9-20 at the end of Mark's Gospel were penned at a later time. To have Yeshua's resurrection clearly on the first day of the week would add sanctity to the day, something the emerging Christian Church needed in order to move away from the Jewish Sabbath. This would explain why this longer ending of Mark does not appear in the earliest manuscripts.

John, on the other hand, seems to want his readers to know that the final meal Yeshua had with His disciples occurred before the normal Passover meal held in Judea:

John 13:1 Now before the Feast of the Passover, Yeshua knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. 2 During supper, . . . .

and then the text goes on to describe what has become known as "the last supper." Here, John has the whole event occurring "before the Passover." Some, in an attempt to harmonize John with the Synoptics, have suggested a temporal break between verses one and two of John 13, as though the supper is occurring on the next day, the first verse simply acting as a heading for the whole event. But while this may be possible, it seems that John's addition of the phrase "before the Passover" is specifically given to indicate that the meal he is about to describe was not the Judean Pesach. It is not uncommon, then, to read scholars who suggest that the "last supper" was not a Passover celebration, but a *chaverim* or "fellowship" dinner—a kind of "farewell" to the inner circle of disciples. Moreover, the material contained in John 13-17 is lacking in the Synoptics (though some of the material is hinted at in Yeshua's other sayings).

Yet John also has Yeshua crucified on "the preparation day":

John 19:14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!"

Thus it seems that in John's account Yeshua and His disciples ate at the "last supper" on the evening of the 13th instead of the 14th as the Torah prescribes. It is understandable, then, why it is claimed that Yeshua and His disciples ate a "fellowship" dinner and not the Pesach. Surely the last thing He does with His disciples could not be

in violation of the specific commands of Exodus 12 to eat the Pesach on the 14th.

## 2. Other Chronological Problems

And there are other problems. For instance, when Judas is identified as the one who would betray Yeshua, Yeshua tells him to do his job quickly (John 13:27). The disciples, hearing that Yeshua had given Judas a task to fulfill, thought perhaps He had told him to go and buy further supplies for the festival:

John 13:28 Now no one of those reclining at the table knew for what purpose He had said this to him. 29 For some were supposing, because Judas had the money box, that Yeshua was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.

But how could they have thought that Yeshua had given orders for Judas to purchase things for the feast? If they were eating the Pesach meal, it was the eve of the 15th. Depending upon when they began the meal, it seems that Judas would have had little or no time to buy supplies before the 15th arrived, and this was a Sabbath. Buying and selling would have been prohibited.

A similar problem is encountered with the wording of Mark 15:46. Joseph had come to take the body of Yeshua down from the execution stake, and the text informs us:

Mark 15:46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

But if Yeshua and His disciples had eaten the Pesach meal on the evening of the 14th, and if He had been arrested early the next morning (the 15th), then the day of His arrest and crucifixion was the first day of Unleavened Bread, which is a Sabbath, and shops that sold linen would have been closed.

## 3. Traditional solutions for solving the chronological issues

Numbers of solutions have been put forward for this age old dilemma. I will summarize the well-known ideas and offer a short critique.

- 1) *The Gospels were "tampered with" by the emerging Christian Church in an attempt to distance the "last supper" from the Jewish Passover, and to sanctify the first day of the week (Sunday) as the "new Sabbath."*

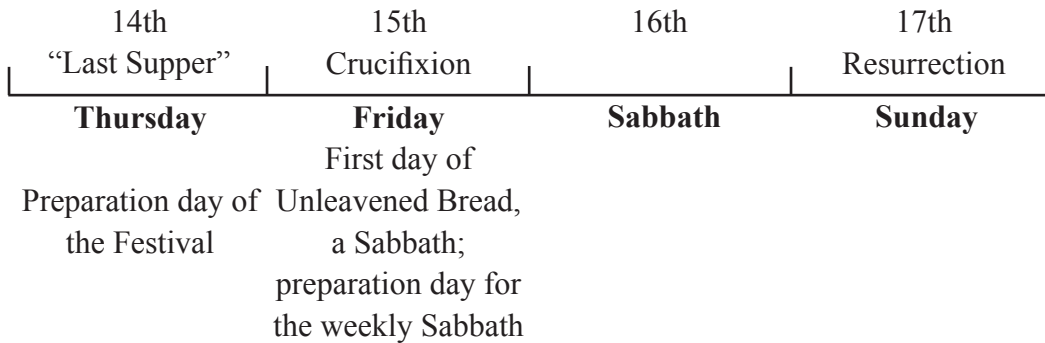
This "solution" simply takes the position that the Gospels are hopelessly corrupt in the telling of this story, and therefore one cannot rely upon them. From this position, it is fruitless to attempt a harmony since the historical facts have been manipulated to bolster the theology of the emerging, Gentile Christian Church.

While it is true that some Christian bias can be seen in the variants that entered into the Greek text of the Apostolic Scriptures, this position fails first on the basis of logic. If the Christian Church tampered with the text and changed it to support her anti-Jewish bias, and her theology of "new covenant" substitution for the Torah, then she did a very bad job, because the Gospels are not harmonized, and they present clear, synoptic problems. Rather than seeing in the Gospels a well harmonized story (as we should expect if they were changed to fit a given theology), we find, rather, differing view points and clear differences between the gospels. They do not evidence a harmonizing tendency. If anything, they show just the opposite.

Furthermore, the references (particularly in the Synoptics) to the Jewish Passover are repeated, and the whole

story is cast within the Pesach event. Rather than distancing the gospels from their Jewish foundations, the synoptic stories of Yeshua’s “last supper” clearly retain their Jewish flavor. Once again, they do not evidence a “harmonizing” hand that manipulated the text to tell a single, well thought out (albeit revisionist) history.

- 2) *The fact that there were two successive “preparation days” has caused confusion in understanding the gospel narratives, but once this is understood, sense can be made of them. When this is taken into account, the following scheme emerges:*



This, of course, is the traditional understanding of the whole passion chronology. It is from this schema that the whole tradition of “good Friday” and the Sunday resurrection arose. But, as noted above, the problems with such an understanding are clear: a) the day of crucifixion has the priests concerned about Yeshua’s arrest and execution, but this was a Sabbath, and while one might speculate that the priests and the rulers were willing to disregard the Sabbath of the first day of Unleavened Bread, it seems highly unlikely that the crowd would have so easily gone along with this as well; b) since breaking the Sabbath (whether the weekly or the festival Sabbath) was a capital offense, one has really to “push the envelope” to see all the activity of the arrest, trial, and crucifixion as happening on a recognized Sabbath; c) the priests would have been busy in the Temple with all of the festival sacrifices (the *Chagigah*, cf. Numbers 28:18); d) the ability of Joseph of Arimathea to buy a linen cloth for Yeshua’s burial seems highly unlikely. Shops and merchants would not have been doing their normal business; e) This schema does not allow sufficient time for Yeshua to be in the tomb three days and three nights, even if one were to allow any part of a day or night to count. At best, there is only two nights and three days, but more likely two nights and two days. Even those who hold this view believe Yeshua arose before sunrise on the first day (cf. John 20:1, “while it was still dark”). In the antithesis of “day” and “night” in the well-known “three days and three nights,” the issue is “darkness” and “light.” “Day” here does not mean a 24 hour period, but “daylight” as opposed to “night time.” There simply is not enough time, regardless of how one reckons “days” and “nights” to have three of each.

To overcome this final problem, some have suggested that Yeshua’s reference to “three days and three nights” should be taken less literally to mean “a period of time,” and thus not requiring a literal counting of days and nights. But it is clear that the enemies of Yeshua took the phrase literally, for they requested a guard to be at the tomb “until the third day,” meaning “with reference to the third day,” for they expected the disciples would attempt to steal the body after the third day (cf. Matthew 27:62ff). Moreover, the disciples understood the phrase literally, for those who were on the road to Emmaus bemoaned the fact that after three days Yeshua had not risen (Luke 24:21).

The fact remains that this long-standing, traditional understanding of the chronology simply has too many problems to be acceptable. It may fuel the traditional celebration of the Christian Church, but it is not well found in either exegesis nor historical data.

- 3) *Some have suggested that John's account should be received and the Synoptics disregarded as wrong. That is, Yeshua and His disciples did not eat the Pesach, but had a fellowship meal on the 13th, meaning that He was arrested, convicted, and crucified on the 14th. This solves the problem of the Sabbath issue, and fits the use of "the preparation day" as John uses it. It also gives sufficient time for Yeshua to be in the tomb three days and three nights.*

This solution does solve a number of issues, but it rings hollow for the obvious reason that to accept it means one has to disregard the clear accounts of the Synoptics that have Yeshua and His disciples eating the Pesach meal. When the disciples "prepared the Pesach" (Matthew 26:19; Mark 14:16; Luke 22:13 [we should remember that in the time of Yeshua, "Pesach" referred specifically to the lamb]), it means they slaughtered the lamb and roasted it according to the commands of Exodus 12. This was not a "fellowship" meal according to the Synoptics—it was the Pesach meal! To simply sweep this aside in favor of what John says does not, in my way of thinking, take the Scriptures seriously. So while this solution may solve a number of problems, it creates a much deeper one, namely, the blatant disregard of inspired Scripture. For this reason I cannot see how such a solution can be accepted.

Some, in a slight modification of this view, hold that Yeshua and His disciples slaughtered their own lamb on the 13th, and that this actually fulfilled the commands of the Torah in Exodus 12:6. But those who suggest that a meal on the eve of the 13th would be in accordance with Torah, because the "twilight" of the 13th would be the beginning of the 14th, have misunderstood the meaning of "twilight." Twilight is always understood as the end of a day, not its beginning. To suggest that Yeshua fulfilled Exodus 12:6, which specifically details the twilight of the 14th as the time for slaughtering and eating the Pesach lamb, because He ate the lamb on the twilight of the 13th (as though this "melds into" the 14th) is incorrect. The twilight of the 14th is the time period just prior to the beginning of the 15th.

There must be another solution.

#### **4. Reckoning the chronology of Yeshua's passion week on the basis of competing calendars**

It is certain that there were competing calendars used by various sects in the time of Yeshua. The discovery of the Dead Sea Scrolls has revealed that this sect was quite dogmatic about their calendar which differed significantly from the calendar utilized by the majority of Sadducees and Pharisees in Jerusalem. It is also known that a subgroup of the Sadducees, referred to as the Boethusians, agreed with the sectarians of the Dead Sea, adopting a calendar based upon a 364 day year in which 30-day months were calibrated according to the cycle of the sun. At the equinoxes and solstices at the end of each three-month cycle, a thirty-first day was added to that month. This meant that the festivals were celebrated on different days than those observed by the Jerusalem Temple.

According to the writings of the Dead Sea Scroll sect, the 14th of the First Month (Nisan) always fell on a Tuesday. If in the passion week this was one day earlier than the Temple calendar (in which the 14th fell on a Wednesday), then the chronological disparity can be resolved by understanding that both calendars are being referred to by the Gospel writers.

Is it possible that Yeshua and His disciples celebrated the Passover according to this alternate calendar? Yes, it is possible, but the evidence is by no means certain, and some might even consider it a "long shot." Furthermore, the issues that such a proposal raises are many. But it is worth considering since if this were the case, the chronological problems of the Gospels may well have a chance of being resolved. If two calendars are being used, it becomes feasible that the Gospel writers sometimes refer to the calendar utilized by Yeshua and His disciples, and sometimes to the Jerusalem Temple calendar, depending upon the situation being described. This would make sense of John's references to "the Passover of the Judeans" (John 2:13; 6:4; 11:55) as distinct from the Passover observed by those holding to an alternate calendar. Why would John speak of the "Passover of the Jews?" The

word “Jews” here may equally be understood as “Judeans,” that is, those attached to the Temple in Jerusalem. If John is referring to the “Passover of the Judeans” as distinct from the Passover of Yeshua and His disciples, then his reference to “before the Passover” (John 13:1) can be understood to mean “before the Passover as it was traditionally celebrated by the majority of Judeans.”

The major question that comes to us, however, is whether or not Yeshua and His disciples would have been able to have a lamb slaughtered as the Pesach sacrifice a day before the majority calendar. Could the disciples have gone to the Temple on the 13th and requested that their lamb be slaughtered? If not, how could they have “prepared the Pesach” in accordance with Torah? For the Torah requires that the lamb be slaughtered at the Temple, and that the blood be put upon the altar (Leviticus 17:11; 2Chronicles 35:10-11). Here, then, is the crucial issue. Did the Jerusalem Temple accommodate those sects that were keeping a different calendar, and in their accommodation sacrifice their festival offerings on the day prescribed by their calendar?

The suggestion that Yeshua could have offered a peace offering or thank offering and then treated it as His Pesach offering has a fatal flaw: the Torah specifically demands that the entrails and the fat of the kidney, along with the fat of the tail be offered on the fire to HaShem. But the Pesach offering is to be roasted whole, with all of its entrails, etc. intact (Exodus 12:9). Therefore, Yeshua’s disciples could not have offered a sacrifice, viewed by the Temple priests as a peace offering, but counted by Yeshua as the Pesach offering—the two types of sacrifices are clearly distinct and require different things to comply with the Torah instructions.

But did the Temple priests accommodate the various sects extant in the 1st Century, and offer their sacrifices according to their alternative calendars? Or did the various sects, such as the Essenes, offer their own sacrifices?

This question has received a number of scholarly answers, and, as one would expect, a strong divergence of opinions. It will be wise for us to survey the primary sources in seeking an answer to the question of sacrifices by the minority sects of the 1st Century.

First, Josephus makes an interesting claim regarding the Essenes:

Antiq.18.1.5. (18) The doctrine of the Essenes is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; (19) and when they send what they have dedicated to God into the temple, they do not offer sacrifices,<sup>4</sup> because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry.

The phrase “but offer their sacrifices themselves” in the Greek is ἐφ’ αὐτῶν τὰς θυσίας ἐπιτελοῦσιν, literally, “by themselves the sacrifices they offer.” While some have tried to retranslate this phrase to “conduct worship separately,”<sup>1</sup> most have simply considered that Josephus was wrong in his historical reporting.<sup>2</sup>

Philo, however, seems to say just the opposite:

*Quod Omnis Probus XII.* (75) Moreover Palestine and Syria too are not barren of exemplary wisdom and virtue, which countries no slight portion of that most populous nation of the Jews inhabits. There is a portion of those people called Essenes, in number something more than four thousand in my opinion, who derive their name from their piety, though not according to any accurate form of the Grecian dialect, because they are above all men devoted to the service of God, not sacrificing living animals, but studying rather to preserve their own minds in a state of holiness and purity.

If we were to attempt to reconcile these divergent reports, it may be that Philo refers to taking sacrifices to the Temple when he writes “not sacrificing living animals.” This would accord with Josephus’ report.

Again, while disputed, some believe that sacrifices were actually conducted at the Qumran site. Cross notes

that bones of animals were buried, not as a sanitary garbage dump, but as sacred objects. The bones are carefully collected and buried in jars. His conclusion (though disputed by others) is that:

Certainly the bones are the remains of the sacral feasts of the community. They raise acutely, moreover, the question as to whether the Essenes carried on a sacrificial cultus at Qumran . . . .<sup>3</sup>

Granted, Cross takes the view that the Qumran sect were the Essenes, and this is not absolutely clear. But regardless of the correct identification of the Qumran sect, the fact remains that animal bones were buried in a sacred fashion, and these bones were the remains of animals slaughtered and eaten as a sacred meal. The possibility that they were peace offerings is clearly there.

What does all this mean for our discussion? It means that the possibility exists that sacrifices may have been conducted in some manner outside of the Temple precincts, or at the Temple, allowed by the ruling priests for the minority who had adopted a different calendar. What is more, the Qumran texts indicate that the Qumran sect interpreted the Torah as allowing sacrifices other than at the Temple as long as within the environs of Jerusalem, since Jerusalem was considered “the place” where God had decreed to put His Name. CD 3:18-4:4 reinterprets Ezekiel 44:15 as a possible warrant for sacrifices outside of the Jerusalem Temple:

CD 3:18 and said, “Surely this is our business,” God in His mysterious ways atoned for their iniquity and forgave their transgression. (19) So He built for them a faithful house in Israel, like none that had ever appeared before; and even (20) at this day, those who hold firm to it shall receive everlasting life, and all human honor is rightly theirs, as (21) God promised them by Ezekiel the prophet, saying, The priests and the Levites and the sons of (4:1) Zadok who have kept the courses of My sanctuary when the children of Israel strayed (2) from Me, they shall bring Me fat and blood (Ezekiel 44:15). “The priests”: they are the repentant of Israel, (3) who go out of the land of Judah and the Levites are those accompanying them; “and the sons of Zadok”: they are the chosen of (4) Israel, the ones called by name, who are to appear in the last days.

Here, those who “bring Me fat and blood” are the priests of Zadok (=Qumran sectarians), meaning they are the ones who have the right to offer sacrifices.

### *Summary*

Where does this leave us in our quest for chronological answers to the passion week of Yeshua? The possibility that sacrifices could have been performed on days prescribed by alternate calendars leaves the door open that Yeshua and His disciples could have celebrated the Pesach a day earlier than the majority of 2nd Temple Judaism. And, given the corruption of the Jerusalem Temple in the time of Yeshua, it is also possible that sacrifices within the city of Jerusalem could have been considered in harmony with the Torah prescriptions. This, in turn, means that there exists a possibility that Yeshua and His disciples celebrated the Pesach on the 14th of the First Month as the Torah prescribes, but that this would have been reckoned as the 13th by the majority calendar.

Nevertheless, the supporting data is very scanty, and the full ramifications of such a position have not yet been explored. It is, once again, another point of dialog for our on-going discussions.

What follows, therefore, is a chart of what the passion week could have looked like if Yeshua and His disciples were following an alternate calendar (like the Qumran sect). Consider this chart simply as another part of our dialog, and only as a suggestion for our on-going research. It certainly does not solve all the issues, nor is there sufficient evidence to be dogmatic about its claims. It is yet another suggestion, and only a suggestion!

## Endnotes

<sup>1</sup> See Cross, *The Ancient Library of Qumran* (Baker, 1980), p. 102 n. 120.

<sup>2</sup> See Rober Kugler, “Priesthood at Qumran” in Flint, Vanderkam, eds. *The Dead Sea Scroll after Fifty Years: A Comprehensive Assessment* (Brill, 1999), 2:111.

<sup>3</sup> Cross, *Op. cit.*, 70. Kugler disagrees, cf. *Ibid*, p. 111.