

Introduction

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Introduction

The very Jewish word "Pesach", taken from the scriptures, is today pronounced differently in Christian denominations – "Paska", "Easter", "Passover".

If you delve deeper, however, you can see that the problem is not just "pronunciation"...

"The Passover Controversy" had already arisen at the beginning of the second century A.D. The churches that were "in Assiah" (see Rev. 1:4) from their birth, relying on the authority of the Apostle John, strictly adhered to the custom of celebrating the Feast of Pesach together with the Jews, according to the statutes of this Feast given in the Scriptures, (see Exodus 12; Leviticus 23)

All the Western churches, composed mostly of Gentiles and under the leadership of Rome, already in the middle of the second century A.D. wanted nothing to do with the Jews. For example, we know that in 160 A.D. Polycarp, Bishop of Smyrna, travels to the Roman Bishop Anicetus to negotiate a joint celebration of the feast of Pesach. But no agreement was reached. Sometime later, another Assyrian bishop, Polycrates, wrote a letter to the Roman bishop Victor, in which he urged him to return to the celebration of Pesach according to the statutes given by the HASHEM in the Holy Scriptures. In turn, the Roman bishop Victor, at councils in Palestine, Pontus, Gaul, Alexandria, and Corinth, insisted that the "Judaizers" abandon their custom, and demanded that other churches break communion with them.

Here is what Daniel Gruber writes about this period of "Passover controversy" in his book, **"The Church and the Jews: a Biblical Relationship"**:

"How did the Pesach controversy come about? Yeshua celebrated the Pesach on the fourteenth of Nissan because that is the biblical date. He kept all the feasts (holy days) of the Levites on the days set and designated by HASHEM. So did the apostles and the church of the first century. "Originally, the Christian Passover was celebrated at the same time as the Jewish Pesach, and this simultaneous observance preserved the Jewish ritual in the Christian holiday and strengthened the ties between Christianity and Judaism. The date should have

been changed. In some places the church has tried to tie the feast to one date, 14 Nissan, in other places and this has become the prevailing custom. It made Holy Week the week on which the 14th of Nissan fell, (the day of the beginning of the Jewish fast) and moved the feast, which had already changed its character, to the Sunday following Holy Week. In all cases there was a dependence on the Jewish calendar, a "humiliating submission" to the synagogue that irritated the church.

"Besides changing the dates, the church also gave the Jewish feasts, which it had adopted, a meaning different from that which they had for the Jews. So Sunday marks the resurrection of the Lord, the victory over the Jews."

In the second century, some of the churches in the West among the Gentiles began to celebrate Passover so that their commemoration of the Lord's Resurrection always fell on a Sunday, regardless of the biblical calendar. By the end of the second century, these Western churches, led by the bishops of Rome, Caesarea, and Jerusalem (where there were no longer any Jewish bishops), began to agitate all churches to observe Passover on a fixed Sunday rather than Nisan 14. They also used the Roman calendar rather than the biblical calendar.

Eusebius says: "At this time a considerable debate arose, resulting from a difference of opinion as to the observance of the Passover season. The churches throughout Asia, adhering to an earlier tradition, felt that they should observe the fourteenth day of the month as the feast of the Pesach of the Savior, the day on which the Jews were commanded to slaughter the Pesach lamb. But since this was not the custom in churches throughout the rest of the world, synods and bishops' meetings were held on the subject. Even now a record is preserved of the names of those who met at that time. Among them presided Theophilus, bishop of the church of Caesarea, and Narcissius, bishop of Jerusalem. There is another record preserved with the name of Victor (Bishop of Rome)."

"However, the bishops of Asia, who insisted on observing the custom handed down to them by their fathers, were led by Polycrates. He also presented the tradition handed down to him in a letter addressed to Victor and the church at Rome:

"We said he, – "Therefore we keep the true day, neither adding to it nor taking away from it. For in Asia the great lights have fallen asleep, which will rise again on the day of the Lord's appearing, in which He will come from heaven in glory and raise up all the saints. Philip, one of the twelve apostles, sleeping in Hierapolis, and his two aged virgin daughters. His other daughter, who also lived under the influence of the Holy Spirit, now also rests in Ephesus. Moreover, John, who bowed his head on our Lord's breast, who was also a priest and carried the priestly dish, a martyr and teacher. He is buried at Ephesus. Also Polycarp of Smyrna, bishop and martyr, buried at Smyrna. Phrasius, also a bishop and martyr of Eumenes, buried at Smyrna. Why should I mention.

All these have observed the fourteenth day of Passover according to the Gospel, not deviating in anything, but following the rule of faith. Moreover, I, Polycrates, am the least of you according to the tradition of my kinsmen, some of whom I followed. For I had seven kinsmen bishops, and I am the eighth. And my brethren always kept the day when the people (i.e., the Jews) threw out leavened bread. Therefore I, brethren sixty-five years old, now in the Lord, having had conference with brethren throughout the world, and having studied all the Holy Scriptures, am not troubled about what I am threatened with. For greater men than I have said, 'we ought to obey HASHEM more than men'".

"Wherefore Victor, bishop of the church at Rome, determined to eradicate the churches throughout Asia, together with the neighboring churches, as heretical from the common unity. And he communicates this abroad in letters and declares that all the brethren therein are completely excommunicated.""

Daniel Gruber's book **"The Church and the Jews: a Biblical Relationship"** describes the whole story of the "Passover controversy" very well, so I won't say much about it. I will only say that officially the "Passover controversy" was "eliminated" at the Council of Nicaea in 325, when Emperor Constantine, together with the bishops gathered there, decided "to have nothing to do with this Jewish rabble" (from a letter of Emperor Constantine). And adopted their own rule for celebrating the feast of "Passover". Which is now to be on the first Sunday after the spring full moon and after the Jewish Pesach. And to mean "the resurrection of our Master Yeshua HaMashiach" in contrast to the Hebrew "Pesach" meaning "to pass over" (Exodus 12:13). Which in a spiritual sense is fully in line with the Apostle Paul's understanding: "for our Pesach Mashiach was slain for us" (1 Corinthians 5:7). In other words, at the Council of Nicaea, in contrast to the Feast of Passover, given by the HASHEM in the Holy Scriptures, for His people, with a clearly stipulated statute for the celebration of this Feast, another Feast was invented, with approximately the same name, but with a different statute and a different meaning.

From 46 B.C. to 1582 A.D., the Greco-Roman and then European world lived on the Julian calendar. In 1582, Pope Gregory XIII introduced a new style, which became known as the Gregorian style. And the difference between the old Julian calendar and the new Gregorian calendar these days is 13 days. Considering that in 1054 the Orthodox and Catholic Churches finally separated, with the introduction of the Gregorian calendar the entire calendar of Orthodox and Catholic holidays changed. As a result, today we have Orthodox Passover and Catholic Passover, which are celebrated on different days and in essence neither of them have anything in common with the holiday of Pesach, given by HASHEM for His people.

Considering all of the above, we can conclude that the "passover contradiction" still needs to be resolved.

The Gentile Church's rejection of "all things Jewish," including the statutes for celebrating the feasts of Adonai (Lev. 23) and the calendar of the scriptures,

inevitably led them to a host of false teachings related to the last days of Yeshua HaMashiach life in this world during His earthly ministry. In particular, the timing of the "secret Supper", the time of Yeshua's crucifixion and His Resurrection including the "mystery" of the missing third night.

The answers to all these questions do not cause any difficulty for those who live according to the calendar of the scriptures and celebrate the Feasts of Adonai according to the Statutes of these Feasts given by HASHEM. Because all the Statutes of the Feasts of Adonai carry a deep prophetic meaning that reveals the secrets of future events, and, in fact, they all point to the stages of Mashiach's ministry in this world:

Whoever obeys his command will come to no harm, and the wise heart will know the proper time and procedure. For there is a proper time and procedure for every matter, though a person may be weighed down by misery. Since no one knows the future, who can tell someone else what is to come?

(Ecclesiastes 8:5-7)

If we add to these words of Ecclesiastes the words of Yeshua: *You Samaritans worship What (see Strong's 3739)* you do not know; we worship What we do know, for salvation is from the Jews. (John 4:22)* then it becomes abundantly clear that the Gentile rejection of "all things Jewish" is the greatest tragedy for all mankind...

***Strong's number: #3739 – ὅς**

the relatively (sometimes demonstrative) pronoun, who, which, what, that: one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

And this tragedy becomes even greater, for in turning themselves away from the Jews and "their spiritual things" the Gentiles end up turning themselves away from the One who took away their sins. For on the very execution rack where Yeshua was crucified was written in three languages, "King of the Jews," i.e., the One Who reigns over the Jews:

Pilate had a notice prepared and fastened to the cross. It read: YESHUA OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Yeshua was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. (John 19:19-20)

Therefore, today the HASHEM makes an appeal to all His people who are still in the captivity of paganism: *"come out from her, My people", from the one who "has drunk all nations with the fierce wine of her whoredom."*

After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. With a mighty voice he shouted: "‘Fallen! Fallen is Babylon the Great!’ She has become a dwelling for demons and a haunt for every impure spirit, a haunt for every unclean bird, a haunt for

every unclean and detestable animal. For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.” Then I heard another voice from heaven say: “‘Come out of her, My people,’ so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and HASHEM has remembered her crimes. Give back to her as she has given; pay her back double for what she has done. Pour her a double portion from her own cup. Give her as much torment and grief as the glory and luxury she gave herself. In her heart she boasts, ‘I sit enthroned as queen. I am not a widow; I will never mourn.’ Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the HASHEM who judges her. (Rev. 18:1-8)

Chapter 1 The Entry of the "Lamb" into Jerusalem

As mentioned above, the rejection by the Gentile Church, which was born at the Council of Nicaea in Rome in 325, of "all things Jewish" including the statutes for the celebration of the Feasts of Adonai (Lev.23) and the calendar of scriptures, inevitably led them to a host of false teachings related to the last days of Yeshua HaMashiach's life in this world during His earthly ministry. This includes the timing of the "secret Supper," the time of Yeshua's crucifixion and His Resurrection, including the "mystery" of the missing third night and third day.

Let me cite a few places in the Scriptures that suggest that the answers to all questions concerning Yeshua's final days in this world during His earthly ministry at His First Coming are found in the Scriptures. It should be noted, however, that we are talking about the Torah and the prophets, because at the time when Yeshua HaMashiach spoke these words, there were no Gospels or epistles of the Apostles:

*He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, **He explained to them what was said in all the Scriptures concerning Himself. (Luke 24:25-27)***

*But the Son of Man goes **as it is written of Him. (Matthew 26:24)***

If you believed Moses, you would believe me, for he wrote about me. (John 5:46)

*For what I received I passed on to you as of first importance: that Mashiach died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures **(1 Corinthians 15:3-4)***

*And since it's written: **For Mashiach, our Pesach lamb, has been sacrificed (1 Corinthians 5:7)** In order for us to answer the questions related to the last days of Yeshua HaMashiach's life in this world during His earthly ministry, we*

need to understand the main points of the Pesach statutes that HASHEM gave to His people through Moshe:

The HASHEM said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year.

Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbour, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or boiled in water, but roast it over a fire - with the head, legs and internal organs. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Pesach.

"On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. (Exodus 12:1-12)

Certainly the prophetic depth of this Pesach holiday statute includes more than just the last days of Yeshua HaMashiach's life in this world. (During His earthly ministry in His First Advent). But it also encompasses the processes of spiritual growth into the "fullness of the age of HaMashiach" of both the individual and the entire community. During the period of time of both one human life and the life of the whole world, "from night" until the "morning" when the Kingdom of Mashiach comes.

We will now note one important detail from this statute, namely, that the "lamb" must be brought into the "house" on the 10th of the first month, and it must remain in the "house" until the 14th of the first month, and then, at the end of the day on the 14th, in the evening, at sunset, the "lamb" must be sacrificed:

Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. (Exodus 12:3-6)

Also in the book of Dvarim (Deuteronomy) we read that the lamb is to be sacrificed "in the evening, at sunset."

You must not sacrifice the Pesach in any town the Lord your HASHEM gives you except in the place He will choose as a dwelling for His Name. There you must sacrifice the Pesach in the evening, when the sun goes down, on the anniversary of your departure from Egypt. (Deuteronomy 16:5-6)

Given Yeshua's words that "Moses wrote about Him" and that He "goes as it is written about Him" and also that "Pesach is our Mashiach, slain for us" we can assume that the statutes of the Feast of Pesach must have something to do with the last days of Yeshua's life before His crucifixion and resurrection.

Let's look at this connection and begin with the time of "bringing the lamb into the house."

In the Gospel of John we read:

Six days before the Pesach, Yeshua came to Bethany, where Lazarus lived, whom Yeshua had raised from the dead. Here a dinner was given in Yeshua's honor. Martha served, while Lazarus was among those reclining at the table with Him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Yeshua's feet and wiped His feet with her hair. And the house was filled with the fragrance of the perfume...

The next day the great crowd that had come for the festival heard that Yeshua was on His way to Jerusalem. They took palm branches and went out to meet Him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" Yeshua found a young donkey and sat on it, as it is written: "Do not be afraid, Daughter Zion; see, your King is coming, seated on a donkey's colt." (John 12:1-15)

So, Yeshua came to Bethany "Six days before the Pesach," and "the next day" rode "on a young donkey" into Jerusalem. In other words, Yeshua entered Jerusalem five days before Pesach. If the Pesach is to be slain "on the 14th day of the first month in the evening," then counting backwards five days gives us the 10th day of the first month: 14, 13, 12, 11, 10.

In other words, we have confirmation that Yeshua entered Jerusalem "on a young donkey" on the 10th of the first month, in exact accordance with the Pesach statutes, where it is written that "the lamb was to be brought into the house on the 10th of the first month. And in our case, the "house" is the city of the King - Jerushalayim.

Chapter 2 "That was Friday..."

The next question we need to answer is the time of Yeshua's Last Supper with His disciples. If we try to define this time in the Gospels, we get a rather confusing picture...

Apparently it is no accident that this last Pesach Seder of Yeshua and His disciples is called "The Last Supper."

But the timing of the Last Supper is easily determined by counting back the events that happened to Yeshua HaMashiach in these last hours of His life before the Crucifixion.

All these events are described in detail in the Gospels, and so, despite some contradictions in the text, by counting backwards we can easily determine the time of the "Last Supper".

We must begin by determining the day of Yeshua's crucifixion.

According to the Pesach holiday statutes, this should be on the 14th of Nisan in the evening before sunset (i.e., before the onset of the 15th of Nisan), as we discussed above:

Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. (Exodus 12:6)

In response to the question of when exactly "in the evening," in the book of Deuteronomy we read "at sunset."

except in the place He will choose as a dwelling for His Name. There you must sacrifice the Pesach in the evening, when the sun goes down, on the anniversary of your departure from Egypt. (Deuteronomy 16:6)

In other words "Pesach Adonai", is to be sacrificed at the end of the 14th day of the first month, "**at sunset**".

From the very first chapter of the book of Bereishit, HASHEM has defined the countdown of time as:

"... And there was evening, and there was morning: the day is one" (Gen. 1:5)

And it means that after the sacrifice of the "Lamb" the sun will set and it will be the 15th day of the first month, which according to the statute of the Feast of Pesach is considered a holiday:

"These are the Lord's appointed festivals, the sacred assemblies you are to proclaim at their appointed times: The Lord's Pesach begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the Lord's

Festival of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present a food offering to the Lord. And on the seventh day hold a sacred assembly and do no regular work.’” (Lev.23:4-8)

From this Pesach statute it is clear that the "Lamb" of Yeshua HaMashiach is to be slain on the 14th day of the first month **"at sunset"**. And after the setting of the Sun, a new day already begins. Now let us compare our conclusions with what the Gospels say about this.

Although it is not yet clear to us when the "Last Supper" took place. We do know that after this Pesach Seder was over, it was night and Yeshua went out with His disciples "beyond the stream of the Kidron" to the Garden of Gethsemane to pray:

When He had finished praying, Yeshua left with His disciples and crossed the Kidron Valley. On the other side there was a garden, and He and His disciples went into it. Now Judas, who betrayed Him, knew the place, because Yeshua had often met there with His disciples. (John 18:1-2)

After Yeshua has finished praying, Judas comes and "kisses" Him and betrays Him (this is still the same night, after the "secret supper"):

Yeshua went out as usual to the Mount of Olives, and His disciples followed Him. On reaching the place, He said to them, "Pray that you will not fall into temptation." He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, take this cup from Me; yet not My will, but Yours be done." An angel from heaven appeared to Him and strengthened Him. And being in anguish, He prayed more earnestly, and His sweat was like drops of blood falling to the ground. When He rose from prayer and went back to the disciples, He found them asleep, exhausted from sorrow. "Why are you sleeping?" He asked them. "Get up and pray so that you will not fall into temptation." While He was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Yeshua to kiss Him, but Yeshua asked him, "Judas, are you betraying the Son of Man with a kiss?" (Luke 22:39-48)

Yeshua is then taken to Annas, the father-in-law of the High Priest Caiaphas (continuing into the night, after the "secret supper"):

Then the detachment of soldiers with its commander and the Jewish officials arrested Yeshua. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people. (John 18:12-14)

After Annas, Yeshua is led to the High Priest Caiaphas, where there will be an emergency meeting of the Sanhedrin, and outside it is still the same night after the "secret supper."

Then Annas sent him bound to Caiaphas the high priest. (John 18:24)

Simon followed Yeshua the whole time. Peter's denunciation takes place that very night at dawn, as the roosters began to sing:

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of His disciples too, are you?" He denied it, saying, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with Him in the garden?" Again Peter denied it, and at that moment a rooster began to crow. (John 18:25-27)

Next we read that on the morning after this "long" night, Yeshua is led from Caiaphas to Pilate:

Then the Jewish leaders took Yeshua from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Pesach. So Pilate came out to them and asked, "What charges are you bringing against this man?" "If he were not a criminal," they replied, "we would not have handed him over to you." Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," they objected. This took place to fulfil what Yeshua had said about the kind of death he was going to die. Pilate then went back inside the palace, summoned Yeshua and asked Him, "Are you the king of the Jews?" "Is that your own idea," Yeshua asked, "or did others talk to you about me?" "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?" Yeshua said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place." "You are a king, then!" said Pilate. Yeshua answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me." "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?" They shouted back, "No, not Him! Give us Barabbas!" Now Barabbas had taken part in an uprising. (John 18:28:40)

From this passage of Scripture we see that the Pesach feast had not yet taken place, for none of the Jews had entered "into the Praetorium, that they might not defile themselves, **but that they might eat the Pesach**". A Jew becomes "ritually unclean" if he enters the dwelling of a Gentile (Acts 10:28) and thus once he has become "ritually unclean" he cannot enter the Temple to offer the Pesach sacrifice.

From morning until noon on this day, the day on which, according to the statutes of the Feast of Pesach, the Pesach Lamb is to be sacrificed at sunset in the evening, there is a trial before Pilate. Pilate tries to release Yeshua for "no guilt" but the "chief priests and ministers" demanded His crucifixion:

*Then Pilate took Yeshua and had Him flogged. The soldiers twisted together a crown of thorns and put it on His head. They clothed Him in a purple robe and went up to Him again and again, saying, "Hail, King of the Jews!" And they slapped Him in the face. Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing Him out to you to let you know that I find no basis for a charge against Him." When Yeshua came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the Man!" As soon as the chief priests and their officials saw Him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take Him and crucify Him. As for me, I find no basis for a charge against Him." The Jewish leaders insisted, "We have a law, and according to that law He must die, because He claimed to be the Son of HASHEM." When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Yeshua, but Yeshua gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?" Yeshua answered, "You would have no power over Me if it were not given to you from above. Therefore the one who handed Me over to you is guilty of a greater sin." From then on, Pilate tried to set Yeshua free, but the Jewish leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." When Pilate heard this, he brought Yeshua out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). **(John 19:1-13)***

Up to this point we have not yet been able to tell exactly what day of the week all of this takes place. But the next verse gives us the all-clear:

Then was the Friday before the Pesach, and the hour of the sixth. And Pilate said to the Jews, 'Behold, your King.

*It was the day of Preparation of the Pesach; it was about noon. "Here is your King," Pilate said to the Jews. But they shouted, "Take Him away! Take Him away! Crucify Him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Yeshua. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified him, and with him two others—one on each side and Yeshua in the middle. Pilate had a notice prepared and fastened to the cross. It read: Yeshua of Nazareth, the King of the Jews. **(John 19:14-19)***

****Jewish New Testament D. Stern: "it happened about noon on the Preparation Day of Pesach" (John 19:14)***

And in Mark's Gospel we read the very important addition that this takes place on "the Friday which is before the Sabbath":

Instead he went out and began to talk freely, spreading the news. As a result, Yeshua could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere. (Mark 15:42)

So, it is clear that Yeshua was crucified on "the Friday which is before the Sabbath". And it was "on the day of the preparation of the Pesach."

"Pesach Preparation Day" – is the day on the 14th of the first month when the Pesach lamb is to be sacrificed at sunset in the evening:

"And let it be kept with you until the fourteenth day of this month: then let all the congregation of the congregation of the company of Israel stab it in the evening This is the Pesach of the Adonai" (Exodus 12:6-11)

This day is also attested to by the Gospel of Luke:

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

An explanation should be given here why in Luke's Gospel the 14th day of the first month is called the Day of Unleavened Bread, although according to the statutes of the Feast of Pesach – the Feast of Unleavened Bread begins on the 15th day of the first month. This name of the 14th day of the first month "the Day of Unleavened Bread" is fully in accordance with Jewish Tradition, because on this day all Jews cleanse their houses from all leavened foods, and this must be done before noon on the 14th day of the first month.

Thus, we see how closely the Pesach statutes given by HASHEM in the Holy Scriptures coincide with the events that took place in the life of Yeshua HaMashiach, as He Himself said:

"The Son of Man is coming as it is written of Him" (Matthew 26:24)

According to the scripture calendar, the twenty-four hours begin with night (i.e., 6 p.m.), which consists of 4 guards of 3 hours each. After 12 hours the night ends and the day begins (the beginning of the day is morning), and the counting of time begins again, i.e. at 6-00 am according to our time - it will be the beginning of the first hour of the morning, according to the Holy Scriptures (see Matthew 20:1-8). Therefore, when it says, "Then it was the Friday before the Pesach, and the hour of the sixth hour," it is to be understood that it was noon (12 o'clock in the afternoon according to our time). And if this is so, then another provision of the Pesach statutes remains unfulfilled, namely, that after the sacrifice of the "Lamb" the sun must set:

*There you must sacrifice the Passover in the evening, **when the sun goes down**, on the anniversary of your departure from Egypt. (Deuteronomy 16:6)*

HASHEM is watchful over His Word:

The Lord said to me, "You have seen correctly, for I am watching to see that My word is fulfilled." (Jer.1:12)

And that's why at noon, when the day is in full swing, suddenly the "sun goes down" and darkness falls:

***It was now about noon, and darkness came over the whole land until three in the afternoon**, for the sun stopped shining. And the curtain of the temple was torn in two. Yeshua called out with a loud voice, "Father, into your hands I commit My spirit." When he had said this, he breathed his last. (Luke 23:44-46)*

It is important to emphasize here that in this case the setting of the sun is not an eclipse of the sun, for it is written that "darkness was made". And "darkness" in the Scriptures always indicates that the sun is completely absent.

A few more words should be said about the fact that in the year in which Yeshua was crucified, the First Day of the Feast of Unleavened Bread, the 15th day of the first month in which sacred assemblies are to be gathered, fell on Shabbat:

*When He had received the drink, Yeshua said, "It is finished." With that, He bowed His head and gave up His spirit. **Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath**, they asked Pilate to have the legs broken and the bodies taken down. (John 19:30-31)*

Translate Version by D. Stern:

"It was on the Preparation Day, and the Jews did not want the bodies to remain on the racks on the Sabbath, for it was a special SHABAT" (John 19:31)

So now we know that the night on which Yeshua prayed in the Garden of Gethsemane after the Last Supper was the night of the 14th day of the first month. As it is written, "And it was evening, and it was morning, one day" (Genesis 1:5)

And now we can accurately answer the question of when exactly the "Last Supper" of Yeshua and His disciples took place:

Then came the day of Unleavened Bread on which the Pesach lamb had to be sacrificed. Yeshua sent Peter and John, saying, "Go and make preparations for us to eat the Pesach." "Where do you want us to prepare for it?" they asked. He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The

Teacher asks: Where is the guest room, where I may eat the Pesach with my disciples?' He will show you a large room upstairs, all furnished. Make preparations there." They left and found things just as Yeshua had told them. So they prepared the Pesach. When the hour came, Yeshua and His apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Pesach with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of HASHEM." After taking the cup, He gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of HASHEM comes." And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." In the same way, after the supper He took the cup, saying, "This cup is the new covenant in My blood, which is poured out for you. (Luke 22:7-20)

In other words, the "Last Supper" or last Seder of the Pesach of Yeshua and His disciples took place on "the day of the preparation of the Pesach Lamb", namely in the evening after sunset, with the coming of the 14th day of the first month. And He was crucified on the afternoon of the 14th of the first month, the day on which the Jews are required by the statutes of the Feast of Pesach to sacrifice the Pesach lamb.

Chapter 3 First Grain of Harvest

Given this "coincidence" of the Pesach Statutes with the last days of Yeshua HaMashiach's ministry on Earth at His first Coming, it would be surprising if the Pesach Statutes said nothing about His RESTORATION.

The Pesach statute does indeed say both about His RETURN, and even that it will happen exactly the day after Shabbat!

In the book of Leviticus in the chapter on the statutes of the feasts of the Lord it is written:

*The Lord said to Moses, "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of **the first grain you harvest**. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. On the day you wave the sheaf, you must sacrifice as a burnt offering to the Lord a lamb a year old without defect, together with its grain offering of two-tenths of an ephah of the finest flour mixed with olive oil – a food offering presented to the Lord, a pleasing aroma – and its drink offering of a quarter of a hin of wine. You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your HASHEM. This is to be a lasting ordinance for the generations to come, wherever you live. "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord. (Lev.23:9-16)*

In other words, according to the statutes of the Feast of Pesach, ***"on the next day of the Feast"*** one must offer before Adonai "the first sheaf of harvest" *"that you may obtain favor."*

In this case, referring to the next Feast Day, we are talking about the next day that comes after the 15th of the first month. Of which it is said that on this Feast Day, which is "a holy convocation, no work shall be done." And then it appears that the words *"on the next feast day"* mean that the "sheaf of harvest" is to be offered before the Lord on the 16th of the first month.

The 16th of the first month, the day on which the "first sheaf" must be brought to Adonai, is the beginning of the counting of the "Days of the Omer" at the end of which comes the Feast of Shavuot (Day of Pentecost). From here we can see that the whole cycle of "spring holidays of Adonai" starting from the holiday of Pesach and ending with the holiday of Shavuot, is inseparably connected with the "counting of the Omer" and is a consecutive chain of events from the exodus from Egypt to the meeting with HASHEM on Mount Sinai.

And just as it was at the time of Israel's exodus from Egypt to meet HASHEM at Mt. Sinai, so it was at the time of Yeshua HaMashiach's ministry at His First Coming. From the day of His Resurrection to the day of the outpouring of the Spirit on the Feast of Shavuot in Jerusalem – the same 49 days of the Counting of the Omer passed.

To Whom does this feast of the ascension of the "First Sheaf" point?

Here are a few places in Scripture that indirectly indicate that the "First Sheaf" is the resurrected Yeshua HaMashiach as the "firstborn from the dead."

And He is the head of the body, the Church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy.
(Colossians 1:18)

But Mashiach has indeed been raised from the dead, the firstfruits of those who have fallen asleep. **(1 Corinthians 15:20)**

But each in turn: Mashiach, the firstfruits; then, when He comes, those who belong to Him. **(1 Corinthians 15:23)**

and from Yeshua HaMashiach, Who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. **(Rev. 1:5)**

So, if the Feast of the Ascension of the "First Sheaf" points to Yeshua's resurrection, then we can say that according to the Pesach statutes, Yeshua HaMashiach must have risen on the 16th of the first month. Let's check to see if this is in fact the case.

Up to this point we have already ascertained from the New Testament Scriptures that Yeshua was crucified on the 14th day of the first month, and that was Friday:

It was Preparation Day, and the Sabbath was about to begin. The women who had come with Yeshua from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

(Luke 23:54-56)

So, after Yeshua's crucifixion on Friday, the 14th of the first month, came the Sabbath – the 15th of the first month. The women who followed Yehoshua, watched as Yehoshua's body was placed in the tomb, as a huge stone was added to the entrance, returned home, prepared incense for Yehoshua's burial, and "*remained at rest on the Sabbath according to the commandment.*" In other words, the 15th of the first month, in the year of Yeshua's crucifixion, was the Sabbath, and the women were left alone according to the Commandment, as we are talking about the Commandment of the Sabbath and also the Commandment of the First Day of the Feast of Unleavened Bread as "the day of the Holy Assembly" – "no work shall be done."

With the setting of the sun on Saturday, the 15th of the first month, a new day began. **And it is now the 16th of the first month**, the first day of the week after Shabbat. And this is what is written about this day:

***On the first day of the week**, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Yeshua. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; He has risen! Remember how He told you, while He was still with you in Galilee: 'The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.'* "

(Luke 24:1-7)

"On the first day of the week, very early in the morning" i.e., it refers to the day that comes after the Sabbath, which the Gentiles call "Sunday." In the year in which Yeshua was crucified, the First Day of the Feast of Unleavened Bread (the 15th day of the first month) and Shabbat (the 7th day of the week) coincided. It follows that the day after Shabbat was the 16th day of the first month, the day on which, according to the statutes of the Feast of Passover and the Feast of Unleavened Bread, the "sheaf of shaking" must be offered at dawn.

In the morning, early on the 16th day of the first month, "the women who came with Yeshua from Galilee" (Luke 24: 55) came to the tomb where Yeshua was laid, and "found the stone rolled away from the tomb," but Yeshua's Body was not there!

So we see that Yeshua rose on the 16th day of the first month at dawn, precisely at the time when, according to the statutes of the Pesach celebration, the "First Sheaf" is to be offered to Adonai:

*"Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest **a sheaf of the first grain** you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; **the priest is to wave it on the day after the Sabbath.** (Lev.23:10-11)*

There is another very surprising detail in the Pesach statutes that indicates exactly when Yeshua's resurrection will take place. We mentioned earlier that the 15th of the first month, the First Day of the Feast of Definitions, does not always fall on the Sabbath. And hence it follows that the 16th of the first month will not be "the first day of the week after Shabbat" every year.

What is surprising here is that the Torah in the original Hebrew text about the day of the ascension of the "first sheaf" (Leviticus 23:11) literally says: *"mimochorat hashabat"* which literally translates as **"on the morrow after the Sabbath"**.

One would think that the "Counting of the Days of the Omer" (49 days from the day of the first sheaf, i.e., from the 16th day of the first month), should be counted "from the first day of the week" after Shabbat. That is, from "Sunday" according to the secular calendar, regardless of the day of the past week on which the 14th day of the first month fell. But in this case *"mimochorat hashabat"* speaks about the day following the "First Day of the Feast of the Feast of Unleavened Bread" – the "day of rest", in which no work can be done and it is necessary to gather the holy assembly.

Also, if you look carefully at Leviticus 23:24, you can see in the original text that the Feast of Trumpets ("Rosh Hashanah") is also called "Shabbat," even though it does not fall on Shabbat.

But the Feast of Yom Kippur here in Lev. 23:32, is called "Shabbat Shabbaton" And this is exactly the same as the name of the Feast of Adonai Sabbath, which is here in Lev. 23:3, is called "Shabbat Shabbaton." In other words, in Leviticus chapter 23, HASHEM gives us the statutes of His Feasts. And here we can see that Shabbat in the Torah is called "Shabbat Shabbaton" and the Feast of Yom Kippur is named as well.

It should also be noted that in the Torah the Feast of HASHEM, the seventh day of the week – "Shabbat" is called "Shabbat Shabbaton". And the holidays, which do not fall on Shabbat, in which it is impossible to work and it is necessary to gather sacred meetings, are called by the word "Shabbat". And this word should be translated – as "day of rest".

Interestingly, "the divergence in the understanding of these words '*mimochorat hashabat*' – 'the day after the day of rest' became a matter of fundamental

dispute and led to a deep conflict between the Torah sages and the Sadducees." (Torah with Soncino Comm. p.721).

If this article reaches Torah sages today, they may be pleased to know that the words "*mimochorat hashabat*" in the verse about the ascension of the "First Sheaf" accurately indicate that the True Mashiach of Israel will be resurrected in the exact year that the first day of the week is the 16th of the first month.

In other words, the Torah predicts that the Lamb "destined before the foundation of the world" (1 Peter 1:20) will be resurrected on the day after Shabbat, and it will be the 16th day of the first month - the time of the ascension of the "First Sheaf".

So we see that Yeshua HaMashiach does indeed exactly "walk according to the Scriptures as it is written of Him."

"and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:4)

That could be the end of this article.

But I, like all believers in Yeshua HaMashiach, am very interested in the "mystery of the third night". Of course, "knowing" this mystery does not solve the question of our salvation. Moreover, debates on this topic can stall our spiritual growth in Salvation. Nevertheless, I would like to share my thoughts on this subject.

Chapter 4 The Mystery of the Three Nights and the Three Days

So, we have parsed in detail the Pesach statutes given by HASHEM in the Torah through Moshe, and made sure that all the details of those statutes concerning Yeshua's death and resurrection were fulfilled exactly. And even that He was resurrected "on the third day according to the Scriptures," which is the day of the Ascension of the "First Sheaf," which is to be offered on the 16th of the First Month at dawn.

The only issue that still needs clarification is the "three days and three nights" issue:

*He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, **so the Son of Man will be three days and three nights in the heart of the earth. (Matthew 12:39-40)***

Many theologians have and continue to puzzle over how to explain the contradictory prophecies about Yeshua's resurrection on the third day ("*to be killed and on the third day to rise again*") and the fact that "*the Son of Man will be in the heart of the earth three days and three nights*". Agree there is a big difference between – being resurrected on the third day and being resurrected

after three days.

First, it should be noted immediately that in speaking of the resurrection after "three days and three nights", we are talking about a "sign from the HASHEM. And the essence of this sign is that it is a "sign from the HASHEM" that Yeshua is the Son of the HASHEM – Mashiach. For the people who came to Yeshua demanded a sign from Him that would confirm to them that He was the promised Mashiach of Israel:

Then they brought him a demon-possessed man who was blind and mute, and Yeshua healed him, so that he could both talk and see. All the people were astonished and said, "Could this be the Son of David?"... Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you." He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.

(Matthew 12:22-23, 38-39)

But since we are talking about a "sign from the HASHEM" and as we know, every "sign from the HASHEM" is inherently a miracle (i.e., supernatural), that is why the "sign" Yeshua is telling us about cannot fit within the framework of the normally current time in this world. Otherwise, it would not be a "sign" either.

Here is an example of a "sign from the HASHEM" that was given to king Hezekiah:

*Hezekiah had asked Isaiah, "What will be the sign that the Lord will heal me and that I will go up to the temple of the Lord on the third day from now?" Isaiah answered, "This is the Lord's sign to you that the Lord will do what he has promised: Shall the shadow go forward ten steps, or shall it go back ten steps?" "It is a simple matter for the shadow to go forward ten steps," said Hezekiah. "Rather, have it go back ten steps." Then the prophet Isaiah called on the Lord, and the Lord made the shadow go back the ten steps it had gone down on the stairway of Ahaz. **(2 Kings 20:8-11)***

This is why we are unable to combine the "sign from HASHEM" beyond this world with the Adonai Feasts and their statutes, which are the times of Witness appointed by HASHEM for us and relate to our life in this world.

This is why we see repeated repetition in the Scriptures that Yeshua will "rise again on the third day":

*From that time on Yeshua began to explain to His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that He must be killed **and on the third day be raised to life.** (Matt.16:21)*

And also:

and will hand Him over to the Gentiles to be mocked and flogged and crucified.

On the third day He will be raised to life!" (Matt.20:19)

*"But what about you?" He asked. "Who do you say I am?" Peter answered, "HASHEM's Messiah." Yeshua strictly warned them not to tell this to anyone. And He said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, **and he must be killed and on the third day be raised to life.**" (Luke 9:20-22)*

And this is exactly according to the charter of the Pesach feast:

The Lord said to Moses, "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. (Lev.23:9-11)

Therefore, a "Sign from HASHEM" will always remain a "miracle" and one should not try to squeeze a "miracle from HASHEM" into the framework of the usually current time in this world.

Secondly, we should pay attention to the fact that in this "sign" Jonah was not dead in the whale's belly "three days and three nights" – he was alive there! He was in the whale's belly the whole time, and then the whale brought him ashore (see the book of Jonah). So we also need to get an answer to this question: What does it mean for Yeshua HaMashiach to "be in the heart of the earth three days and three nights".

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. (Matt.12:40)

Yeshua was crucified on the 14th of the first month before sunset (according to the Scriptures). And resurrected on the 16th of the first month in the morning according to the Scriptures! But there are only two nights in this time period. It is the night of the 15th of the first month, which begins at the end of the 14th of the first month, and another night on the 16th of the first month. That's a total of two nights. And also if we count the number of full days from the day of Yeshua's crucifixion to His Resurrection, then here too we cannot say that He was "three days full" in the "heart of the earth." From noon on the 14th to evening is half a day. Then a full day on the 15th is a day and a half, and at dawn on the 16th day of the first month He had already risen. As a result, if we add up the number of "full days", we can hardly get two "full days", but we are talking about "three full days".

Has Yeshua's prophecy that He would remain in the heart of the earth "three days and three nights" not been fulfilled?

In fact, this prophecy has been fulfilled!

About the "secret of three nights"

And before I explain exactly how this prophecy was fulfilled, let me give a few introductory explanations.

In Jewish tradition, there is an understanding such as the "time hour," which is the 112th part of the daylight hours (or night). "On days when the length of daylight hours and night are equal, each of the "time hours" ("shaot zmaniyyot") is equal to 60 minutes in modern measures. However, the duration of the "time hour" varies depending on the longitude of the day: in summer the "time hour" of daylight hours is longer (maximum 71 minutes) and in winter shorter (minimum 49 minutes). And the "time hour of night" is the opposite. And accordingly, the length of the 'time hour' depends on the geographical location of the area." (Ramban's commentary, chapter Bo, p. 43)

As we said above, the day begins in the evening and consists of 4 guards with 3 "temporary hours" each guard. After 12 "time hours" the night ends and the day begins, which also consists of 4 guards of 3 "time hours" each for a total of 12 "time hours".

In essence, the point is that depending on the season, the duration of one hour of "day" and "night guards" changes because of the "compression" of the time period or because of its "expansion" But the number of hours remains unchanged. (And this is not a novelty; it has always been so in Israel).

There are examples in Scripture that testify to the "compression" and "expansion" of time:

*"‘This is the Lord’s sign to you that the Lord will do what he has promised: I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.’" **So the sunlight went back the ten steps it had gone down. (Isaiah 38:7-8)***

*"Then Joshua spoke to the lord in the day HASHEM delivered up the Amorites under the hand of the sons of Israel. And Joshua said, [²the ³sun ⁵over ⁶Gibeon ¹Let ⁴stand], and the moon over the ravine of Ajalon. And [⁶stood ¹the ²sun ³and ⁴the ⁵moon] in position until HASHEM repulsed their enemies. Is this not written in the scroll of the upright? **And [³stood ¹the ²sun] in the midst of the heaven, it did not go forth into descent for the completion [²day ¹of one]."** (Josh 10:12-13)*

*Joshua, son of Nun, was a valiant warrior and the successor of Moses in the prophetic office, destined to become, as his name implies, the great savior of HASHEM's chosen people, to wreak vengeance on the enemies who attacked them and thus bring Israel into its inheritance. How glorious he was when with uplifted hands he brandished his sword against cities! Who could withstand him when he fought the battles of the Lord? **Was it not through him that the sun***

stood still so that one day was lengthened into two? (Wisdom of Ben Sira 46: 1-5)

Speaking of "the secret of the third day and the third night," there is specific prophecy about it in the Scriptures:

"In that day," declares the Sovereign Lord, "I will make the sun go down at noon and darken the earth in broad daylight. (Amos 8:9)

Here it is important to emphasize that we are not talking about "eclipse of the sun", but HASHEM is talking about "sunset", i.e. we are talking about the fact that the day is over. With the sunset a new day begins, and it begins with evening – "And there was evening, and there was morning: the day is one" (Genesis 1:5)

Now, with all these preliminary explanations in mind, let's look at what happened immediately after Yeshua's crucifixion:

It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Yeshua called out with a loud voice, "Father, into your hands I commit My spirit." When he had said this, he breathed his last. (Luke 23:44-46)

In other words, the "darkness" that came "from the sixth hour to the ninth hour" (and there are 12 hours in a day) divided the second half of the day exactly in half: three hours of night and three hours of day. Which, in fact, is one more added day, in which the duration of the night was "compressed" to such a level that these 12 hours "fit" into three hours of normal time. The same with the remaining three hours of the day: from 9 o'clock in the afternoon, when the "darkness" ended, until 12 o'clock in the afternoon, when the day ended and the 15th day of the first month began, according to the normal course of time. But now we are talking about a "sign of the HASHEM", which means that this event must go beyond the normal flow of time, just as it did with the sign for King Hezekiah (Isaiah 38:7-8)

So, HASHEM performed another miracle, and it is called "the sign of Jonah the Prophet". In the period of time from the 14th day of the first month to the 16th day of the first month, HASHEM added one more day and one more night, the duration of which in our earthly time measurement were three hours each. And this was a "sign from the HASHEM" that every word of His might be fulfilled:

And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Matt.22:39-40)

In other words, the "mystery of the Third Night" is revealed through the Jewish perception of time, which is based entirely on HASHEM's understanding of timekeeping. And then, of course, there is the miracle that HASHEM performed

to testify that Yeshua is the True Mashiach of Israel and there will be no other:

In the past HASHEM spoke to our ancestors through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through Whom also He made the universe. The Son is the radiance of HASHEM's glory and the exact representation of His being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven. So He became as much superior to the angels as the name He has inherited is superior to theirs. (Hebrews 1:1-4)

About the "secret of the three days"

And a few more words should be said about the mystery of the "three days". It is clear with "three nights", but with "three days" we still need to understand it completely. For, although "one day" has been added, we still do not have half a day.

In order to answer this question, we need to understand what it means **to "be in the heart of the earth"**:

for as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. (Matt.12:40)

If we look at the meaning of the word "heart" in Greek ("kardia"), spiritually speaking, it refers to the core of human passions, desires, thoughts, and will:

Matt.12:40

For just as Jonah was in the belly of the whale three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.*

***Heart - καρδία (cardia) Strong's number: #2588 – καρδία heart (1. a physical organ; 2. the source of everything in man: thoughts, will, desires, feelings, and passions); trans. heart, center; LXX: 03820 (לב), (לֵב) 03824; syn.3563 (νοῦς), 4151 (πνεῦμα), 5590 (ψυχή)**

And if we speak of the moment from which to begin counting the time when Yeshua got into the "heart of the earth," i.e., into the heart of human passions, desires, thoughts, and will, we can accurately say – from the time "as the rooster crowed".

*Meanwhile, the high priest questioned Yeshua about His disciples and His teaching. "I have spoken openly to the world," Yeshua replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question Me? Ask those who heard Me. Surely they know what I said." When Yeshua said this, **one of the officials nearby slapped Him in the face.** "Is this the way you answer the high priest?" he demanded. "If I said*

*something wrong," Yeshua replied, "testify as to what is wrong. But if I spoke the truth, why did you strike Me?" Then Annas sent Him bound to Caiaphas the high priest. Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of His disciples too, are you?" He denied it, saying, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with Him in the garden?" **Again Peter denied it, and at that moment a rooster began to crow. (John 18:19-27)***

And if we speak of the "secret of the third day" – then the counting of these days must begin at the time of dawn, when "the rooster crows":

Immediately the rooster crowed the second time. Then Peter remembered the word Yeshua had spoken to him: "Before the rooster crows twice you will disown Me three times." And he broke down and wept. (Mark 14:72)

In other words, if we consider that Yeshua entered the "heart of the earth" from Peter's denial when the rooster first crowed to herald the coming of morning, then we can say that the "sign" of the prophet Jonah coincides exactly with the three days of Yeshua's sojourn in the "heart of the earth" – the essence of the source of all of man's passions and emotions.

May the HASHEM of Abraham, Isaac and Jacob help all of us to come into the unity of faith and knowledge of the Son of the HASHEM in the Man, perfect in the measure of the full age of Mashiach, that we may no longer be babes, wavering and carried away by every wind of doctrine according to the deceit of men, according to the cunning art of seduction.

I pray in the Name of Yeshua HaMashiach. Amen.