Supplemental Notes

1) [Matt 26.18] NKJV "...The Teacher says, 'My time is at hand; I will keep the Passover at your house with my disciples.'"

It is my understanding that Jesus kept the Passover with His disciples both by the Spirit and the Letter of the Law. He kept the Passover with His disciples at the Last Supper by the Spirit of the Law. This evening meal was a paschal meal in type, with Jesus himself being the Paschal Lamb.

It is my belief that Jesus also kept the Passover with His disciples, Joseph of Arimathea and Nicodemus by the Letter of the Law, on the fourteenth day of the second month, at twilight. This was accomplished in accordance with God's commands in [Num 9.10-14]. Joseph and Nicodemus had both qualified since they had both become Levitically unclean on the fourteenth day of the first month, at twilight, when they handled the dead body of Jesus. Also at this time, Jesus had begun His journey into hell to preach to the spirits in prison. [1 Peter 3.19] A Scriptural text in support of this understanding can be found in
[1 Cor 15.6].

2) [John 19.14] KJV 1611 A.D. "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"

It is my understanding that when John here refers to the passover, he is doing so in the allegorical sense, referring to Jesus, Our Passover [1 Cor 5.7]. It is generally accepted that the Gospel of John was written after the Pauline Epistles. Also, we have many other references in John that point to Jesus as the Lamb of God who takes away the sins of the world. Therefore, it was the preparation of Jesus (Our Passover) to be crucified, and about the sixth hour of preparation. The time here described would begin in the Garden of Gethsemane after Jesus was betrayed by Judas and arrested in the night, and include all the trials, scourging, and beatings that followed. St. Augustine had once suggested that the six hours were to be counted from 3 A.M., but did not further clarify his position.

3) [Ex 12.15] NKJV "...On the first day you shall remove leaven from your houses..."

It is my understanding that the Jewish nation did not obey God's command to remove leaven from the houses on [Nisan 15] of Holy Week under the Letter of the Law. [Ex 12.15; Lev 23.6,7; Num 28.17,18] This makes absolute sense. From a Jewish mindset, leaven was considered to be a symbolic representation of sin. No leaven (sin) could possibly be removed on [Nisan 15] of Holy Week, since Jesus had fulfilled the Law by His Sacrificial and Atoning Death on [Nisan 14], thereby removing all sin once and for all. [Matt 5.17; Heb 9.26; 1 John 2.2] It is also interesting to note that during Holy Week, leaven was removed from the houses in accordance with the Spirit of God's Word, on the night before [Nisan 15], a tradition that is still practiced today in modern Judaism. [Ex 12.6; Ex 23.18; Ex 34.25]

4) It is interesting to note, that when one goes back in time, the day and date of Jesus' Crucifixion, Thursday, [Nisan 14] of Holy Week, becomes hidden. During the most probable years as viewed from the current understanding of Holy Week events, 30 A.D. or 33 A.D., the day and date combinations become Friday, [Nisan 14]. This phenomenon is easily explained from the correct understanding of Holy Week events, when one understands that at the end of the month of Nisan, the date would have been corrected at the new moon. However, the day would have remained in sequence according to the new time line established by the fulfillment of God's Prophetic Word in [Amos 8.7-10]. This day sequence would not have been corrected, because the Lord's Sabbath was observed every seven days by God's commandment to observe the Sabbath day and keep it holy.

5) In Illustration 3.1 in the outline, the sunrise during the three hour period of darkness was not depicted. It would occur shortly before the three hour period of darkness ended. It would also be identified in God's Prophetic Word in [Amos 8.8], as the sinking of the whole land like the river of Egypt.