



THE STEPS OF JESUS

The Journey of Jesus to His Resurrection

ABSTRACT

An engaging look at the journeys of Jesus from about midway through His Ministry to the His Resurrection.

The Steps of Jesus

Preface

During my second mission work that took place in upstate New York in the early 1980s, I began to develop a series of messages entitled “The Passover Series.” At that time, I used a chart that had originally been developed by Dr. Glen Davenport. Through the years I added to it and taught it many times in many different places and churches.

In 2020, my pastor, Bernie Dixon, asked if I would teach the series once again for the Wednesday evening Bible Study at the Mayfield Drive Baptist Church. I gladly agreed to do so, but this time do it in such a way as to be able to put it into book and eBook form.

My appreciation goes out to Pastor Dixon and the members of Mayfield Drive Baptist Church for their encouragement throughout the presentation of this series. The series was also recorded live for use for the International Missionary Baptist Radio and TV.

My appreciation also goes out to my family who have been patient with me because of the many hours of research and work. This was in addition to my duties as the Director of the International Missionary Baptist Ministries.

I trust that God will use this work for His glory and honor.

Joseph F. Roberts, ThD, PhD
LaVergne, Tennessee

Introduction

The resurrection of Jesus is one of the most controversial Bible subjects there is. The teaching that Jesus was crucified on Friday and arose early on Sunday morning is probably the most prevalent teaching there is. This work will show that Jesus did not die on the cross on Friday and arose on Sunday morning. It will also show that “Palm Sunday” is really not an event that took place on Sunday morning as most believe.

This is not a “harmony of the Gospels” but rather a step-by-step journey following Jesus from approximately midway through His three-year ministry to His ascension ten days before the Day of Pentecost.

It is a difficult task to present a “harmony of the Gospels” because of the differences found in the Gospels. A researcher must at times decide which Gospel he is going to follow because of these differences. It is impossible to completely follow Jesus in harmony with all the Gospel writers. At times I have had to make this decision during this work. I do not claim that this presentation is completely accurate as far as the harmony of the Gospels are concerned.

The intent of this work is not to examine all the teachings of Jesus as we follow Him to the cross. The purpose of this writing is to basically follow Jesus in the last year and a half of His ministry. Therefore, to examine each teaching and parable is not possible and keep to the original intent of this book. That belongs to another work yet to be done.

Chapter 1

Exodus 12 and Leviticus 23

Exodus 12: *1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,*

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.
(KJV)

Comments

The importance of the Passover ordinance here introduced in Israel is underscored by the fact that it changed Israel's reckoning of time. It was to mark the beginning of the year for them. Prior to this, the Hebrew year began with the autumnal equinox, the month Tisri (October). But from this point on, the year was to begin with Abib (April) [also known as Nisan].

God gave precise instructions for this ceremony which was to become a perpetual ordinance in Israel. Each provision had symbolic meaning, which related to God's plan of redemption. I am not going to cover the symbolic meaning in these messages because I am simply laying the groundwork for what would happen in the New Testament concerning Jesus.

The lamb must be of the "first year."

"According to the house of their fathers," literally, "for a father's house," or a family.

"Too little for a lamb," or "too few to eat the meal at a sitting." In this instance, the meal should be shared with a neighbor. The meal must be prepared with consideration for the number likely to eat.

"Without blemish," the lamb must not be lame, sick, or marred in any way. The Law later stated in Leviticus 22:20-25, expressly forbade any blemished animals for sacrifice. This provision typifies the Lamb of God, Who is "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26), and Who is the "lamb without blemish and without spot" (1 Peter 1:19).

The lamb was to be penned up from the tenth day to the fourteenth, to give time to observe it carefully to determine that it had no blemish.

The "whole assembly," all Israel, was to partake of this rite.

The lamb was to be slain, its blood caught in a basin (v. 22), and then sprinkled on the "upper door post" (lintel) and the two side posts or door frames.

According to 2 Samuel 2:14, 15, the Hebrews commonly boiled the meat of sacrificial meals. The Paschal (Passover) meal was to be roasted, which was simpler and quicker than boiling. Since haste was essential, this was the best way to prepare the meat.

The Paschal meal was to be eaten with "bitter herbs" or vegetables, 'a picture of the bitterness of Israel's servitude in Egypt.' Jewish tradition says that chicory, endive, wild lettuce, and nettles were included in this.

The Paschal lamb was to be eaten in its entirety.

"Purtenances", denotes the intestines. Jewish tradition says the intestines were removed, washed, and cleansed, then replaced to be roasted and eaten.

The Lamb was to be totally consumed the night of the Paschal feast. Nothing was to be left until the morning.

The people were to eat the Paschal meal fully clothed and ready for traveling. Their staff was to be in hand. They were to have their shoes on their feet. This was unusual, for shoes were normally not worn indoors.

Jehovah promised to "pass through" the Land of Egypt that night. When He saw the blood applied as instructed. He would "pass over" that house. But in that house where the blood was not applied, the firstborn would die.

This was a judgment upon Egypt and its gods. Many of these gods were represented by certain animals. A partial list of the animals and the gods to whom they were sacred: sheep to Kneph; goats to Khem; cows to Athor; cats to Pasht; dogs to Anubis; lions to Horus; crocodiles to Set; frogs to Heka. The Egyptians would consider the wholesale slaughter of animals as a blow to the gods they represented.

More importantly, Pharaoh was regarded as a deity, son of Ra. His firstborn son was his heir, and was regarded as a god. This would make his death the more significant, as a stroke of Jehovah against Egypt's gods.

The Passover was thus established to be an ordinance "forever" in all future generations of Israel. It was to be observed annually, at the stated time. It was a "memorial ordinance," a constant reminder to future generations of Israel's deliverance from Egypt by the mighty power of Jehovah.

Additional conditions were added to this ordinance, for its future observance. It was to be the beginning of a week-long solemn festival. This week was to be a "holy convocation" or assembly. Because of their special use, they are sometimes called "high sabbath."

All leaven was forbidden throughout Israel during this week. Any violation would result in immediate expulsion from the congregation.

Leaven typifies sin, throughout the Scriptures.

The prohibition regarding leaven included not only bread, but also leaven of any kind. The time included in this was one week, from the fourteenth day to the twenty-first day of Abib or Nisan.

"Stranger" includes those who had become proselytes, Gentiles who accepted Israel's God, embraced Israel's law and worship, and thus became beneficiaries of Israel's covenants. It is significant that God did not exclude Gentiles from the benefits of His gracious covenants, see Genesis 12:3. There are many references in the Law to proselytes, see Exodus 20:10; 23:13; Leviticus 17:16; 24:16; Numbers 35:15; Deuteronomy 5:14; 14:17-19, et. al.

"Born in the land" refers to a native-born Israelite.

"Habitations" refers to the homes of the Israelites, in whatever country they dwelt. This includes Egypt, Palestine, Babylon, Assyria, Persia, or wherever their journeyings might take them. Orthodox Jews observe the Passover today, wherever they live.

Moses relayed Jehovah's instructions regarding the Passover, to the elders of Israel. Two conditions are included in these instructions which are not in the record of God's message to Moses. They are: (1) The use of hyssop to apply the lamb's blood to the door; and (2) the provision that all the Israelites were to remain inside their houses on that night.

Moses is very precise in his demand that the significance of the Passover was to be communicated from one generation to the next. This shows the necessity of parental instruction to children, in order to perpetuate the true message of God.

It is significant that Truth is only one generation away from perishing from the earth!

The tenth and final "stroke" or plague fell as Moses had prophesied. It came "at midnight." It reached from Pharaoh's palace to the prisoner in the dungeon, and the "maidservant. . .behind the mill" (Exodus 11:5). And it included the firstborn of even the "cattle," the domestic animals of the Egyptians.

This "stroke" awakened the Egyptians, and the entire land was filled with mourning.

The Passover "plague" accomplished what the other nine had not. That same night, Pharaoh summoned Moses and Aaron, and ordered them to leave Egypt, along with all Israel, and all their possessions. Thus was the Divine prophecy fulfilled.

The Egyptians were terrified. They insisted that Israel leave Egypt at once, before the entire land was destroyed, and all its people slain.

Israel's departure from Egypt was exactly as God had promised. They "borrowed" everything they desired, and the Egyptians refused them nothing. Thus did Israel "spoil" Egypt. The land was devastated by the plagues. There was national mourning over the death of the firstborn. Then, the Israelites stripped the Egyptians of their valuables. It was a blow from which Egypt never fully recovered. Egypt is still a "third-world" country today.

Jehovah placed four certain restrictions upon the annual observance of the Passover. These included: (1) No foreigner could partake of the ordinance, unless he first became a proselyte and submit to circumcision; (2) the ordinance must be observed by family units, see verses 3-10; (3) no bone of the paschal lamb could be broken; (4) the restrictions were the same for native born Israelis as for Gentile proselytes.

*Leviticus 23:1 And the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.
3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.
4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.*

5 In the fourteenth day of the first month at even is the LORD'S passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

(KJV)

"Feasts," simply means "an appointment meeting." The common concept of a "feast" is a bountiful, festive meal. This is not always the meaning of the term in Scripture. A meal may be served, but the primary meaning is that of an appointed time of meeting.

"Convocation," means "a calling together," an assembly, in this instance for religious purposes.

All told, there were seven "holy convocations" annually, in addition to the weekly Sabbath: the first and last days of the Feast of Unleavened Bread; Pentecost; Yom Kippur; the Feast of Trumpets; and the first and last days of the Feast of Tabernacles.

"Sabbath," means "cessation, rest." The context determines if the "sabbath" is the seventh day of the week, or if it is some other special holy day. In this text, it is the seventh day, or weekly Sabbath. It began at sunset on Friday, and ended at sunset on Saturday. All work was forbidden. This was Israel's most holy day. Its purpose: to commemorate the Person and work of Israel's God (Genesis 2:1-3; Exodus 16:23-29; 20:8-11); to afford needed rest and refreshment; and to afford opportunity to reflect on His Person and Law.

The first and last days of this observance were days of holy convocation. No servile work might be done on these days.

Jesus was crucified on Nisan 15, the day after the Paschal meal. The note in John 18:28 regarding the Pharisees' reluctance to enter the judgment hall because of the Passover, does not refer to the Paschal lamb, but to the Peace Offering which must be offered and eaten on the first day of the Feast of Unleavened Bread. Numbers 28:19-24 lists the public sacrifices to be offered on each of the days of this week's festival. Deuteronomy 16:17 prescribes the Peace Offerings which might be offered at an individual's discretion.

Nisan became the first month of the religious year, because this was the month of the first Passover in Egypt, Exodus 12:2-15. Originally, the head of each

household was responsible for the Passover rites. But with the establishment of the Aaronic priesthood, the priestly rights for the nation were vested in Aaron's sons, and sacrifices apart from the Temple were forbidden, see Deuteronomy 16:5,6.

The head of each household must bring his Passover lamb to the tabernacle, where the priest would offer the blood on the altar. The lamb was then taken away, to be cooked in preparation for the Paschal meal.

"Feast"(verse 4) is moed, the term used in verse 2. But in verse 6 it is chaq, meaning "festival," or festive occasion.

The Passover itself was one day only, the fourteenth of Nisan. The Feast of Unleavened Bread lasted seven days, from Nisan 15 through 21. During this week, only unleavened bread was allowed to be eaten, Exodus 12:34. The two festivals were not the same, but they were observed together, and were called indiscriminately the "Feast of the Passover" or the "Feast of Unleavened Bread."

According to traditional ritual, three men entered the barley field, with basket and sickle, immediately following sunset on Nisan 14. They harvested ears of the grain equal to about three pecks and three pints, and brought them to the altar at the tabernacle (or later to the Temple). The priest offered these ears of grain as a wave offering, in token of the consecration of the entire barley harvest to Jehovah.

Along with the wave offering of grain, a Burnt Offering of a Lamb, and a Meat (food) Offering of double the usual quantity was offered, and a drink offering of wine (Leviticus 1:10-13; 2:1-16).

This was to be a perpetual ordinance for all Israel, no matter where they might live.

Prior to the waving of the sheaf of barley, no bread made from the new flour, no parched grain, nor fresh grain was to be eaten. The lesson from this is that the first and the best belongs to God, as a token of His ownership and man's stewardship.

Conclusion

This lays the foundation for what was to come in the New Testament. The pattern was especially important because it would determine when and how Jesus would be crucified.

Chapter 2

The Importance of the Hebrew Calendar

In order to understand the events of the Passover, we must know the Hebrew Calendar. Our method of calculation of Biblical events will be very off if we do not utilize and understand the Hebrew Calendar. Therefore, we will first go over the Hebrew Calendar and how it compares to our modern calendar.

The following information comes from a Jewish website, Chabad.org.

Since Biblical times, various astronomical phenomena have been used to establish uniquely Jewish definitions for the day and its hours, the months and the year.

The length of days and hours vary by the season, controlled by the times of sunset, nightfall, dawn and sunrise. The months and years of the Jewish calendar are established by the cycles of the moon and the sun.

Though the months follow the lunar cycle, the lunar months must always align themselves with the seasons of the year, which are governed by the sun. Thus, the Jewish calendar is "Luni-Solar." The discrepancy between the solar year (365 days) and the lunar year (354 days) was resolved by every so often adding a thirteenth month to the year, to form a "leap year."

In the early times of our [Jewish] history, the High Court (*Sanhedrin*) in Jerusalem was assigned the tasks of determining the beginning of each month and the balancing of the solar with the lunar years. They relied on direct observation of the New Moon, astronomical data, and other considerations.

In the fourth century after the Temple's destruction, however, when oppression and persecution threatened the continued existence of the Court, a fixed calendar was instituted – based on the *Sanhedrin's* closely guarded secrets of calendric calculation. This is the permanent calendar according to which the New Moons and festivals are calculated and celebrated today by Jews all over the world.

Like the original system of observation, it is based on the Luni-Solar principle. It also applies certain rules by which complex astronomical calculations are combined with the religious requirements into an amazingly precise system.

Not only is the calculation of the Jewish months important, but also the calculation of the days is important. Without this understanding, we will tend to calculate events according to our modern reckoning of time. We would get hopelessly confused if we did that and deeply miss out on the truths the Word of God is attempting to reveal to us.

Again, the following is from the website, Chabad.org.

Jewish Calendar Date

When G-d [God] created time, He first created night and then day. Therefore, a Jewish calendar date begins with the night beforehand. While a day in the secular calendar begins and ends at midnight, a Jewish day goes from nightfall to nightfall. Shabbat [Sabbath] begins on Friday night, and a *yahrtzeit* lamp is kindled the evening before the *yahrtzeit* (anniversary of a person's passing), before nightfall. If the 10th of Iyar falls on a Wednesday, and a child is born Wednesday night after dark, the child's birthday is the 11th of Iyar.

On those dates wherein certain activities are restricted — such as working on Shabbat or major holidays — the restrictions go into effect the night beforehand.

(Most fast days begin at dawn ("*alot hashachar*"), and as such are an exception to this rule. Yom Kippur and *Tisha b'Av*, however, do begin at nightfall of the previous night.)

Though the day and its restrictions begin the night beforehand, many obligations associated with specific calendar dates — such as hearing the *shofar* on Rosh Hashanah, taking the Four Species on Sukkot, or hearing the daytime reading of the *Megillah* on Purim — must be performed during daylight hours only.¹

Definition of Nightfall

While a day starts and ends at nightfall, the exact moment when night — and the next calendar date — begins is not clear.

The twilight period, from sunset ("*shekiah*") until three stars are visible in the sky ("*tzeit hakochavim*"), is an "iffy" time period, known as "*bein hashmashot*." Shabbat and all the holidays begin at sunset, the earliest possible definition of nightfall, and end when three stars appear in the sky the next evening, the latest definition of nightfall.

A rabbi should be consulted if a boy is born during *bein hashmashot* (to determine when the circumcision should be scheduled), or if a person passes away during this time (to determine the date when the *yahrtzeit* should be observed).

Footnote

1. According to biblical law, dawn marks the beginning of the daytime, and all mitzvot associated with daytime hours can then be performed. For various reasons, however, the Sages instituted that the observance of many of these mitzvot should be delayed until sunrise ("*hanetz hachamah*"), or the moment when "one can recognize a familiar acquaintance."

One last quote from Chabad.org.

The Lunar Cycle

The Jewish calendar is based on lunar cycles.¹ Towards the beginning of the moon's cycle, it appears as a thin crescent. That is the signal for a new Jewish month. The moon grows until it is full, the middle of the month, and then it begins to wane until it cannot be seen. It remains invisible for approximately two days²—and then the thin crescent reappears, and the cycle begins again.

The entire cycle takes approximately 29½ days.³ Since a month needs to consist of complete days, a month is sometimes twenty-nine days long (such a month is known as *chaser*, "missing"), and sometimes thirty (*malei*, "full").

Knowing exactly when the month begins has always been important in Jewish practice, because the Torah schedules the Jewish festivals according to the days of the month.

The first day of the month, as well as the thirtieth day of a *malei* (full) month, is called Rosh_Chodesh, the "Head of the Month," and has semi-festive status....

The Jewish Months

Nissan is the first month on the Jewish calendar. Before the Jews left Egypt, on the first day of the month of Nissan, G-d told Moses and Aaron: "This *chodesh* (new moon, or month) shall be to you the head of months."⁴ Thus the peculiarity of the Jewish calendar: the year begins on Rosh Hashanah, the first day of the month of Tishrei (the anniversary of the creation of Adam and Eve), but Tishrei is not the first month. Rosh

Hashanah is actually referred to in the Torah as “the first day of the seventh month.”²

The Jewish Months and their Special Dates

Jewish Month	Approximate Secular Date	This Month's Special Dates
Nissan	March-April	Passover
Iyar	April-May	Lag B'Omer
Sivan	May-June	Shavuot
Tammuz	June-July	
Menachem Av	July-August	Tisha B'Av
Elul	August-September	
Tishrei	September-October	The High Holidays (Rosh Hashanah and Yom Kippur), Sukkot, Shmini Atzeret, and Simchat Torah
Marcheshvan	October-November	
Kislev	November-December	Chanukah
Tevet	December-January	Conclusion of Chanukah
Shevat	January-February	Tu B'Shvat

Adar	February- March	Purim
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Sanctifying the Month

“The L-rd spoke to Moses and to Aaron in the land of Egypt, saying, ‘This chodesh shall be to you the head of months.’” (Exodus 12:1-2)

From the wording of this verse, “shall be to you,” the sages deduced that the responsibility of pinpointing and consecrating the *chodesh*, the crescent new moon, was entrusted to the leaders of our nation, the Sanhedrin, the rabbinical supreme court of every generation.

Originally, there was no fixed calendar. There was no way to determine in advance the exact day of a coming holiday or bar mitzvah because there was no way to determine in advance when the month would begin. Each month anew, the Sanhedrin would determine whether the month would be 29 or 30 days long—depending on when the following month’s new moon was first sighted—and would sanctify the new month.

Nowadays

In the 4th century CE, the sage Hillel II foresaw the disbandment of the Sanhedrin, and understood that we would no longer be able to follow a Sanhedrin-based calendar. So, Hillel and his rabbinical court established the perpetual calendar which is followed today.

According to this calendar, every month of the year, except for three, has a set number of days:

- Nissan—30
- Iyar—29
- Sivan—30
- Tamuz—29
- Menachem Av—30
- Elul—29
- Tishrei—30

- Mar Cheshvan—29 or 30
- Kislev—29 or 30
- Tevet—29
- Shevat—30
- Adar—29 (in leap years, Adar I has 30 days)

Regarding the variable months of Kislev and Cheshvan, there are three options: 1) Both can be 29 days (the year is *chaser*), 2) both are 30 (the year is *malei*), or 3) Cheshvan is 29 and Kislev is 30 (the year is *k'sidran*, meaning these two months follow the alternating pattern of the rest of the months). Hillel also established the rules that are used to determine whether a year is *chaser*, *malei*, or *k'sidran*.

The rules of the perpetual calendar also ensure that the first day of Rosh Hashanah will never take place on Sunday, Wednesday or Friday.⁶

When Hillel established the perpetual calendar, he sanctified every Rosh Chodesh until Moshiach [Messiah] will come and reestablish the Sanhedrin.

Footnotes

1. The lunar cycle which the Jewish calendar follows is called a synodic month—not to be confused with the sidereal month, the amount of time it takes for the moon to complete an orbit around the earth, which is a bit more than 27½ days. The synodic month is longer because after completing its orbit, the moon must move a little farther to reach the new position of the earth with respect to the sun.
2. For about one day before and one day after it is closest to the sun.
3. To be more precise, 29.5306 days.
4. Exodus 12:2.
5. Leviticus 23:24.
6. This guarantees that Yom Kippur will not fall on a Friday or Sunday, which would result in two consecutive days when preparing food and burying the dead is prohibited; and that Hoshana Rabbah will not occur on Shabbat, which would interfere with the custom of taking the willows on this day.

Conclusion to Chapter 2

If we fail to understand the Biblical method of the calculation of time, we will not be able to completely understand what the Bible is revealing to us. When Jesus

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