

the Passover. Mark tells us that this was the first day of unleavened bread when they killed the Passover (14th Nisan). And the statements of Luke are still more explicit. He tells us that the day of unleavened bread arrived on which the Passover must be sacrificed (14th Nisan); that Jesus sent Peter and John, saying, "Go and prepare for us the Passover, that we may eat;" that they should say to the man in whose house they were to eat, "Where is the guestchamber, where I shall eat the Passover with My disciples;" that the disciples went and made ready the Passover; and that Jesus said to them, "With desire I have desired to eat this Passover with you before I suffer." According to the Synoptists, then, it would appear that our Lord partook of the Passover with His disciples; that consequently He was crucified on the Paschal day, the 15th Nisan; that He lay in the tomb on the weekly Sabbath, the 16th Nisan; and that He rose from the dead on Sunday, the 17th Nisan.

Now, if we turn to the Gospel of John, we shall find a difference in the statements. According to the natural interpretation of this Gospel, it would appear that our Lord partook of the last supper on the day before the Passover, the 14th Nisan, and on that same day He was crucified. In this Gospel we have the following five distinct intimations of date:—1. "Now before the feast of the Passover, Jesus knowing that His hour was come" (John xiii. 1). The natural inference from this is that the last supper occurred before the commencement of the Paschal feast.—2. "Some thought because Judas had the bag, that Jesus said to him, Buy what things we have need of before the feast" (John xiii. 29). From this it would appear that the feast had not commenced, and that preparation for it had to be made; besides, it is also intimated that purchases could be made, which could not be done on the Paschal day.—3. "They themselves entered not into the palace, that they might not be defiled, but might eat the Passover" (John xviii. 28). This intimates that the chief priests had not yet partaken of the Passover, and that consequently the day was the 14th and not the 15th Nisan.—4. "Now it was the