

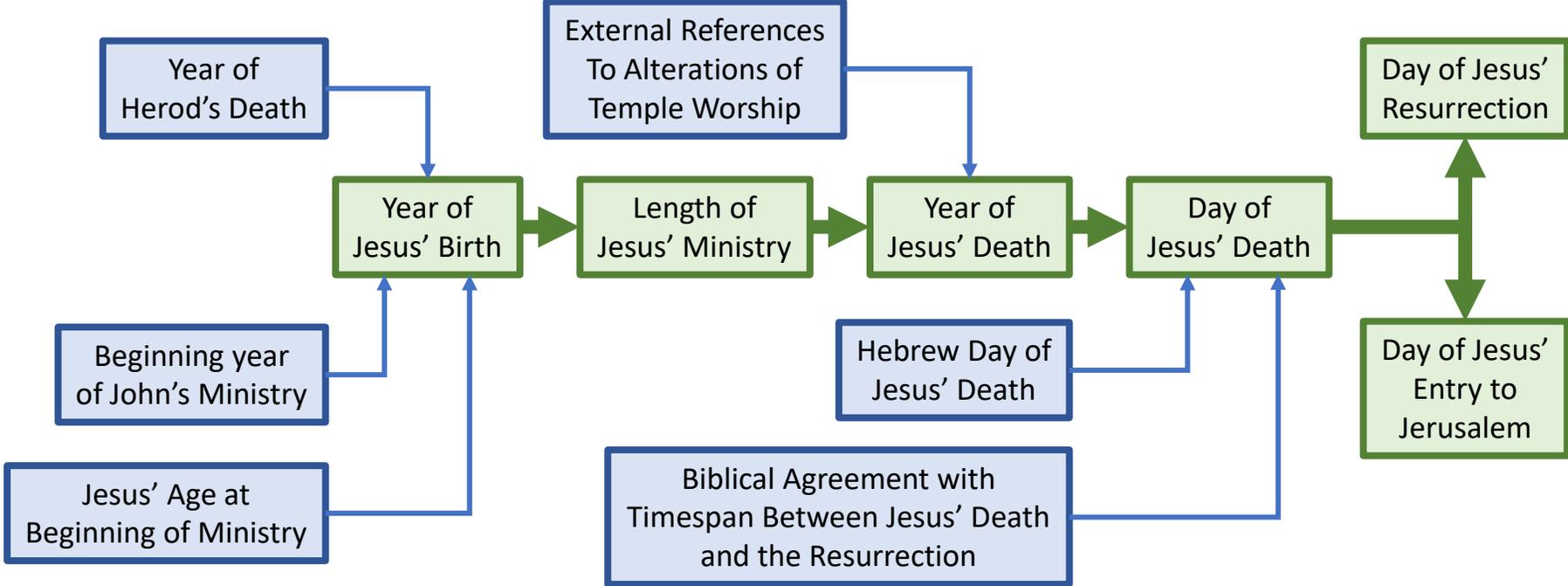
A wooden table with a woven basket containing bread and olives. The bread is a long, crusty loaf, and there are several olives, some whole and some sliced. The scene is lit with warm, natural light, creating a rustic and inviting atmosphere.

The Passion Week

Jesus as our Passover Lamb

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Calculation Flow to Determine Chronology of the Passion Week



Year of Jesus' Birth

Calendar Mistakes Misrepresents when Jesus was Born

In the 6th century, Pope John I commissioned a monk and mathematician, Dionysius Exiguus, to develop a dating system that is centered on the time of Jesus' birth. Since Europe still had no concept of "nothing", or the number "0" in their mathematics, Dionysius named the year thought to be Jesus' birth as year AD 1 rather than year 0 (AD is the abbreviation for the Latin, *Anno Domini* – in the year of our Lord).

The result of these mistakes not only affects the year given for Jesus' birth but also the year of his death as well. Because Jesus was about 30 years old when he began his 3 ½ year ministry, AD 33 is the year used by some for his death, based on year 1 that Dionysius gave for Jesus' birth.

Dionysius also made a very big mistake, however, when he calculated Jesus birth to have occurred 4 years after the death of Herod the Great. The Scriptures are clear that Jesus was born before the death of Herod the Great. In fact, Herod had all the babies of Bethlehem 2 years and younger killed in order to eliminate any threat to his throne from baby King Jesus. The result was that approximately 20-30 babies were killed during this time, while Joseph's family escaped to Egypt and did not return until after Herod the Great had died.

When correcting Dionysius' mistake we learn a considerable amount of history surrounding the life of Jesus, and we get a better picture of the chronological events that the Gospels record concerning the life of Jesus. Most importantly, we also learn to what precision Jesus became the final and fulfilled Passover for all, bringing about a much greater deliverance than the original Passover that Israel had experienced from their bondage in Egypt.

In this chronology, we will witness the historical unfolding of how the sacrifice of Jesus satisfies God's wrath so death passes over us, and how His sacrifice is our final atonement with God on behalf of our sin.

Herod the Great's Death in 4 BC Establishes the Latest Date for Jesus' Birth (Matt 2:1; Lk 1:5)

There are four arguments for dating the death of Herod the Great in 4 BC (see Emil Schürer, *A History of the Jewish People in the Time of Jesus Christ*; and Morten Hørning Jensen, "Antipas—The Herod Jesus Knew", *Biblical Archaeology Review*, Sept/Oct 2012).

1. Josephus records that Herod the Great's death was after a fast day, which also coincided with a lunar eclipse, but before the soon to be held Passover.
 - The fast day that precedes the Passover would have been the Fast of Esther, which occurs the day before Purim. There was a lunar eclipse that coincided with that fast day on Mar 13th, 4 BC (Josephus, *Antiquities* 17.6.4).
 - The following Passover is 1 month away and occurred on April 11th, 4 BC (Josephus, *Antiquities* 17.9.3; *War of the Jews* 2.1.3).
2. Herod the Great reigned for 37 years from the time of his appointment in 40 BC, and he reigned for 34 years after his conquest of Jerusalem in 37 BC (Josephus, *Antiquities* 17.8.1; *War of the Jews* 1.33.8). Inclusive counting of the above years of his reign puts Herod's death at 4 BC for both circumstances above.
3. Archelaus, Herod's son, was deposed by Caesar in AUC 759 (AD 6) in the 10th year of his reign (Dio Cassius, *Roman History* 55.27.6; Josephus, *Antiquities* 17.13.2). This puts the beginning of his reign at 4 BC when he succeeded his father's throne (Josephus, *Antiquities* 8:459).
4. Herod Antipas, Herod the Great's son, and successor, who executed John the Baptist (Mk 6:14-29) and was part of Jesus' trial (Lk 23:7-12), ruled over Galilee until AD 39. Ancient coins reference Antipas' 43rd and last year of his rule. Counting backwards from AD 39 (remember there is no year "0") places the beginning of Antipas' reign at 4 BC.

Jesus' Birth in early 4 BC

Two approaches for dating the birth of Jesus in 4 BC:

1. Calculating the time of Jesus' birth as related to the time of Herod the Great's death.
 - Matt 2:1 and Lk 1:5 indicate that Jesus was born shortly before the death of Herod (see previous slide to show the calculations of the year of Herod's death).
 - Most scholars hold that Jesus was born between December of 5 BC and January of 4 BC when accounting for other events in Jesus' life and his age at various times as well (all given in Scripture)
2. Calculating the time of Jesus' birth based on his age and year he began his ministry.
 - Calculation of the year John the Baptist started his ministry
 - John the Baptist started preaching in the 15th year of Tiberius Caesar's reign (Luke 3:1-3)
 - Tiberius began reigning as co-regent with Augustus Caesar in AD 12 (Tacitus, *Annals* 1.9-11)
 - Therefore, John's ministry would have begun in AD 26 (counting inclusively)
 - Jesus' ministry would have started shortly after John's ministry
 - Jesus was about 30 years old when he began his ministry in AD 26 (Lk 3:23)
 - This would put Jesus' birth at 4 BC

Year of Jesus' Death

Jesus Died in AD 30

Most scholars identify Jesus' death as occurring in AD 30, 32, or 33. The preponderance of evidence shows that AD 30 is the best choice and will be presented to the exclusion of the other theories for the sake of relative brevity concerning the issue.

There are 4 markers for dating the death of Jesus in AD 30. While marker 1 is self-explanatory, we will go into more detail on markers 2-4.

1. Pontius Pilot ruled Judea from AD 26-36; so Jesus' death had to take place during this time frame. This allows AD 30, 32 and 33 to all be within acceptable limits
2. Jesus was born in 4 BC and began His ministry in AD 26 when He was 30 years old. This ministry lasted 3 ½ years covering 4 Passovers until the year AD 30
3. God began rejecting 2nd temple practices 40 years before the Temple destruction, in AD 70, according to a combination of internal and external biblical accounts
4. Calculating backwards from Paul's trial before Gallio, also supports a date of Jesus' death in AD 30

Jesus Died in AD 30

Marker 2: Jesus' ministry began in the autumn of AD 26 and lasted 3 ½ years covering 4 Passovers. This would date Jesus' death to the year AD 30

Jesus' baptism to the 1st Passover (AD 26-27)

- Jesus' temptation (Matt 4:1-11; Mk 1:12-13; Lk 4:1-13)
- Ministry began around autumn of AD 26, just before Jesus turned 30 years old (Lk 3:23)
- Jesus calls his disciples (Jn 1:35-51), attends wedding feast in Cana of Galilee (Jn 2:1-11), journeys to Capernaum (Jn 2:12), journeys to Jerusalem for 1st Passover (Jn 2:13, 23) in spring of AD 27

Jesus' ministry from the 1st to a 2nd implied Passover (AD 27-28)

- Afterwards, Jesus' ministry was in Jerusalem (John 3:1-21) and Judea (Jn 3:22-36)
- With imprisonment of John the Baptist, Jesus moved from Judea back to Galilee (Matt 4:12; Mk 1:14; Lk 4:14; Jn 4:3), passing through Samaria (Jn 4:4-42) around Jan/Feb AD 28 (Jn 4:35)
- Arriving again to Galilee (Matt 4:13-17; Mk 1:14-15; Lk 4:14-15; Jn 4:43-46), the plucking of grain would be around the time of the implied 2nd Passover (Matt 12:1-8; Mk 2:23-28; Lk 6:1) since grain is ready for harvest in March/April

Jesus' ministry from the 2nd to the 3rd Passover (AD 28-29)

- Jesus' Galilean ministry continues with the Sermon on the Mount and healing ministry.
- Jesus rejected by religious leaders (Matt 12:22-37; Mk 3:19-30) around summer of AD 28. Jesus only teaches in parables at this point on.
- Jesus travels to Jerusalem for the Feast (of Tabernacles?) (Jn 5:1) around Oct, AD 28
- Jesus returns to Galilee sending out the 12 disciples (Mk 6:6-13; Lk 9:1-6), receiving news of John's death, and seeing the return of His 12 disciples
- Jesus feeds the 5000 (Matt 14:13-21; Mk 6:32-44; Lk 9:10-17; Jn 6:1-15) when the grass is green (Mk 6:39), denoting springtime of AD 29
- The 3rd Passover takes place (Jn 6:4) in AD 29

Jesus' ministry from the 3rd to the 4th Passover (AD 29-30)

- Jesus withdraws to Phoenicia (Matt 15:21-28; Mk 7:24-30) and returns by way of the Decapolis
- Jesus feeds the 4000 (Matt 15:32-39; Mk 8:1-10), Peter confesses at Caesarea-Philippi (Matt 16:13-20; Mk 8:27-30; Lk 9:18-21), Jesus is transfigured (Matt 17:19; Mk 9:2-10; Lk 9:28-36), Jesus continues to teach and heal
- Jesus travels secretly to Jerusalem for the Feast of Tabernacles (Jn 7:2, 10) in Sept AD 29 and returns to Galilee
- Jesus' final 3 journeys to Jerusalem
 1. Jesus travels from Galilee to Samaria (Lk 9:52-56) where he sent out the 70 into the regions of Samaria and Perea (Lk 10:1-24). After their return, Jesus continues his ministry there (Lk 10:25-13:21). He then travels to Jerusalem for the Feast of Dedication (Lk 9:51; Jn 10:22-39) in Dec AD 29
 2. Jesus goes to Perea (Jn 10:40-42). On his way to Jerusalem, he performs ministry of miracles and parables throughout Perea (Lk 13:22-17:10). He finally makes it to Jerusalem to raise Lazarus (Jn 11:1-54)
 3. Jesus travels to Ephraim (Jn 11:54), and on his way to Jerusalem, continued through Samaria and Galilee (Lk 17:11). On his final approach to Jerusalem, he performed many miracles and gave many parables throughout Perea and Judea (Matt 19:1-20:34; Mk 10:1-52; Lk 17:11-19:28). Jesus finally enters Jerusalem to great fanfare, and, at 33 years old, his ministry ends on Nisan 14, the Day of Preparation, before Passover in AD 30 (Jn 11:55-12:1). Jesus dies at the same time of the Passover lambs and does not fellowship with His disciples at this Passover.

Jesus Died in AD 30

Marker 3: God began rejecting 2nd temple practices 40 years before the Temple's destruction according to a combination of internal and external biblical accounts

Internal Evidence: The Temple veil was rent in two from the top to the bottom upon Jesus' death (Matt 27:51). This would mark the beginning of God's rejection of temple practices that restricted a specific people, through a singular High Priest, to approach God once a year for a substitutionary atonement in the Holy of holies.

External Evidence: Unbelieving Jewish religious leaders recorded the following signs of God's rejection of temple practices in the *Babylonian Talmud*, Yoma 39b (c. AD 500), concerning *Yom Kippur* (the Day of Atonement), "*during the last forty years before the destruction of the Temple...*" which occurred in AD 70.

- Concerning the scape goat on the Day of Atonement every year for the last 40 years of the Second Temple, beginning in AD 30
 - "*The lot for the Lord always came up in the left hand...*" This was a miraculous sign of God's disfavor with their worship. The probability of this happening 40 years in a row is about 1 in 1.1 trillion (equivalent to flipping a coin 40 times and getting heads every time).
 - "*...nor did the crimson-colored strap become white...*" This strap was placed around the scapegoat's neck so it would not be confused with the goat chosen to be sacrificed on the altar. After the scapegoat was pushed off a cliff to its death, the strap would become "white as snow" if the Lord had accepted their offer of atonement. If he did not accept it, it would remain red
- "*...nor did the western most light shine...*" Every evening, the priesthood would add enough oil to keep the menorah lit from evening to morning (Ex 27:21). The center lamp, called the western light for the direction of its wick, however, stayed lit during the day as well. This lamp is called the "lamp of God" (1 Sam 3:3) because its light was a sign that God's *Shekinah* was over Israel. From AD 30-70, this lamp kept going out in the middle of the night, every night, proclaiming the removal of God's *Shekinah* glory from the Temple.
- "*...and the doors of the temple would open all by themselves...*" These doors, called the Eastern Gate (the Beautiful Gate of Acts 3:1-10), separated the outer court of the gentiles from the inner court of the Jews (also called the Court of Women since female and male Jews were allowed to enter). The enormous doors of this gate were 75' high and 60' wide, and it was richly adorned with brass. The Talmud reports that this gate would open on their own accord every night for 40 years, and the temple priest would have to go out and shut them back up. Josephus was also witness to this event and gives his account describing the gate and how it opened of its own accord.

At the same festival (Passover)... the Eastern gate of the inner court of the Temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a base armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of it's own accord about the sixth our of the night. (Josephus, War of the Jews 6.5.3)

- The Talmud also states that Rabbi Zakkai recognized these signs as pointing towards the coming destruction of the Temple, saying, "*Hekal (Temple), Hekal, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: Open thy doors, O Lebanon, that the fire may devour thy cedars.*" (cf. Zechariah 11:1-3)

In AD 30, God opened up a way for all men to come to him at any time and in any place through Jesus, the final High Priest, Sacrifice, and Mercy Seat.

Jesus Died in AD 30

Marker 4: Calculating backwards from Paul's trial before Gallio, also supports a date of Jesus' death in AD 30

Junius Gallio served as Proconsul of Achaia, Greece, during Paul's 2nd missionary journey

- This is the most accurate reference point in Paul's life, since it is a historical fact that Gallio served as Proconsul in Achaia in AD 51-52.
- Paul most likely stood trial before Gallio in late AD 51 (Acts 18:12-17).
- Before the trial, Paul had already spent 1 year and 6 months in Corinth (Acts 18:11), after arriving in mid AD 50.
- Paul's 2nd missionary journey would have probably begun 6-9 months before his arrival in Corinth in late AD 49 (Acts 15:36-41)

Paul's conversion occurs 17 years before the Council of Jerusalem

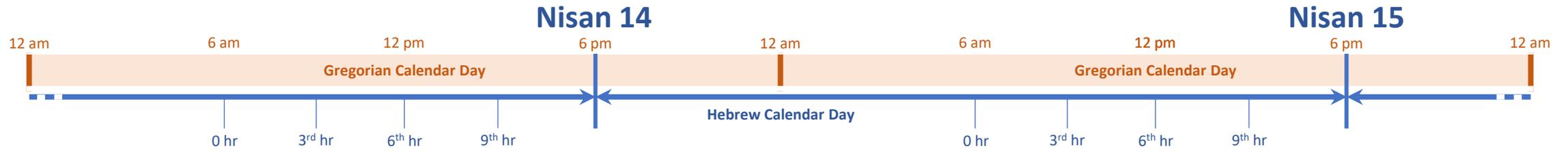
- Paul's 2nd missionary journey would have started about several months after the Council of Jerusalem in AD 49
- Paul said he was converted and then spent 3 years in Arabia (Gal 1:17-18)
- Paul then said it was another 14 years before he went to the Council of Jerusalem (Gal 2:1-10 cf. Acts 15:1-30)
- This would date Paul's conversion to around AD 49 minus 17 years = AD 32

From Pentecost to Paul's conversion

- From Pentecost until Paul's conversion (Acts 2 - 9:19) would take about 1 ½ years for the church to grow from Judaea to Samaria.
- A year of AD 32 for Paul's conversion, which happened after about 1 ½ years after the 1st Pentecost, does not allow for an AD 32 or 33 year of Jesus' death.
- If Jesus' death was on Friday April 7, AD 30 (the day before a Sabbath Passover) then Pentecost would have fallen on a Sabbath 50 days later (with Passover being day 1) on May 27, AD 30. This easily allows for Paul's conversion in AD 32

*Day and Time of
Jesus' Death*

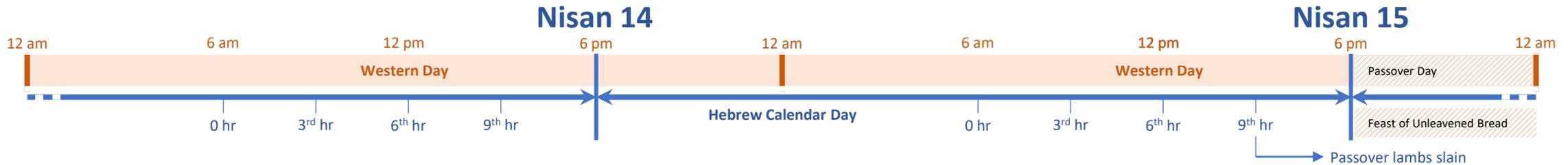
Jesus Died on the Day of Preparation as our Passover Lamb on Nisan 14



Accounting for Time

- The contemporary Gregorian calendar day lasts from midnight until midnight
- The Hebrew calendar day lasts from evening to evening (Genesis 1)
- Ancient timekeeping was only recorded with a resolution of hours that started at 6 am
 - 0 hour = 6 am
 - 3rd hour = 9 am
 - 6th hour = 12 pm
 - 9th hour = 3 pm

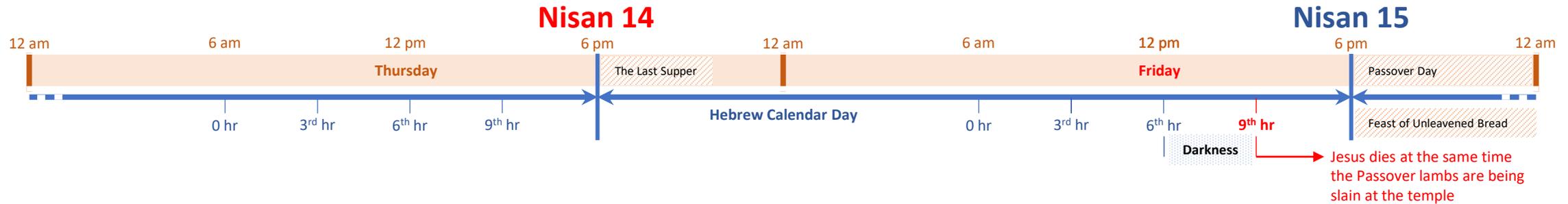
Jesus Died on the Day of Preparation as our Passover Lamb on Nisan 14, or Friday April 7th, 30 AD around 3pm



The Original Passover in Egypt

- Passover takes place on Nisan 15
- The Passover lamb was to be slain on Nisan 14, the preparation day in the evening (Heb: *ereb*, “between the evenings”) (Ex 12:5-6)
 - “Between the evenings” refers to the time halfway between noon and 6 pm, so around 3 pm (9th hour).
 - This is the same wording and time of the 2nd daily sacrifice which was slain in the 9th hour, or 3pm (Exodus 29:38-39 cf. Josephus, *Antiquities* 14.4.3)
 - Passover lambs were sacrificed in the temple in the 9th hour (Josephus, *Jewish Wars* 6.9.3)
 - On Nisan 14, houses were to be cleansed of all leaven (Ex 12:5, 15; 13:7; Deut 16:2-4), bitter herbs would have been obtained, the lamb would have been taken to the temple to be slain, and the lamb would have been dressed and roasted
- The Passover lamb was consumed in the Passover meal on the evening, or beginning of Nisan 15 (Ex 12:8; Lev 23:4-7; Jubilees 49:10-12)
 - Passover meal was to be eaten quickly as they would be leaving Egypt the same day after YHWH passed over all Egypt (Ex 12:11-13, 31-33; Deut 16:1; Num 33:3)
 - Nisan 15, is also the 1st day of the 7-day Feast of Unleavened Bread, a holy Sabbath day (Ex 12:14-20; Deut 16:3)

Jesus Died on the Day of Preparation as our Passover Lamb on Nisan 14, or Friday April 7th, 30 AD around 3pm



Jesus' Last Supper, Crucifixion and Burial

- Jesus' *Last Supper* occurred at the beginning (evening) of the day of preparation, Nisan 14, and *was not a Passover meal*
- The events of Jesus' last supper, betrayal, trial and crucifixion in John's gospel, happened on Nisan 14, before Israel ate their Passover meal on Nisan 15.
 - The Lord's Supper occurred before the Feast of Passover (Jn 13:1)
 - The disciples thought Judas left the supper to go buy items needed for the upcoming Passover feast (Jn 13:25-30)
 - Jewish men led Jesus from Caiaphas' house to the judgment hall after the Lord's Supper but before the Passover meal (Jn 18:28)
 - The day Jesus appears before Pontius Pilate is called the "*Preparation Day of Passover*" (Jn 19:14)
 - Jesus was buried on the preparation day before the High Sabbath day of Passover (Jn 19:31, 42)

Given that Jesus died in the year AD 30 on Nisan 14 at 3pm, we can calculate the Gregorian calendar date to be Friday, April 7, 30 AD.

Jesus Died on the Day of Preparation as our Passover Lamb on Nisan 14, or Friday April 7th, 30 AD around 3pm

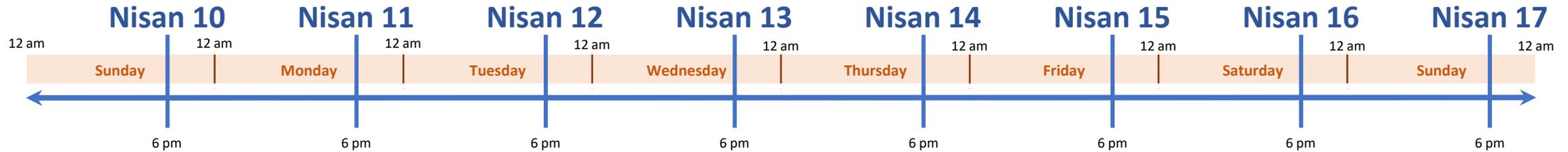
Resolving the Synoptic Gospel (Matthew, Mark, and Luke) Passages Concerning the Last Supper

There are two areas where the Synoptics seem to point to the *Last Supper* as being the Passover meal (Matt 26:17-21; Mk 14:12-18; Lk 22:7-16).

1. *All of the synoptic gospel accounts refer to the time of the Lord's Supper as the "1st day of the Feast of Unleavened Bread", so doesn't that mean the Last Supper must have been the Passover meal?*
 - Technically, day 1 of the 7-day *Feast of Unleavened Bread* began on the Passover Day, Nisan 15 (Lev 23:5-6)
 - The eating of unleavened bread began with the Passover meal itself at the beginning of Nisan 15, making this day 1. This is the same day Israel was brought out of Egypt.
 - Israel was to eat unleavened bread for 7 days
 - Nisan 21 was to be the last day of eating unleavened bread (Ex 12:18)
 - If the 1st day of eating unleavened bread was on Nisan 14 then the feast would have incorrectly lasted 8 days instead of only 7 days.
 - Yet Mark and Luke refer to the "1st day, or Day of Unleavened Bread" as the same day when the "Passover must be killed", which would have been the Day of Preparation on Nisan 14 (Mk 14:12; Lk 22:7)
 - And all three Synoptic Gospels refer to this same day (day of the *Last Supper* and Jesus' death) as the "Day of Preparation", Nisan 14 (Matt 27:62; Mk 15:42; Lk 23:54)
 - The Gospel of John explicitly repeats over and over again that the events from the *Last Supper* to Jesus' burial occurred before the Passover day.
 - Take Away: The Synoptics considered the 1st day of the *Feast of Unleavened Bread* as starting on Nisan 14, the *Day of Preparation* for the Passover, since Israel prepared for it by cleansing their house of all leaven the day before it was to be observed.
2. *Doesn't Jesus claim the Last Supper to be the Passover meal when he says, "With desire I have desired to eat this Passover with you before I suffer..." (Lk 22:15)?*
 - Many are quick to translate "this" as referring to the *Last Supper* the disciples were presently sharing. "This" actually points forward to the future Passover meal Israel would be observing the very next day on Nisan 15.
 - "With desire I have desired" is a Hebraism from Jesus, that Luke reproduces in Greek, which expresses Jesus' strongest desire. As a human friend to the disciples, Jesus longed to be able to share one last Passover with them before He suffers, but this would not happen. By the time the Passover day begins, Jesus would have already been slain and placed in the tomb (Jn 15:13). Ever the servant to his disciples, Jesus desired to prepare them for what they were about to go through. He used the bread and the wine of this *Last Supper* to teach and prepare His disciples for what He was about to do in order to fulfill the Passover on the following day. Jesus would transform the Passover, that commemorated the deliverance of a particular people out of the bondage of Egypt, into a Passover that commemorates the deliverance of all people groups from the bondage of sin. This would fulfill His covenant with Abraham, Isaac and Jacob. However, all believers will share in another Passover that will take place when Jesus returns again to establish His Kingdom.

*Jesus' Triumphant
Entry into Jerusalem*

Jesus Entered Jerusalem as the Messianic King and as the Passover Lamb on Nisan 10, Sunday Apr 2nd



Just as the Passover lamb was to be brought into the Israelite house on Nisan 10 and then finally slain on Nisan 14 (Exo 12:1-6), Jesus came into Jerusalem as the Passover Lamb on Nisan 10, 4 days prior to the ultimate sacrifice for all of mankind.

Jesus' triumphal entry into Jerusalem can be calculated by working backwards from Jesus' crucifixion on Fri, Nisan 14, through the number of days listed in the Gospels concerning the *Passion week*.

Good Friday (Nisan 14): The Last Supper and Jesus' trials before Pilate and Herod take place. Jesus is crucified and buried.

Maundy Thursday (Nisan 13-daytime): Peter and John go on secret mission to prepare the upper room (Judas would not know this location before hand). That evening (Nisan 14) Last Supper and Jesus betrayal take place. Trials before Jewish authorities last all night.

Spy Wednesday (Nisan 12 to 13-evening): Jesus visits Simon the Leper's home in Bethany and is anointed by Mary, Judas' betrayal agreement is made

Holy Tuesday (Nisan 12): Fig tree is withered, Jesus is questioned by religious authorities, gives parables, woes, Olivet discourse, and leaves Jerusalem to spend night on Mt. of Olives

Holy Monday (Nisan 11): Jesus goes back to Jerusalem, cleanses the temple, praised by children, leaves Jerusalem, and curses fig tree

Palm Sunday (Nisan 10): Jesus enters Jerusalem late in the day, weeps for Jerusalem, visits the temple, returns to Bethany

Day of Jesus' Resurrection

Counting days and nights from the burial of Jesus until his resurrection

- Today, we count 3 days and 3 nights as a total of 72 hours. This was not necessarily the case in Scriptures. The story of Esther gives us insight into this:

Esther 4:16

Neither eat nor drink for three days, night or day.

This fast was in preparation for Esther's risky visit to see the king, yet before 3 days were even completed, the fast is over as she is seen visiting the king.

Esther 5:1

Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace.

- This method of inclusive counting is the same way that days and night should be counted in Jesus' prophecy concerning his death, burial and resurrection

Matthew 12:40

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

Matthew 28:1

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

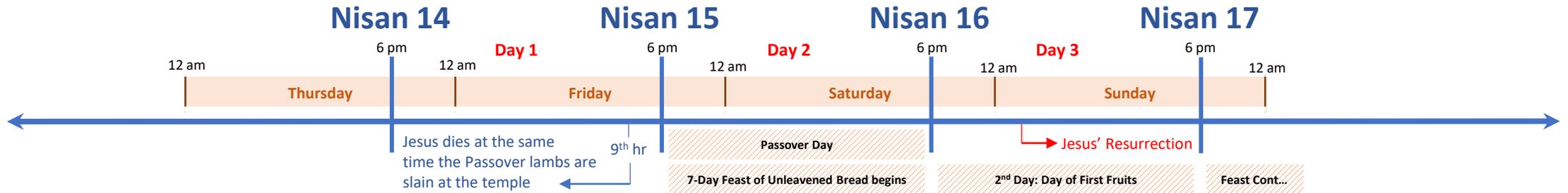
Luke 24:5-7

Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again'?"

1 Corinthians 15:4

And that he was buried, and that he rose again the third day according to the scriptures

Jesus Rose on the day of First Fruits, Nisan 16, Sunday Morning Apr 9th



Jesus Rose on the 3rd Day

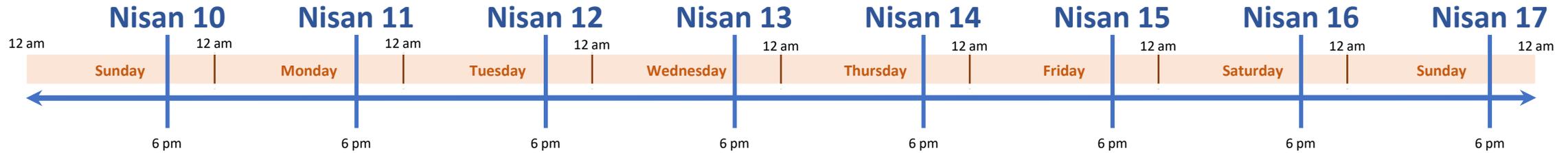
- Day 1 (Nisan 14): Jesus died and was buried on Friday, Apr 7. This is the *Preparation Day*.
- Day 2 (Nisan 15): Begins on Friday and lasts until 6pm Saturday, Apr 8. This is the *Passover Day* and the 1st *Day of Unleavened Bread*.
- Day 3 (Nisan 16): Begins Saturday evening and ends with Jesus' resurrection Sunday morning, Apr 9. This is the *Day of First Fruits*.

Jesus Rose on the day of First Fruits

- The day following the 1st day of Unleavened Bread is called the “beginning of the harvest” or “the Day of First fruits” (Lev 23:9-12; Josh 5:11)
- On the *Day of First Fruits*, an *omer* (sheaf) of barley (the very first part of the crop to ripen) was waved before YHWH in every direction (North, South, East and West) in order to dedicate their crops to Him (wave offering). Only after this offering was performed could the crop begin to be used (Lev 23:14). This ceremony marked the 49-day countdown to the Jubilee harvest festival on *Shavuot* (*Pentecost*).
- Jesus was the *First Fruit* of Nisan 16 (Jn 20:1; 1 Cor 15:20-23)
- Jesus also waved His own first fruits before God on the day of His resurrection by resurrecting many dead saints (Matt 27:52-53). By doing this, Jesus offered the Father the “early crops” of what would be a great harvest at the end of the age from all directions over the face of the Earth.

Chronological Summary of the Passion Week

A Summary of Chronological Events of the Passover Lamb during the Passion Week



Heb Mo	Greg Mo	Day	Passover Event	Prophetic Fulfillment
10 Nisan	3-4 April	Sun-Mon	Ex 12:1-3 The Passover lamb was to be brought into the house	Sun Afternoon-Evening (Apr 2, 30) <i>Jn 1:12-13</i> As the Passover lamb, Jesus enters Jerusalem being praised as Messiah and King.
14 Nisan	6-7 April	Thur-Fri	Lev 23:9-12; Ex 12:15-20 Day of Preparation is the day for cleansing the house of all leaven, Ex 12:6-7 killing and roasting the Passover lamb.	Thur Evening (Apr 6, 30) <i>Jn 13:1</i> The Lord's Supper took place in order to make known Jesus' responsibilities in the upcoming Passover as the Lamb that will be slain for a greater deliverance of the whole world. <i>Jn 18:1-27</i> Jesus is betrayed and tried Fri Morning (Apr 7, 30) <i>John 18:28-19:15</i> Jesus is tried before Pilate and Herod Fri Afternoon <i>Jn 19:16-30; Matt 27:46-50; Mk 15:34-37</i> Jesus is crucified and dies at the exact same time all the other Passover lambs are being slain in the temple. Jesus is the propitiation of sin, removing it once for all just as leaven (a symbol of sin) was to be removed from every house. <i>Jn 19:31-42</i> Jesus is placed in a new tomb before Passover begins at 6 p.m. that evening.
15 Nisan	7-8 April	Fri-Sat	Ex 12:8-20 Passover Day meal was to be eaten in evening Feast of Unleavened Bread begins	Sat (Apr 8, 30) Jesus' body rested in tomb.
16 Nisan	9-10 April	Sat-Sun	Lev 23:4-11 Day of First fruits (2 nd Day of the Feast of Unleavened Bread)	Sun Morning (Apr 9, 30) <i>Jn 20:1; 1 Cor 15:20-23</i> On third day, Jesus is resurrected to life as the firstborn from the dead and as the first fruit of a new harvest being sanctified to God. Jesus also waved His first fruits before God on the day of His resurrection by resurrecting many dead saints (<i>Matt 27:52-53</i>). By doing this, Jesus offered the Father the "early crops" of what would be a great harvest at the end of the age.

Biblical and Extrabiblical Accounts, References & Notes

Gospel of Matthew

Crucifixion

26:2 Jesus finished his Olivet discourse and the Passover Meal would be after 2 more days

26:4-5 Religious rulers decide not to arrest him on the day of the Passover meal

26:17 Disciples approach Jesus on the 1st day of the feast of unleavened bread to ask where they should prepare to eat the Passover Meal on the following day (why is it called the 1st day of the feast of unleavened bread?)

26:18 Did Jesus lie when he said he would eat the Passover with his disciples?

26:19 The disciples made ready the Passover

26:20 At evening (after 6pm) the Last Supper took place (is this now Nisan 14th, Day of Preparation?)

26:30 All but Judas goes to the Mount of Olives

26:36 They all go into the Garden of Gethsemane...He takes Peter, James, and John to go further and pray

26:56 The disciples flee

26:57 Jesus taken to Caiaphas

27:1 In the morning, the religious leaders take Jesus to Pilate

27:26 Pilate releases Barabbas and delivers Jesus to be crucified

27:45 Darkness covered the land from the 6th hour until the 9th hour

27:46-51 About the 9th hour Jesus dies, the temple curtain rips in two, earthquake split the ground opening many graves (dead are resurrected after Jesus is resurrected)

27:57-61 when even was come, Jesus was buried

27:62 the next day after preparation (Passover Day, Nisan 15th), the religious leaders ask Pilate for guards to be posted

Resurrection

28:1 On end of Sabbath and at dawn of 1st day of the week (early Sun morning?), Mary and Mary go to the tomb. Another earthquake occurs at Jesus' resurrection as an angel rolls the stone away

Gospel of Mark

Crucifixion

14:1-2 When there was 2 days left until the Passover Meal and the Feast of Unleavened Bread, The religious leaders planned to kill Jesus, but not on the Passover Day

14:12 On the 1st day of Unleavened Bread and the day they killed the Passover, the disciples ask Jesus where they would go to prepare to eat the Passover.

14:16-17 The disciple got the room ready that day, but Jesus didn't come until the evening for the Last Supper meal.

14:26 Jesus and disciples go to the Mount of Olives

15:1 Religious leaders bring Jesus bound to Pilate

15:25 Jesus was crucified about the 3rd hour

15:33 Darkness was over the land from the 6th hour until the 9th hour

15:37 Jesus died in the 9th hour, and the veil was rent

15:42 Jesus died on the day of preparation...the day before the Sabbath

Resurrection

16:1 Sabbath was ended when Mary and Mary came to the tomb very early on the 1st day of the week. Stone was already rolled away when they arrived. They see an angel.

16:9 Jesus was risen early the 1st day of the week and appeared to the formerly demon possessed Mary

Gospel of Luke

Crucifixion

22:7 The day of unleavened bread when the Passover is killed, Jesus sends Peter and John to go prepare the upper room

22:66 The next morning the religious rulers send Jesus to Pilate.

23:7-12 Pilate sent Jesus to Herod who sent him back to Pilate (Pilate and Herod became friends over this)

23:25 Pilate releases Barabbas and delivered Jesus to be crucified

23:44 Darkness over all the Earth from 6th to the 9th hour

23:54 Jesus died and was buried on the day of preparation. The next day was the Sabbath

Resurrection

24:1 1st day of week, early in the morning they came to tomb with spices

24:13 On the same day (see above) Jesus walked with 2 men to Emmaus

24:21 Resurrection day was on the 3rd day since Jesus was crucified

24:46 Jesus said he would rise the 3rd day

Gospel of John

Crucifixion

12:1 At supper (6pm), Mary put ointment on Jesus 6 days before Passover

12:12 the above happened the day before Palm Sunday

13:1 Before the Passover Meal, Jesus knew his hour was come, the Last Supper was over, Satan entered into Judas

13:29 Disciples think Judas left to buy provisions for the Passover Meal

18:13 Jesus takes to Annas

18:24 Annas sends Jesus bound to Caiaphas, the High Priest

18:28-29 Jesus is taken to the Hall of Judgment before Pilate (The priests didn't enter in so they would not defile themselves before the Passover Meal)

18:40 Pilate releases Barabbas

19:1-3 Pilate has Jesus scourged and mocked

19:13-14 Pilate brings Jesus next his judgment seat before the Jews on the day of preparation at the 6th hour

19:16 Pilate delivers Jesus to be crucified

19:31-33 On the Day of Preparation, the Jews ask Pilate to finish off the crucifixions of the men so that they could be taken down and buried before the "High Sabbath Day"

Resurrection

20:1 Mary Magdalene visits the tomb on 1st day at morning (still dark out)

20:19 At evening on the 1st day Jesus appears in the locked room

20:26 After 8 days of the above, Jesus appears again this time to Thomas

EXTRABIBLICAL REFERENCES

Babylonian Talmud, *Yoma 39b*

Dio Cassius, *Roman History*

Josephus, *Antiquities and War of the Jews*

Jubilees 49:10-12 (2nd century BC)

10 Let the children of Israel come and observe the Passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. 11 This is that which the Lord commanded thee that thou shouldest observe it between the evenings. 12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire

¹¹QTemple 17:10-16 - Temple Scrolls found at Qumran (5th century BC)

This passage gives the timing of the observance of the Feast of Unleavened Bread. Agrees with Lev 23:7, Num 28:26-31, and Jubilees

Tacitus, *Annals*