

Passover 32AD a reconciliation of all the biblical data

Our day: midnight-midnight	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday			
Calendar date *	7 th April	8 th April	9 th April	10 th April	11 th April	12 th April	13 th April	14 th April - Full moon	15 th April	16 th April	17 th April			
Jewish day: evening to evening: day of week and of month	Day six - 8 Nisan/Abib - 6 days before Passover	Sabbath - 9 Nisan - 5 days before	Day One - 10 Nisan - 4 days before	Day Two - 11 Nisan - 3 days before	Day Three - 12 Nisan - 2 days before	Day Four - 13 Nisan - 1 day before Passover	Day Five - 14 Nisan - Passover	Day Six - 15 Nisan	Sabbath - 16 Nisan	Day One - 17 Nisan	Day Two - 18 Nisan			
OT commands:	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night			
OT refs.:				Ex 12:3	Ex 12:6; Dt 16:2			Ex 12:8; Ex 34:25; Lv 23:5; Num 9:2; Num 28:16	Lv 23:6; Num 28:17-18; Dt 16:3		Lv 23:10-11			
Historical commemoration								Abraham's sacrifice of Isaac: the Lord provides a ram as a substitute, foreshadowing Jesus, the Lamb of God.	In Egypt, the angel of the Lord passed over at midnight and all the firstborn of the Egyptians were killed. Moses summoned by Pharaoh and told to leave with all Israel.	Israelites leave on a 3 days journey to the Red Sea.	The Israelites cross the Red-Sea miraculously, thus leaving Egypt. Pharaoh and his army are drowned			
NT events and commentary:		Jesus arrives at Bethany (2 x Sabbath day journey from Jerusalem) 6 days before Passover (John 12). He comes from Ephraim, at some distance, so not on the Sabbath	Jesus stays at Bethany. A superficial reading of John 12:1 suggests that the supper served for him was that same night (which would require that he arrived on Thursday, so that the supper would not be on the sabbath), but the text does not actually say that.	Supper in Bethany, served by Martha (cannot be on the Sabbath night) Mary anoints Jesus (John 12). Since John says that the next day was the triumphal entry, this cannot be later in the week unless John is deliberately editing the sequence.	Triumphal entry as Messiah (Zech 9); Jesus weeps over Jerusalem; cleanses the temple a second time.	Fig-tree cursed; cleansing of the temple (Mk 11) (cf Malachi 3, John 2)	Fig-tree has withered; there are 2 days till Passover (Mt 26:2). Mark has the cleansing of the temple on this day.	A woman anoints Jesus in the house of Simon the Leper (Mt 26:6) (this is probably the meal on Saturday night related out of sequence; but some reckon that some reckon that Mary repeated her act of reverence).	Jesus sends disciples to prepare the Passover. This is the day the Passover lambs were killed (Mk 14:12; Lk 22:7)	Last supper: passover meal; go out to Gethsemane; arrest; brought before Annas; trial by Caiaphas and council before dawn.	Trial before Pilate 1; Herod; Pilate 2; Crucifixion 9am as the temple sacrifice was being offered; darkness from noon till 3pm; death 3pm at the time of the evening sacrifice; burial before sunset. Women watch burial. Then they prepare spices (Luke 23:55-56) If they had to buy them, there is probably time before the sabbath starts, at around 7pm. Mark 16:1 suggests they bought them after the sabbath, that is on Saturday evening.	Priests ask Pilate to set a guard on the tomb; he tells them to use their own men.	First day of the week (Mt 28:1) Women buy spices (Mark 16:1) (or had bought them previously) and came with them after the Sabbaths (plural in Greek) ended. If they buy them on the Saturday evening, it is nevertheless too dark to go to the tomb outside the city now. Resurrection at some time during the night. Women go to the tomb while it is still dark. There is an earthquake and the guards fall unconscious.	Appearances of Jesus to women, Peter, 2 on road to Emmaus, 10 disciples.
				Jesus was selected by God as the Passover Lamb. He was tested by the Pharisees, Sadducees and Torah teachers for four days and no fault was found in him. As a perfect lamb, he is qualified to be the Passover sacrifice.				The Exodus injunction not to leave the house was only for the first Passover; therefore going to the garden was not a breach of the law. The Jewish trial was illegal in every way - held at night; witnesses did not agree; prisoner required to testify; verdict and sentence on the same day.	Three days and nights in the earth counting part days or nights in accordance with Jewish practice. Some people (especially Seventh Day Adventists) argue for a Wednesday crucifixion, and say that a strict 72 hours is required, but that would mean that Thursday and Saturday would be Sabbaths and the women could have come to the tomb with spices on the Friday. It would also mean that Jesus would have had to break the Sabbath to get into Jerusalem for the triumphal entry 4 days before.			On this day the high priest cuts the first sheaf of corn to wave before the Lord (at the time of the morning sacrifice) for the feast of first fruits; Jesus as the high priest presents himself at that same time in heaven as the first fruits of salvation. This is why early in the morning he tells Mary he has not yet ascended to the Father. When Jesus ascended to the Father on this morning he took with him paradise and everyone in it (called Abraham's bosom in Luke 16) which were his first fruit offering to the Father.		
				This day is the exact day of the end of the 69 sevens of the prophecy in Daniel 9 (calculated by Sir Robert Anderson, "The Coming Prince"). So the Jews ought to have known that this was the time for the prophecy's fulfilment. Hence Jesus wept over the city, because they did not recognise the time of their visitation.			Judas conspires with the Jewish leaders to betray Jesus.		Jesus ate the Passover with his disciples in the evening at the same time as the rest of the nation, and in the morning was himself sacrificed. There was a temple sacrifice for this day, which foreshadowed his own sacrifice; this was what the priests did not want to be defiled for.	Prophecy of Daniel: (after the 69 sevens) Messiah shall be cut off, but not for himself. Isaiah 53; Psalm 22				
References		Mt 20:17-34; Mk 10:32-52; Lk 18:31-19:28; Jn 12:1-11		Jn 12:2-9	Mt 21:1-17; Mk 11:1-11; Lk 19:29-44; Jn 12:12-19	Mk 11:19; Mt 21:18-22; Mk 11:12-14; Lk 19:45-48		Mt 26:6-16; Mk 14:3-11; Lk 22:3-6 (Jn 12:2-8)	Mt 26:17-19; Mk 14:12-16; Lk 22:7-13	Mt 26:20-75; Mk 14:17-72; Lk 22:14-62; Jn 13:1-18:27	Mt 27:1-66; Mk 15:1-47; Lk 23:26-44; Jn 19:1-42	Mt 27:61-66	Mt 28:1; Mk 16:1	Mt 28:2-15; Mk 16:2-14; Lk 24:1-44; Jn 20:1-23; Eph 4:8-10
<small>* Dates taken from Sir Robert Anderson's book, "The Coming Prince" File: passover.pdf Last change: 31 Jan 2013</small>														

* The calendar date is taken from Sir Robert Anderson, "The Coming Prince", but is in a sense imaginary, since the Gregorian calendar was not yet in use.