

Chronology of the NT Passover

8 Abib	9 Abib	10 Abib	11 Abib	12 Abib
Thursday	Friday	<i>Sabbath</i>	Sunday	Monday
SIX DAYS BEFORE PASSOVER (John 12:1)	FIVE DAYS BEFORE PASSOVER	FOUR DAYS BEFORE PASSOVER	THREE DAYS BEFORE PASSOVER	TWO DAYS BEFORE PASSOVER
<p>Yah'shua comes to Bethany to Lazarus' home. Martha prepares a supper and Mary anoints Yah'shua's feet (John 12:3-11).</p>	<p>The Next Day (John 12:12)</p> <p>Yah'shua makes His Triumphal Entry into Jerusalem in fulfillment of (Zec 9:9).</p> <p>He beholds the city and weeps over it (Luke 19:41). Afterward He goes out of the city with the Twelve at even (Matthew 21:17).</p> <p>The Passover lamb was taken out from the sheep and goats and was kept until the fourteenth day (Exodus 12:3-6).</p>	<p>On the Morrow (Mark 11:12).</p> <p>On His way to Jerusalem Yah'shua curses the fig tree (Mark 11:13).</p> <p>Then He drives the money changers from the Temple (Mark 11:15). He spends time teaching (Luke 19:47).</p> <p>He goes out of the city (Mark 11:19).</p>	<p>In the Morning (Mark 11:20)</p> <p>AFTER TWO DAYS IS THE FEAST OF PASSOVER (Mat 26:2, Mark 14:1).</p> <p>Yah'shua comes again to Jerusalem and finds the fig tree dried up (Mark 11:20). He spends time teaching and rendering parables in the Temple (Mar 11:22; 12:1-12).</p> <p>Yahshua predicts His forthcoming death and prophesies of the destruction of Jerusalem and other events (Matthew 24; Mark 13; Luke 21).</p> <p>The second anointing in Bethany takes place at the house of Simon the leper (Mark 14:3-9). The scribes and Judas plots to betray Yah'shua (Mark 14:1, 10).</p>	<p>... the people came early in the morning ... (Luk 21:38)</p> <p>And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called <i>the mount</i> of Olives.</p> <p>And all the people came early in the morning to him in the temple, for to hear him. (Luk 21:37-8).</p> <p>Now the feast of unleavened bread drew nigh, which is called the Passover. (Luk 22:1)</p> <p>And the chief priests and scribes sought how they might kill him; ... Then entered Satan into Judas surnamed Iscariot, ... (Luk 22:2-3).</p> <p>The PREPARATION DAY was not yet, but on the morrow, the day before the first High Sabbath of the Passover feast.</p> <p>The Jews' preparation Day is referenced in: (Mar 15:42, Luk 23:54, Joh 19:42).</p>

13 Abib	14 Abib	15 Abib	16 Abib	17 Abib
Tuesday	Wednesday	Thursday	Friday	Sabbath
<p>ONE DAY BEFORE PASSOVER MEMORIAL, AND YAH'SHUA'S KIDDUSH</p> <p>Then came the day of unleavened bread, when the passover must be killed (Luk 22:7).</p> <p>PASSOVER was also another name for the Days of Unleaven' (Mar 14:1, Luk 22:1).</p> <p>"In the evening He cometh with the twelve" (Mark 14:17) and eats supper with them and institutes the New Covenant. (Matthew 26:26-29; Luke 22:14-23).</p> <p>Yah'shua was betrayed by Judas. Judas leaves, some of them thought, because Judas had the bag, that Yeshua had said unto him, Buy those things that we have need of against the feast; ... (Joh 13:27-30).</p> <p>Yah'shua goes with the disciples to Gethsemane for prayer. (Mark 14:32). Afterward, around our midnight, He is betrayed by Judas (Mark 14:43), captured by the Roman guards and taken for trial before Caiaphas (Luke 22:54).</p> <p>The Passover lamb was killed in the evening^{1 2} (Exodus 12:6).</p>	<p>PREPARATION FOR FIRST HIGH SABBATH DAY, AND THE PASSOVER MEMORIAL</p> <p>(Mat 26:17, Mark 15:42).</p> <p>CHRIST IS KILLED ON THE JEWS PREPARATION DAY</p> <p>(Mat 27:62, Joh 19:14, Joh 19:31, Joh 19:42)</p> <p>First Day of Unleavened Bread When They Killed the Passover (Mat 26:17; Mark 14:12, Luk 22:7-9).</p> <p>The Israelites were to eat all of the roast lamb before morning (Exodus 12:8, 10, Deuteronomy 16:3,4).</p> <p>Deliverance</p> <p>Yahweh delivered the Israelites by night, they left Egypt by day of fifteenth of Abib (Numbers 33:3; Deuteronomy 16:1).</p> <p>In the morning the chief priests deliver Yah'shua to Pilate, who finds Him not guilty but offers a choice between Him and Barabbas. When they shout, "Crucify Him," Pilate orders Yah'shua scourged and delivered for crucifixion. At nine a.m., the soldier's hammer impales Him on the cross (John 19:18). At high noon, darkness sweeps over the city and remains for three hours. Having fulfilled all things concerning His death, Yah'shua says, "It is finished," and surrenders His spirit into the hands of the Father (John 19:30; Luke 23: 46).³</p>	<p>FIRST DAY OF UNLEAVENED BREAD</p> <p>(Luke 22:1; Matthew 27:62).</p> <p>1st Night and Day of Entombment</p> <p>On this Sabbath High Day (John 19:31), the chief priests requested a watch be established at the tomb and to be sealed for three days (Mat 27:62-66).</p> <p>These are the feasts of YHVH, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is YHVH's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto YHVH: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto YHVH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. (Lev 23:4-8, RNKJV)</p>	<p>SECOND DAY OF UNLEAVENED BREAD</p> <p>2nd Night and Day of Entombment</p> <p>Second day of Feast of Unleavened Breads, the day of the waive sheaf offering¹.</p> <p>The wave sheaf of barley was plucked up early on 16 Abib, prepared, then an omer portion [H6016] waved before the Yahweh on the morrow after the Passover Sabbath. (Lev 23:11).</p> <p>... on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor [Yahweh], from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, ... (Josephus 3.10.5)</p>	<p>THIRD DAY OF UNLEAVENED BREAD</p> <p>3rd Night and Day of Entombment</p> <p>72 hour prophecy fulfilled at about 3PM (Mat 12:39, Mat 16:4, Luk 11:29, Luk 11:30).</p> <p>The saints rest on this Sabbath day according to the commandment (Luke 23:56). Then at dusk in the end of the Sabbath, the resurrected Christ comes forth from the tomb.</p> <p>Rom 3:1-2 What advantage then hath the Jew? or what profit <i>is there</i> of circumcision? Much every way: chiefly, because that unto them were committed the oracles of Yahweh.</p> <p>Mat 23:3 All therefore whatsoever they bid you observe, <i>that</i> observe and do; but do not ye after their works: for they say, and do not.</p> <p>Joh 4:22 ... for salvation is of the Jews.</p> <p>[Yah'shua speaking of the 'seat of authority' (Torah H8451; G3544) from which the Pharisees spoke. Jews here representing the bearers of the <i>Law of Moses</i> [The Pentateuch, or Torah] - see Gen 49:10).</p>

- 1 Says J. Gill, "Mark adds, "when they killed the passover", Mr 14:12; and Luke says, "when the passover must be killed", Lu 22:7; which was to be done on the fourteenth day of the month Nisan ...", "they began to slay the passovers, or paschal lambs, unto the end of the day; and if they slayed after the middle of the day, before the evening sacrifice, it was right." (Gill, J., 2010). *John Gill's Exposition of the Entire Bible: TheWord.*
- 2 According to Mishna PESAHIM 5.1: The daily whole offering [of the afternoon] [generally] was slaughtered at half after the eighth hour [after dawn, about 2:30 P.M.] and offered up at half after the ninth hour [about 3:30 P.M.]. 'On the eve of Passover, [the daily whole offering] was slaughtered at half after the seventh hour and offered up at half after the eighth hour. 'whether on an ordinary day or on the Sabbath. '[If, however,] the eve of Passover coincided with the eve of the Sabbath [Friday], it was slaughtered at half after the sixth hour [12:30 P.M.] and offered up at half after the seventh hour [1:30 P.M.], 'and [then] the Passover offering [was slaughtered] after it.
- 3 And after this Joseph of Arimathaea, being a disciple of Yah'shua, but secretly for fear of the Jews, besought Pilate that he might take away the body of Yah'shua: and Pilate gave *him* leave. He came therefore, and took the body of Yah'shua. And there came also Nicodemus, which at the first came to Yah'shua by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Yah'shua, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (Joh 19:38-40) And the women also, which came with him from Galilee, ... returned, and prepared spices and ointments (apparently unaware of Joseph and Nicodemus's preparations); and rested the sabbath day according to the commandment. (Luke 23:55- 56).

18 Abib
(Days of Unleavens ended Abib 21)

Sunday

FOURTH DAY OF UNLEAVENED BREAD

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
([Mat 28:1, KJV](#))

... upon the first *day* of the week, very early in the morning, they came unto the sepulchre, ... they found the stone rolled away ... and found not the body of Yah'shua. ([Luk 24:1-3](#))

In the pre-dawn hours, Mary is the first to see the risen Saviour, ([John 20:14-17](#)).

~ end ~

i **The Sheaf of Firstfruits** A little later on in the evening of that same day, just as it was growing dark, a noisy throng followed delegates from the Sanhedrim outside the city and across the brook Kedron. It was a very different procession, and for a very different purpose, from the small band of mourners which, just about the same time, carried the body of the dead Saviour from the cross to the rock-hewn tomb wherein no man had yet been laid. While the one turned into 'the garden' (*Joh. 20:15*), perhaps to one side, the other emerged, amidst loud demonstrations, in a field across Kedron, which had been marked out for the purpose. They were to be engaged in a service most important to them. It was probably to this circumstance that Joseph of Arimathea owed their non-interference with his request for the body of Jesus, and Nicodemus and the women, that they could go undisturbed about the last sad offices of loving mourners. The law had it, 'Ye shall bring a sheaf [literally the omer] of the firstfruits of your harvest unto the priest; and he shall wave the omer before Jehovah, to be accepted for you: on the morrow after the Sabbath the priest shall wave it' (*Lev. 23:10-11*). This Passover-sheaf, or rather omer, was to be accompanied by a burnt-offering of a 'he lamb, without blemish, of the first year,' with its appropriate meat- and drink-offering, and after it had been brought, but not till then, fresh barley might be used and sold in the land. Now, this Passover-sheaf was reaped in public the evening before it was offered, and it was to witness this ceremony that the crowd gathered around 'the elders,' who took care that all was done according to traditionary ordinance.

'**The Morrow After the Sabbath**' The expression, 'the morrow after the Sabbath' (*Lev. 23:11*), has sometimes been misunderstood as implying that the presentation of the so-called 'first sheaf' was to be always made on the day following the weekly Sabbath of the Passover-week. This view, adopted by the 'Boethusians' and the Sadducees in the time of Christ, and by the Karaite Jews and certain modern interpreters, rests on a misinterpretation of the word 'Sabbath' (*Lev. 23:24, Lev. 23:32, Lev. 23:39*). As in analogous allusions to other feasts in the same chapter, it means not the weekly Sabbath, but the day of the festival. The testimony of Josephus (*Antiq. iii. 10, 5, 6*), or Philo (*Op. ii. 294*), and of Jewish tradition, leaves no room to doubt that in this instance we are to understand by the 'Sabbath' the 15th of Nisan, on whatever day of the week it might fall. Already, on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, by tying together in bundles, while still standing, the barley that was to be cut down. Though, for obvious reasons, it was customary to choose for this purpose the sheltered Ashes-valley across Kedron, there was no restriction on that point, provided the barley had grown in an ordinary field- course in Palestine itself- not in garden or orchard land, and that the soil had not been manured nor yet artificially watered (*Mishnah, Menach. viii. 1, 2*). *

* The field was to be ploughed in the autumn, and sowed seventy days before the Passover. When the time for cutting the sheaf had arrived, that is, on the evening of the 15th of Nisan (even though it were a Sabbath *), just as the sun went down, three men, each with a sickle and basket, formally set to work.

* There was a controversy on this point between the Pharisees and the Sadducees. The article in Kitto's *Cycl.* erroneously names the afternoon of the 16th of Nisan as that on which the sheaf was cut. It was really done after sunset on the 15th, which was the beginning of the 16th of Nisan.

But in order clearly to bring out all that was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: 'Has the sun gone down?' 'With this sickle?' 'Into this basket?' 'On this Sabbath (or first Passover-day)?', lastly, 'Shall I reap?' Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or ten omers, or three seahs, which is equal to about three pecks and three pints of our English measure. The ears were brought into the Court of the Temple, and thrashed out with canes or stalks, so as not to injure the corn; then 'parched' on a pan perforated with holes, so that each grain might be touched by the fire, and finally exposed to the wind. The corn thus prepared was ground in a barley-mill, which left the hulls whole. According to some, the flour was always successfully passed through thirteen sieves, each closer than the other. The statement of a rival authority, however, seems more rational- it was only done till the flour was sufficiently fine (*Men. vi. 6, 7*), which was ascertained by one of the 'Gizbarim' (treasurers) plunging his hands into it, the sifting process being continued so long as any of the flour adhered to the hands (*Men. viii. 2*). Though one ephah, or ten omers, of barley was cut down, only one omer of flour, or about 5 1 pints of our measure, was offered in the Temple on the second Paschal, or 16th day of Nisan. The rest of the flour might be redeemed, and used for any purpose. The omer of flour was mixed with a 'log,' or very nearly three-fourths of a pint of oil, and a handful * of frankincense put upon it, then waved before the Lord, and a handful taken out and burned on the altar.

* The term is difficult to define. The *Mishnah* (*Men. ii. 2*) says, 'He stretcheth the fingers over the flat of the hand.' I suppose, bending them inwards. The remainder belonged to the priest. This was what is popularly, though not very correctly, called 'the presentation of the first or wave-sheaf' on the second day of the Passover-feast, of the 16th of Nisan.

Edersheim, A., Stergio, C. (2009). *Edersheim The Temple - Its Ministry and Service: The Word* (Ver. 3.2.1.1167) [Computer software]. Corfu, Greece.

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