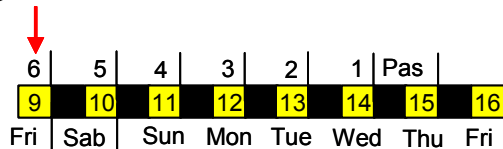
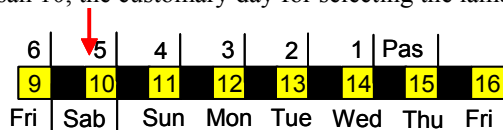


# The Passion Chronology

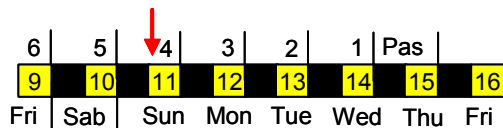
"The Saviour had reached Bethany only six days before the Passover, and according to His custom he sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany. Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead"<sup>217</sup>



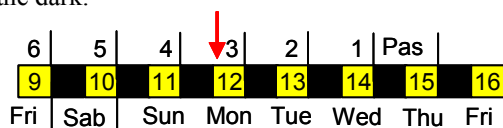
"Six days before the Passover Yeshua came to Bethany" (John 12:1). This was Friday, Nisan 9, and the count of six days is with reference to the Passover Seder in the night after the 14<sup>th</sup> day. When the Sabbath began Yeshua was anointed as the lamb of God (John 12:2-8; Exodus 12:3-5). It was Nisan 10, the customary day for selecting the lamb.



"On the next day" was the triumphal entry (John 12:2-36; Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44). This was the Sabbath, Nisan 10.<sup>218</sup> Yeshua looked around in the Temple and "as the hour was already late, He went out to Bethany with the twelve" (Mark 11:11) at the end of the Sabbath.



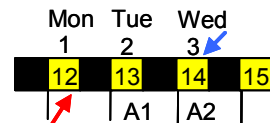
The next day was Sunday. On the way to Jerusalem from Bethany, he cursed the fig tree, and it withered after they had passed by it, but his disciples did not notice (Mark 11:12-14). Upon arriving at the Temple, he cast the money changers out of the Temple (Matt. 21:12-17; Mark 11:15-18; Luke 19:45-46). This was done on Sunday. "When it became late he went out of the city" (Mark 11:19). They passed by the fig tree in the dark.



In the morning, on Monday, they passed by the fig tree and Peter said "Rabbi, behold, the fig tree which thou cursed is withered away" (Mark 11:21). After this Yeshua taught in the temple and answered the wily questions put to him. Then he went out onto the Mount of Olives and prophesied the future of Jerusalem and the Temple.

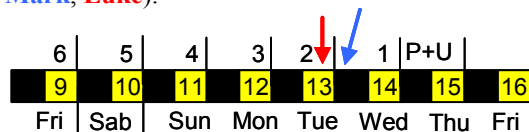
<sup>217</sup> E.G. White, *Desire of Ages*, Ch. 62, "The Feast at Simon's House," page 557, par. 3. (<http://www.whiteestate.org/books/da/da62.html>). Yeshua arrived in Bethany six days before Passover, and when the Sabbath began he rested at Super. Since, this was the case, there is simply no way to reach a Friday Crucifixion by counting down these six days.

<sup>218</sup> The Friday and Thursday Crucifixion theories place John 12:1 on the Sabbath, and have Yeshua traveling a long distance on that day.



After the end of the teaching on the Olivet discourse ↑, Yeshua says, "You know that after two days is the Passover, and the Son of man is betrayed to be crucified" (Matthew 26:2; Mark 14:1). He says this on Monday afternoon, the 12<sup>th</sup> of Nisan. Therefore, after one day will be Tuesday (A1), and after two days will be Wednesday (A2). The lambs are killed @↓ and the Seder is night following the 14<sup>th</sup> day, and "unleavened bread" means the first day of unleavened bread, the 15<sup>th</sup> Sabbath, which begins at sunset on the 14<sup>th</sup> of Nisan.

Monday evening, Yeshua ate super at Simon's house where he was anointed the second time (Mark 14:3-11). On the next day, which is Tuesday, Nisan 13 the disciples asked him about Passover preparations ↓. Here is a synopsis (Matthew, Mark, Luke).



And [they] came regarding<sup>219</sup> the leading day of unleavened bread (when it was necessary that they killed the Passover): The disciples approached Yeshua saying, "Where wilt Thou that we go [and] may prepare for Thee that you may eat the Passover?" So he sent two of his disciples, Peter and John, saying, "Go and prepare for us for the Passover, that we may eat." And they said to him, "Where will You have us prepare?" And He said, "Go into the city to such a man, and he will meet you carrying a pitcher of water; follow him and wherever He may go in, and say unto the man of the house, 'The Master saith to you, 'My time is near; where is the guest room, where the Passover with my disciples I may eat? Toward you I am preparing for<sup>220</sup> the Passover with My disciples.'" And he will show you a large upper room, furnished and ready; there prepare for us. And the disciples set out and went into the city and did as Yeshua had appointed them; and they found just as he had said to them and they prepared for<sup>221</sup> the Passover.

The Anchor Bible (1971) offers an ingenious solution to the synoptic problem by saying that they did not ask him "on" the leading day of unleavened bread, but that they asked him "with reference to" the leading day of unleavened bread.<sup>222</sup> (There is no separate Greek word for "on" in the texts.) Therefore, it was not either the 14<sup>th</sup> or 15<sup>th</sup> of Nisan when they asked the questions, but it was the 13<sup>th</sup> just as John

<sup>219</sup> "It is possible to translate the Greek by 'With reference to the first day of Unleavened Bread ...' – i.e., the disciples were asking Jesus for guidance as to the procedures to be followed for the next day" (W.F. Albright and C.S. Mann, *Matthew* 251.3, pg. 319).

<sup>220</sup> The Greek πρὸς σὲ ποιῶ τὸ πάσχα literally means "Toward you I am preparing for the Passover". "I will keep ... at thy house" promises more than the Greek requires.

<sup>221</sup> The KJV, "made ready" makes it sound like they were killing the Passover lamb. John assures us that it was the 13<sup>th</sup> of Nisan, and the Greek ἡτοίμασαν τὸ πάσχα need mean no more than "they prepared for the Passover" in the sense of advance preparations.

<sup>222</sup> This is clearly the case with Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων if we allow for the dative τῇ to be expressed in Hebrew by לְ which is exceedingly common in the LXX. The dative case in Greek is commonly rendered "to" or "for". Hence *pertaining to the leading day of unleavened bread*.