

Nisan AD 33

LAST WEEK OF CHRIST



Nisan 8	Nisan 9	Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14	Nisan 15	Nisan 16	Nisan 17
SAT	SUN	MON	TUES	WED	THUR	FRI	SAT	SUN	MON
	Sabbath 					Passover 	High Day 	Sabbath 	

NOTE: Remember that in Jesus' time, the beginning of a new day starts the evening before—just as two stars can be seen.

Unleavened Bread 7 days → Firstfruits

Saturday (Nisan 8): Jesus travels to Bethany (about 2 miles from Jerusalem) six days before Passover (John 12:1).

Sunday (Nisan 9): As the Sabbath begins in the evening, Martha serves supper at Simon the leper's home. **Mary** pours special ointment on Jesus' head and **anoints** His feet for His burial, wiping Jesus' feet with her hair.¹ Many come to see Jesus, including Lazarus—whom Jesus earlier raised from the dead (John 11:55–57; 12:9–11).

Monday (Nisan 10) **Triumphal Entry**² This day officially begins the “**Last Week of Christ.**” In the morning, Jesus enters Jerusalem riding on a donkey and the people shout hosannas! According to the Book of Mormon (3 Nephi 8:1–5), this day is Jesus' Hebrew birthday! He comes into Jerusalem during this last week of His mortal ministry to save all Israel—His “hour” is come. **Hosanna!** At the same time the temple priests are choosing a firstborn Passover lamb from the temple fields of Bethlehem to be a perfect offering for the people of Israel. For the next four days, this lamb is inspected by everyone to be sure it is perfect and without blemish (Ex 12:3, 5).

As Jesus teaches at the temple,³ a voice from heaven like thunder calms His troubled heart.⁴ He is so sad that He weeps seeing so few believe Him, despite all the miracles they have seen (Luke 19: 41–44; John 12:37). Many that do believe are afraid of the Pharisees who will surely kick them out of the synagogue if their belief is discovered (John 12:42).

Tuesday (Nisan 11): On His way to Jerusalem, Jesus sees a **fig tree** with lots of leaves—but bearing **no fruit.**⁵ This tree is like the Pharisees and leaders at Jerusalem who have much truth (lots of leaves)⁶ but no fruit (believers in Jesus Christ). Jesus curses the fig tree (a symbol of political Israel)⁷ because it will not bear fruit (believe in Him). Like that fig tree, Israel will wither away until the day comes when they do believe in their Savior Jesus Christ—then a new fig tree will bear fruit!⁸ At the temple, Jesus casts out people who have changed it (His Father's house) into a marketplace to cheat people. Remember that it is the responsibility of each family, led by the Father, to cast out all leaven (or sin) from the home during the week (7 days) of Unleavened Bread that begins the day following Passover. Because **Jesus cast out the moneychangers**, the chief priests and scribes **seek to destroy Jesus.**⁹ They plan carefully, however, because people are starting to get very interested in listening to Jesus' teachings (John 12:19)!

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Wednesday (Nisan 12): Wednesday is a big day! When Jesus and His disciples pass by the same **fig tree** on the way to Jerusalem this morning, it has already **withered up**—dried up from the roots! You can probably figure out what that means, because you already know the leaders are seeking to destroy Jesus.¹⁰ However, because Jesus' disciples have not rejected Him and have faith in God, Jesus promises that they will be able to do great miracles, too, if they stay faithful and forgive others.¹¹

As the true Passover Lamb, Jesus is questioned or "inspected" by Israel's leaders for four days. The chief priests at the temple challenge Jesus' authority, so He begins **teaching the elders** through stories and parables about the choices they now have to make.¹² When the Pharisees send **spies** to get Jesus in trouble, the spies question Jesus about taxes. If Jesus says not to pay taxes, they will tell the local Roman authorities and get Him into trouble. If Jesus says to pay taxes, they will accuse Him to the people of being a traitor and supporting Roman occupation. But when Jesus answers them by having them pull out of **their own pockets a coin** with an image of Caesar on it (Luke 20:24), He spoils their plan! He always answers them perfectly no matter how hard either the Sadducees, or Scribes, or Pharisees try to trick and confuse Jesus, (about marriage and the resurrection in Mark 12:18, the greatest commandment in Mark 12:28, or the son of David in Matt 22:42). Everyone listening is amazed! Finally, Jesus warns the people about the Scribes and Pharisees and how they are trying to stop them from believing in Him.

Afterwards, Jesus weeps over His beloved people of Jerusalem because they refuse to believe in His power to save them, and He knows they will be left desolate—just like the fig tree (JST Matt 23:27–39). Later on, Jesus' disciples find Him at the Mount of Olives and begin to ask Him questions about things He taught in the temple that day. He answers them in a famous teaching called the "Olivet Discourse" along with other amazing end-time prophetic parables.¹³ When He is finished, He tells them that **He is going to be crucified in two days**.¹⁴ Meanwhile, the chief priests, scribes, and elders meet at the palace of Caiaphas to plan how to hurry up and kill Jesus before the High Holy Day (the first of the seven days of Unleavened Bread). When Judas Iscariot (being offended by Jesus) shows up and offers to help them, they pay him thirty pieces of silver.¹⁵

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Unleavened Bread 7 days → **Firstfruits**

Thursday (Nisan 13): In the morning, Jesus sends Peter and John to get things ready for the Passover meal later that evening. There is much to prepare because this is an ordinance and a prophetic rehearsal commanded by God in the scriptures that all Israel was to practice every year at this time. This meal is called the "Seder" which means the "Order."

Friday (Nisan 14—again, the day begins the evening before at two stars): When all is prepared, Jesus and His disciples meet before sunset in the Upper Room, and during this "Last Supper" with them, Jesus explains many of the reasons they are commanded to observe this Day.¹⁶ Traditionally, at specific times during the evening Seder meal, participants pour wine and drink out of their cups four separate times in remembrance of how God delivered His people out of Egypt. It is after the pouring of the "First Cup" (the "Cup of Sanctification") that a struggle arises about seating arrangements—who should be considered "greater"—because they sit around the Seder table according to age and/or authority. Jesus, in an incredible example of humility, kneels down. Instead of washing His hands like they usually do at this point in a Passover Seder, Jesus washes His disciples' feet and teaches them that the greatest among them is the servant of all.¹⁷ After dinner, at the time of drinking the "Third Cup" (the "Cup of Redemption"), Jesus introduces the sacrament to them.¹⁸ When they get to the "Fourth Cup" (the "Cup of Praise/Restoration"), Jesus tells them that He will not drink that cup with them until a time in the future—when He drinks it new with them in the Kingdom of God (compare D&C 27:4–14). The disciples grieve and weep when Jesus tells them this (JST Mark 14:25) and says that they will all be offended because of Him this very night.¹⁸ Then, teaching them about the Comforter and singing a Hymn (Psa 113–118: the "Hallel") they depart to the Mount of Olives.¹⁹ On the way, Jesus continues to instruct His disciples and pray for them. In the Garden of Gethsemane, Jesus prays alone and suffers in agony²⁰ near midnight. On this same night anciently, just as the angel of death "passed over" Israel's firstborn at midnight in Egypt (Ex 12:27–29), now God's Only Begotten Son's suffering in the Garden provided a way that we, too, can be "passed over" from death. When Jesus is betrayed and arrested,²¹ He is tried before Annas, Caiaphas, and the Sanhedrin.²² He is then sent before Pilate, then before Herod Antipas, and then back to Pilate again.²³ Finally, Pilate, who represents the leader of the house of Israel at that time, washes his hands and publicly declares, "I find no fault in Him" (Luke 23:14). At this same time, the same ritual is being performed by each Israelite head of household just before bringing their family's Paschal lamb to be slaughtered. The father inspects his Passover lamb one last time, washes his hands, and declares that he finds no fault with him.

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Friday (Nisan 14, *continued*): Jesus Christ (the True Paschal Lamb)—after being mocked and scourged—was then condemned for all of our sins. He carried in His own body those sins as they were paid in full and nailed to a cross at 9 a.m. on Passover, Nisan 14, AD 33 (Col 2:14). The soldiers cast lots for His garments, thus fulfilling one of the many prophecies recorded in Psalm 22 by King David about 1,000 years earlier (Psa 22:18; see also 69:21). Darkness covers the land from 12 p.m. to 3 p.m. at which time Jesus cries with a loud voice, *“It is finished!”* This happens at the same moment that the High Priest at the temple declares those exact same words when the last Paschal sacrifice is complete. Fulfilling prophecy, not a bone of the Passover lamb is broken (Ex 12:46; John 19:28–31) as they pierce His side and blood and water flows out from His broken heart. A great earthquake rends the temple veil. When Jesus quotes the first line of Psalm 22, *“My God, my God, why hast thou forsaken me?”* (an Israelite technique that draws attention to the whole passage), the centurion watching fears greatly, and recognizing that he is witnessing the fulfillment of prophecy, says, *“Truly this was the Son of God”* (Matt 27:46–54). Joseph of Arimathea and Nicodemus bring myrrh, aloes, and white linen, and wrap the body of Jesus, placing it in Joseph's own new tomb hewn out of rock. The grief-stricken women see where He is laid; but because it is almost evening when the High Holy Sabbath (first day of Unleavened Bread) begins, they return home to prepare spices and ointments and to rest.²⁴

It is important to note that astronomical software can pinpoint the day that Jesus was crucified in AD 33 by sighting the full moon at that time and then counting back the number of days between our current date and that day. It turns out that **Passover in AD 33 was actually a Friday**—just like Christian tradition holds.

Saturday (Nisan 15): Because the first day of Unleavened Bread is a High Holy day—it is a Sabbath Day no matter what day of the week it falls on! (Lev 23:6–7.) John calls this special Sabbath a “High Day” (John 19:31). The chief priests and Pharisees convince Pilate to place guards at the tomb to keep anyone from stealing Jesus' body. Meanwhile, Jesus is on a mission in the Spirit World! (D&C 138:10–24, 29–35.)²⁵

Sunday (Nisan 16): The next day is the “weekly” Sabbath—the one observed on the 7th day of every week. When Jesus died, there were two Sabbath days in a row—the first day of Unleavened Bread followed by the weekly Sabbath! That's why Jesus was in the tomb three days and three nights—just like He said He would be (Matt 12:40). While in the Spirit World before His Resurrection, He instructs and prepares prophets to carry the joyous message of redemption to the dead (D&C 138:36–37).

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Monday (Nisan 17): In AD 33, early Monday morning before dawn, it was Resurrection Day! In scripture, it is called the day of **Firstfruits**, the “morrow after” the weekly Sabbath after Passover (Lev 23:10–11). It is when the High Priest in the temple presents the first fruits of the barley harvest to the Lord. When Jesus appears to Mary, He tells her not to touch Him. This is because the High Priest is not to be touched until the barley offering is made, so that he remains ceremonially undefiled. Jesus is our Great High Priest (Heb 4:14) and the very first “firstfruit” of the Resurrection (1 Cor 15:20, 23). Those who were resurrected and presented to the Father with Him at that time were the real “firstfruits” of the barley harvest (D&C 138:16–17). The blessing of a Firstfruit offering is a type of tithing—the consecration of the first 10% provides the way for the remaining 90% to be greatly blessed (Matt 27:50–53)! [Note also that Jesus appears that afternoon to two of His disciples on the Road to Emmaus—still the “third day” since Jesus was put to death (Luke 24:21).]²⁶

Monday (Nisan 17, **Firstfruits in prophecy**): It is important to understand that there are other Firstfruit events besides Jesus' resurrection. It is a very special time of rebirth and deliverance. Firstfruits was the time when Israel crossed the Red Sea and was born as a nation, as well as the day that the walls of Jericho fell and Israel liberated the Promised Land. It is the exact time that the prophets Moses, Elijah and the Savior Jesus Christ appeared to Joseph Smith and Oliver Cowdery at the dedication of the Kirtland temple (in the evening after the afternoon session of conference) on April 3, 1836, to open the way for the gathering and restoration of Israel. And there is another Firstfruit resurrection harvest coming soon!

This coming event is pictured in the scriptures as the first fruits of a “wheat” harvest (Lev 23:15–17; *compare* D&C 86:7). Anciently, it was when two huge loaves of leavened **wheat** bread were presented to the Lord exactly fifty days after the barley was presented—again, on the “**morrow after the Sabbath.**” It represents another appointment that Jesus made with the earth in the last days! Because leaven represents sin and pride (Matt 16:11–12), this offering tells us that this resurrection is made possible only because Jesus has already atoned for and is now covering the leaven of the Gentiles. According to Daniel's numbers, this Firstfruits resurrection event is probably less than ten years away and will occur approximately **2,000 years** after the resurrection at the time of Christ—landing on the Hebrew-calendar anniversary of the First Resurrection! It is called “the morning of the first resurrection” and is a grand council meeting held at Adam-ondi-Ahman (Dan 7:21–22; 12:1; D&C 88:94–98; 116:1). These special prophetic appointments help us know how to prepare for Jesus' 2nd Coming! And that's also exactly what the prophet Hosea foretold: “Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up” (quoting from Isaiah 19:22), “After ‘two days’ will He revive us: in the **third day He will raise us up, and we shall live in His sight**” (Hos 6:1–2; cf. 2 Pet 3:8).

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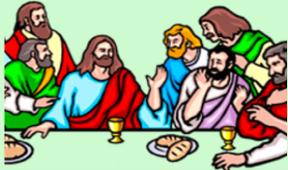
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Verse References:

1. Matt 26:6–13; Mark 14:3–9; John 12:1–8 [Mary anoints Jesus' Feet]
2. Matt 21:1–9; Mark 11:1–10; Luke 19:28–40; John 12:12–19 [**MONDAY** Triumphal Entry]
3. Matt 21:10–11; Mark 11:11; Luke 19:41–44 [Jesus enters Jerusalem into the temple; He weeps]
4. John 12:20–43 [voice from heaven]
5. Matt 21:18–19; Mark 11:12–14 [**TUESDAY** morning; fig tree cursed]
6. D&C 35:15–17; 45:36–37 [the "summer" harvest of wheat represents the Time of the Gentiles]
7. Extrapolation from Jotham's parable in Judges 9:7–15. The olive tree, on the other hand, has a religious overtone.
8. 2 Nephi 25:16–17; Jacob 5:72–73 (olive); Joel 21–24 [the grape vine has the nuance of joy in Christ's redemption]; Haggai 2:19, 22
9. Matt 21:12–13; Mark 11:15–17; Luke 19:45–46 [cleansing Temple]
10. Mark 11:18–19; Luke 19:47–48 [seek to destroy; taught daily]
11. Matt 21:20–22; Mark 11:20–26 [**WEDNESDAY** morning; marvel fig tree is withered]
12. Matt 21:23–23:39; Mark 11:27–12:44; Luke 20:1–21:4 [parables and teachings; warning against Pharisees; weeps]
13. Matt 24:1–25:46; Mark 13:1–27; Luke 21:5–36 [Olivet discourse and parables]
14. Matt 26:1–5; Mark 14:1–2; Luke 22:1–2 [crucifixion in two days and plot]
15. Matt 26:14–16; Mark 14:10–11; Luke 22:3–6 [Judas arranges betrayal]
16. Matt 26:17–19; Mark 14:12–16; Luke 22:7–13 [**THURSDAY** Passover arrangements]
17. Matt 26:20–30; Mark 14:17–26; Luke 22:14–30 [**FRIDAY** Last Supper] (see *The Temple*, Edersheim, p. 188, for clarification on the issue of exactly *when* Jesus washed their feet)
18. Matt 26:30–35; Mark 14:26–31; Luke 22:31–39; John 15:1–18:1 [foretells Peter's denial]
19. Matt 26:30; Mark 14:26; Luke 22:39; John 14–17 [Discourse on the Comforter; sing Hymn and walk to Gethsemane; Intercessory Prayer]
20. Matt 26:36–46; Mark 14:32–42; Luke 22:39–46; John 18:1 [Gethsemane; disciples fall asleep three times while praying]
21. Matt 26:46–56; Mark 14:43–52; Luke 22:47–53; John 18:2–12 [betrayal & arrest]
22. Matt 26:57–75; Mark 14:53–72; Luke 22:54–65; John 18:13–27 [Annas, Caiaphas, Sanhedrin]
23. Matt 27:1–30; Mark 15:20–46; Luke 23:26–54; John 19:16–42 [Pilate, Herod Antipas; Pilate]
24. Matt 27:31–60; Mark 15:20–46; Luke 23:26–54; John 19:16–42 [crucifixion and burial]
25. Matt 27:61–66; Mark 15:47; Luke 23:55–56 [**SATURDAY** women see tomb, guards set]
26. Matt 28:1–15; Mark 16:1–9 (9–13); Luke 24:1–35 [tomb, resurrection, Emmaus]

THE RECKONING OF PASSOVER—AD 33

THURSDAY Gregorian		Last Supper Gethsemane/ Jesus Arrested	FRIDAY	6 AM Jesus before Pilate 9 AM Crucifixion 12–3 PM Darkness 3 PM Jesus Died Jesus Buried	SATURDAY
Nisan 13 Hebrew		Nisan 14 New Day	<i>“BETWEEN THE EVES”*</i>		Nisan 15 New Day
Galilean Method Matt, Mark, Luke Reckoning Used by Jesus, His Disciples, and the PHARISEES —Patriarchal Observance	➔	Nisan 14 6–7 PM Passover Lambs Slain 			Nisan 15
					
Judean Method John’s Reckoning Used by the SADDUCCES at the temple —National Observance	➔	Nisan 14		Nisan 14  9–3 PM Passover Lambs Slain	Nisan 15 Passover Meal for Sadducees (John 18:28)
Midnight	Sunrise	Sunset	Midnight	Sunrise	Sunset Midnight

*A controversy arose because the priests needed a whole day to slaughter so many lambs at the temple—instead of being slaughtered by individual households as they were at the time of the Exodus. The arguments centered around the interpretation of what the scriptures mean by the slaughter of the lambs **“between the evenings”** (see Exodus 12:6; Lev. 23:5; and Num 9:3, 5).