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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Key Events in the Timeline: Nisan 8 (Six Days Before Crucifixion): Jesus traveled to Bethany and spent the Sabbath (Nisan 9) resting at the home of his friends. Nisan 10 (Palm Sunday): Jesus entered Jerusalem riding on a donkey in the triumphal entry. This fulfilled Zechariah's prophecy about the Messiah arriving humbly. The people welcomed him as king by waving palm branches. Jesus cleansed the Temple by driving out money changers. Nisan 12 (Tuesday): Peter noticed the withered fig tree. Jesus taught in the temple and faced questioning from authorities. Jesus delivered prophecies about future events in the Olivet Discourse. Nisan 13 (Wednesday): Jesus returned to Bethany and was anointed by an unnamed woman, symbolizing preparation for his burial. Judas agreed to betray Jesus for 30 pieces of silver. Nisan 14 - Evening Hours (Day of Preparation for Passover): Jesus shared the Last Supper with his disciples. Jesus washed their feet, and instituted the new covenant with bread and wine. After supper, Jesus washed their feet, and instituted the new covenant with bread and wine. three times. Nisan 14 - Daytime Hours (Crucifixion Day): Jesus stood trial before Pontius Pilate, who handed him over to be crucified. Jesus was nailed to a cross and died after six hours of darkness, proclaiming, "It is finished." His body was buried before sundown. Nisan 15 (Feast of Unleavened Bread): A high holy day commemorating Israel's deliverance from Egypt. Jesus rested in the tomb. Nisan 16 (Weekly Sabbath): day of rest. Nisan 17 (Sunday - Resurrection Day): After three days and nights, Jesus is the "firstfruits" of those who will rise from the dead (1 Corinthians 15:20). In Summary: Jesus was the sinless Passover Lamb who died as a substitute to pay for humanity's sins. His resurrection demonstrates that God accepted His sacrifice, opening the way for forgiveness, righteousness, and eternal life for believers. Click to Enlarge and Download < About Lent ***Lent: 40 Titles for 40 Days (Download NOW: 40 Titles for Lenten Devotions) What is Lent? Should I Give Up Something? (Article and Video) This Time Called Lent (Video) How Should You Observe Lent? (Reflect and Prepare for Lent? (Noteo) How Should You Observe Lent? (Reflect and Prepare for Lent? (Noteo) How Should You Observe Lent? (Reflect and Prepare short video) How Should You Observe Lent? (Reflect and Prepare for Lent? (Noteo) How Should You Observe Lent? (Reflect and Prepare short video) How Should You Observe Lent? (Reflect and Prepare short video) How Should You Observe Lent? (Reflect and Prepare short video) How Should You Observe Lent? 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This Might Surprise You. The Last Supper was NOT a Passover Seder? A Maundy Thursday Devotion Crucifixion DayWas Jesus crucified on Wednesday, Thursday, or Friday? Thursday Crucifixion? Do these two reasons "nail" it? The Seven Sayings from the Cross (video teaching)Why do we call it good [Friday]?Were you there when they crucified my Lord?How is Jesus Like a Worm? A Remez In Psalm 22?Who do you need to reconcile with today?Who Killed Jesus?Since Jesus was the Passover LAMB, Why Didn't God Provide a Lamb in Genesis 22?Did Pilate Proclaim Jesus to be God?Was Jesus Forsaken by His Father?The centurion's song from the foot of the cross: "Surely This Was a Righteous Man"Journey to the Cross? (video teaching)Q & A: Thursday Crucifixion Discussion Three Days in the Heart of the EarthThe Days of Darkness Sadness and Despair: The Darkest Days of All TimeObituary of Jesus: Body Stolen or Risen? What do you say? About Easter and Resurrection Life The Father's, Son's and Believer's Perspectives of the CrossBecause He Lives, I Can Face Tomorrow (video) A Place in the Sun (Son) (video)You'll Never Walk Alone (video)How to Close Your Eyes and Really SEE Jesus!Open Your Eyes to The Full GospelAre you glad to see Jesus?Ponder the Prophecies of Jesus' Mission (video and downloadable file)What If We Skipped Easter This Year?He's back....and it changed everything!The Lord is Risen Indeed! Hallelujah!Because He Rose: The resurrection changed everything! (video)What's the Meaning of the Folded Napkin in the tomb?Keep Easter Alive in Your Heart: He Came Back (video)The Only Soul-Saver, Sin-Forgiver, Chain-Breaker, Pain-Taker, Way-Maker, Hope-Giver: JesusKeep Looking UpPraise God, He's AliveChristian Internet Forwards? The Rest of "The Birdcage" Story? (video)Ways to Glorify God - Bookmark Watch NOW ... You will be blessed. Read: Is Leonard Cohen's "Hallelujah" a Christian Song?****** The Bible clearly states that everyone has sinned and fallen short of God's glory (Romans 3:23). It also emphasizes that while the wages of sin is death, God offers us the incredible gift of eternal life through Jesus Christ our Lord (Romans 6:23). If you have not yet accepted Jesus as your Lord and Savior, know that today is the day of salvation (Acts 28). Turn away from your sinful past and turn to Jesus. Remember, "Everyone who calls on the name of the Lord Jesus Christ will be saved" (Romans 10:13). Don't wait—find hope and redemption! If You Do NOT Know Jesus, Click NOW! Subscribe & receive the Hidden Names of God in Psalm 23 Visit our YouTube Channel In Case You Missed It: Top Ten "Words of Wisdom from the Cloud of Witnesses" There is much to be learned from those who have gone before us in the faith. Check out our Cloud of captures events from 1895 to today's most recent coverage. Discover The CollectionCurated, compelling, and worth your time. Explore our latest gallery of Editors' Picks. Browse Editor CollectionCurated, compelling, and worth your time. Explore our latest gallery of Editors' Picks.Browse Editors' FavoritesExperience AI-Powered CreativityThe Motorsport Images CollectionSurface our latest gallery of Editors' Picks.Browse Editors' FavoritesExperience AI-Powered Creativity This was categorized under 'The Last Supper was, in the New Testament, the Last Supper that Jesus ate with his disciples, and the one in which he gave his last words of wisdom. The proceeding day, Jesus was set to be crucified, and hence the celebration of Easter. Detail from "The Last Supper" (1308-11) by Duccio [WikiArt.org] There is supposedly a problem with the dating of the Last Supper. If you hadn't heard, don't worry. But since someone might mention it someday in that way people do when they think they've got Christianity down for the count, here is the issue in a nutshell. The Gospel of John, we find three texts that seem to indicate the Last Supper took place before the Passover lambs were sacrificed. John 13:1-2 says: "Now before the feast of the Passover, when Jesus knew that his hour had come ... having loved his own who were in the world, he loved them to the end. And during supper" John 18:28 says that, after the arrest of Jesus, the Jesus knew that his hour had come ... having loved his own who were in the world, he loved them to the end. And during supper" John 18:28 says that, after the arrest of Jesus, the Jesus knew that his hour had come ... having loved his own who were in the world his own who were his own praetorium, "so that they might not be defiled, but might eat the Passover." And finally, in John 19:13-14, we read that the day of Preparation of the Passover." So what is it? Was the Last Supper a Passover meal or some sort of pre-Passover "farewell" meal? Does John have the story right, or do Matthew, Mark, and Luke? I was privileged to hear a lecture recently by Prof. Brant Pitre, in whose book Jesus and the Last Supper (Eerdmans, 2017), one can find a more detailed exposition of the argument I am about to set forth. The book is large, by the way — over 500 pages — but it is extremely clearly written and one of the best things you will read on the Last Supper. Be forewarned, however, Pitre is a scholar of the first-rank, and he knows he has to address the arguments of the majority of scholars who simply dismiss any attempt to rectify the two accounts, so he necessarily gets into the academic weeds. Pitre's solution is to show that the word "Passover" could have any one of four different meanings at the time of Jesus. It could refer: First, to the Passover meal, as in, "I will eat the Passover meal, as in, "I will eat the Passover neal, as in, "I will eat the Passover neal, as in, "I will eat the Passover meal, as in, "I will eat the Passover neal, as in "And they killed the Passover meal, as in, "I will eat the Passover neal, as in, "I will eat the Passover neal, as in, "I will eat the Passover meal, as in, "I will eat the Passover neal, as in, "I will eat Bread that coincided with Passover, as in Dt 16:1-3 which says: "And you shall eat it with the unleavened bread, the bread of affliction." And, Fourth, to the Passover to the Lord your God ... You shall eat it with the unleavened bread, as in Luke 22:1, which says "Now the fest of Unleavened Bread drew near, which is called the Passover." So too the Jewish historian Josephus writes: "When the feast of Unleavened Bread, which we call Passover, was going on" We can understand the possible confusion if we consider our own use of the word "Easter." When someone says, "We need flowers for Easter," does he mean flowers for the Easter Vigil, Easter week (the Octave of Easter), or the "Easter Season," which liturgically extends to Pentecost, but which many people simply associate with "the spring"? With this in mind, we can re-read John's Gospel in a new light and see that we need not interpret his account differently from the one in Matthew, Mark, and Luke. When John 13:1 says "before the feast of the Passover," this does not mean "just before 14 Nisan," the night the Passover lambs were eaten. Recall that preparations for the meal had to be made before nightfall, since the Jewish tradition counts the evening of the day as the beginning of the next. This would have been Thursday afternoon or evening. When in John 18:28, it says that, after the arrest of Jesus, the Jewish authorities would not enter the praetorium, "so that they might not be defiled, but might eat the Passover," this refers to eating the Passover peace offerings, which were eaten between 15-21 Nisan and had to be consumed in a state of ritual purity. And it was for this reason that on that particular Friday morning, the Jewish authorities did not wish to enter the praetorium so as not to be defiled. And finally, in John 19:13-14, when the text speaks of "the day of Preparation of the Passover," the "Day of Preparation" is shorthand for the "preparation for the Sabbath of Passover week," or in other words, the Friday of Passover week. And this was the day Jesus was crucified. The Jewish authorities did not want Jesus and the two others crucified with him hanging on the cross on the Sabbath — particularly during the Sabbath of the feast of Unleavened Bread — so they ordered their legs to be broken so that they would die before the Sabbath began at sunset on Friday. When they came to Jesus, he was already dead, which was strange because victims could suffer on the cross for days, so they did not break his legs, but they did stick a spear in his side just to be sure he was dead. Joseph of Arimathea had secretly asked for his body, which was taken down from the cross and put in a newly-hewn tomb with the spices for burial. But since sunset was coming, the women did not have time to perform the customary burial rituals. So they rested, as required, on Friday evening and Saturday until sunset, choosing to come early the next morning, "on the third day," "the first day of the week," Sunday, to finish anointing his body for burial. And the rest, as they say, is history. So now we can forget any possible confusions and get back to pure wonder at the gift of the cross and resurrection. If you value the news and views Catholic World Report provides, please consider donating to support our efforts. Your contribution will help us continue to make CWR available to all readers worldwide for free, without a subscription. Thank you for your generosity! Click here to sign up for our newsletter. Share - copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially. The license terms. Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions — You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation. No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. If a Christian were asked, "What day of the week was Jesus crucified on a Friday, and therefore the "Last Supper" and arrest would have happened Thursday night (technically each day began at Sunday for a Jew, so Thursday night for us would've actually been the start of Friday for a Jew. I will use our way of reckoning throughout this blog). The Last Supper, then, would have been Passover lamb, his disciples said to him, 'Where will you have us go and prepare for you to eat the Passover?'" (All Scriptures ESV). The Synoptic Gospels all agree that Jesus ate the Passover lamb with His disciples before being betrayed and crucified the next day (compare Matt 26:17-20, Mark 14:12-17, Luke 22:7-14). There are several verses in John, however, that at first glance seem to indicate that the Last Supper was on Wednesday, and Jesus was crucified on Thursday (the Day of Preparation of the Passover Lamb). John 13:1 begins, "Now before the Feast of the Passover Lamb). John 18:28 and His disciples that directly lead into His betrayal and arrest (18:1-3). John 18:28 and 19:14 add even more difficulty. "Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover" (18:28). This seems to indicate that the people had not yet eaten the Passover feast, which the early morning trial happened early on Thursday morning, and the feast of chapters 13-17 happened on Wednesday evening.19:14 seems to indicate something similar: "Now it was the day of Preparation would mean that the Passover. It was about the sixth hour. He said to the Jews, 'Behold your King!'" The Day of Preparation would mean that the Passover. lambs would have been slaughtered the entire day, the same day Jesus was crucified. In other words, at first glance John seems to parallel the slaughter of the Passover lambs. To summarize, the Synoptic Gospels seem to indicate that Jesus and the disciples ate the Passover lambs. To summarize, the slaughter of the Lamb of God with the slaughter of the Passover lambs. To summarize, the Synoptic Gospels seem to indicate that Jesus and the disciples ate the Passover meal together on Thursday night, then was arrested the same evening and crucified on Friday. John, on the other hand, seems to indicate that Jesus and the disciples at a meal together on Wednesday evening, tried Thursday, the day the Passover lambs were being slaughtered. Of course, Jesus ate the Last Supper either on Wednesday or Thursday. He died either on Thursday or Friday. He certainly did not die on two different days! This problem of chronology and theology is notoriously difficult to solve. If we begin with a conservative evangelical stance that Scripture does not contradict itself or lie, this would eliminate the view that John purposefully skewed the chronology to present Jesus as being the Passover Lamb slaughtered on the same day the other lambs are slaughtered. To be clear, John and the Synoptics agree, however this all shakes out. Some scholars have come up with the possible solution that there were two different calendar systems in use, and the disciples were basically celebrating Passover a day before the Jewish Passover, and Jesus is killed on the Day of Preparation before the Passover, and Jesus is killed on the temple, and it certainly would have been strange for the disciples to do so the day before they were expected to by the Jesus and His disciples ate together in 13:2 was the Last Supper (Passover meal), eaten on Thursday night, then how are we to understand 18:28 and 19:14?First, we must remember that the Passover and Feast of Unleavened Bread were two different events sometimes, because the two holidays were related, they were viewed and spoken of as one event. For instance, listen to Luke 22:1 - "Now the Feast of Unleavened Bread drew near, which is called the Passover meal together, and we can still talk of other meals as being "the Passover meal" later on in the weekend or following week. This would explain the John 18:28 reference. The priests would fear defilement for the entire 7-day period, not just for Passover evening. How, then, would we explain the reference to the "Day of Preparation" was a term typically used in association with the Sabbath, not with the Passover (Burge, John, 364-7). Which means that the Pharisees were concerned with the preparation for the Passover's Sabbath (the Sabbath (the Sabbath that fell during the Feast of Unleavened Bread week). 19:31 lends strong support to this view: "Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away."The problem is difficult, but not with out solutions. What is most important to note is that John is not concerned as much with it, but his presentation of Jesus has a different theological focus than the presentation in the Synoptics. He does not focus on the relationship of Jesus and His disciples, and His last words to them, which ultimately emphasize the need for another one like Jesus to come when He is absent (the Holy Spirit). So as you read John's Gospel, know that there is no contradiction with the others, but don't be obsessed with comparing John with Matthew, Mark and Luke. Read John as John. Listen to his theology and focus and you'll find a very different (yet complementary) view of Jesus' last hours. The post John 13a: What Day of the Week Was the Last Supper? appeared first on Bethany Bible Church. The Last Supper refers to the final meal that provides biblical support for the observance of the Lord's Supper (or Eucharist, or Holy Communion). This meal is mentioned in all four gospels as well as 1 Corinthians. It is at this meal that Jesus will predict not only the betraval of Judas but also the face what is known as the Farewell Discourse in John 14-17. This is a significant moment in the story of Jesus' passion. But when did it actually take place? A Quick Word of CautionIt is necessary to give a quick word of caution before venturing into estimating an exact date. First, it is worth noting that our handling of history is different than the first century. We handle history like a game of Jeopardy. We memorize locations and dates in exactitude. It's a bit different when it comes to the Bible. At times, biblical writers write with precision in mind. At other times they throw off chronology for the sake of the story. As an example, in Luke 3:23, Luke says, "Now Jesus himself was beginning at about the age of 30." He's not intending to be exact here but simply telling us that Jesus met the qualifications for when a male could begin temple service (Numbers 4:23).Luke is making the point that Jesus was qualified by both age and genealogy to fulfill what God set for Him to accomplish. He is not concerned with giving us an exact date. It is important for us to remember this because we can have a tendency to get unnecessarily heated when we debate specific dates of when something happens. We do this because we think it means being biblically accurate. But perhaps we are attempting to be more precise than the Bible cares to be. What matters here is that there was a Last Supper. And what this Last Supper points towards. We might not be able to nail down a precise date. Or maybe we can. But what is important is that we live the words of that Farewell Discourse — to love one another. With that being said...let's try to see if we can pin down a precise date. What Year Was It? When I first became a Christian, I thought this was a pretty easy question to answer. I knew that Jesus was born on zero — because that's why we divide as we do. (Yes, I know that's not logically possible). And I knew he died at the age of 33. Therefore, it had to be A.D. 33.Not so fast. First, there is actually some debate about when Jesus was born. It is believed that Herod died in 4 B.C. Since Matthew tells us that Jesus died in the "days of Herod the King, after 4 B.C. There is a record of a census by Quirinius in 6 B.C. It's likely then that Jesus was born sometime around 6 B.C.Secondly, as noted earlier, Luke isn't telling us that Jesus was precisely 30 years old when he began his ministry. We do know, though, that he began his ministry shortly after John the Baptist, and Luke gives us some precision here. John the Baptist's ministry started "in the fifteenth year of the reign of Tiberius Caesar..." But there is some debate on when to start his reign would start at the earliest in A.D. 14. Pending on how you count the "15" years, this would place the ministry of John the Baptist beginning either in A.D. 27 or somewhere between A.D. 28-29. We also know that Jesus ministered for about three and a half years. And it's centered on Jewish festivals. We have the location of Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus crucifixion, and thus, the Last Supper, are A.D. 30 and A.D. 33. And this would have made him around 35-38 years of age at the time of his death. What Day Was It? The Last Supper is typically celebrated on what is known as Holy Thursday. One would think that this should make it an open-and-shut case. But some believe it may have actually been Wednesday when he observed the Last Supper with his disciples. Why? The issue here is that the Gospel of John seems to be inconsistent with the Synoptic Gospels. John 13:1-2, John 18:28, and John 19:13-14 seem to indicate that the Last Supper happened before Passover. And it seems that Jesus dies as the Passover lamb. While the Synoptics seem to place it as the Passover meal. Others who hold to a Wednesday meal do so because they believe there are too many events that would have to take place. He would have to take place. He would have to take place, a journey to Herod, a second visit to Pilate, and then being crucified. Though it seems difficult to fit all of that into such a narrow window, it is not impossible, though. And others will point to Mark 15:42 as evidence of a Friday crucifixion. It clearly says that Jesus was crucified "the day before the Sabbath." And thus, it was on the night before (Thursday) that he had this meal with his disciples. Most hold that the traditional Friday crucifixion and Thursday meal are consistent with the scriptural record, though a bit tricky to navigate. While others believe that a Wednesday meal and a Thursday crucifixion actually fit the narrative even better. Thankfully, all believers are in agreement that he died, was buried, and on Sunday, he rose from the grave. We just aren't exactly certain of which day. A Few Interesting Historical Side Notes There are a couple of interesting Historical Side Notes There are a couple of scientists did a geological survey of seismic activity in the Dead Sea. What they found was that there was indeed a significant earthquake somewhere between A.D. 26 and 36. They placed the specific date on April 3, 33 A.D. This, they say, is the exact date of Jesus' crucifixion. This means that the Last Supper would have been on April 2, A.D. 33. The problem, though, is that if you take the view that events of the Passion happened in the year A.D. 30, the Passover calendar would fit nicely into a Wednesday and Thursday chronology. An earthquake between A.D. 30 or A.D. 33 as the year. But now, in my estimation, if you believe the date is best at A.D. 30, then you likely need to take a Wednesday/Thursday view. If you believe it to be A.D. 33 when Jesus was crucified, then you'll take a Thursday/Friday view. What Does This Mean?Personally, I see validity in both dates. There are problems, like Mark 15:42, which lead me to be unconvinced by a Wednesday/Thursday view. But there are also some things here that have merit. It does seem to make a bit betters sense of the Gospel of John and harmonizes with the Synoptics a little better. I'm also not entirely convinced by some of the arguments for it being A.D. 33 and Thursday/Friday. I've always thought it seemed a bit of a reach for so many events to have taken place so quickly on that Friday. But not entirely implausible. I wish I could pinpoint the exact date for you. But I think I have narrowed it down to two. The Last Supper? What Happens to Judas in the Bible Story of the Last Supper? What Was the Symbolism of the Last Supper? Why Did Jesus Wash the Disciples Feet at Passover?Photo Credit: ©iStock/Getty Images Plus/rudall30Mike Leake is husband to Nikki and father to Isaiah and Hannah. He is also the lead pastor at Calvary of Neosho, MO. Mike is the author of Torn to Heal and Jesus Is All You Need. His writing home is and you can connect with him on Twitter @mikeleake. Mike has a new writing project at Proverbs4Today. The Last Supper refers to the final meal that Jesus had with his disciples before His crucifixion. It is also this meal that Jesus will as 1 Corinthians. It is at this meal that Jesus will predict not only the betrayal of Judas but also the abandonment of the other disciples — including Peter.It is also at this meal when Jesus washed the feet of the disciple and gave what is known as the Farewell Discourse in John 14-17. This is a significant moment in the story of Jesus' passion. But when did it actually take place? A Quick Word of CautionIt is necessary to give a guick word of caution before venturing into estimating an exact date. First, it is worth noting that our handling of history is different than the first century. We handle history like a game of Jeopardy. We memorize locations and dates in exactitude. It's a bit different when it comes to the Bible. 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But what is important is that we live the words of that Farewell Discourse — to love one another.With that being said...let's try to see if we can pin down a precise date.What Year Was It?When I first became a Christian, I thought this was a pretty easy question to answer. I knew that Jesus was born on zero — because that's why we divide history as we do. (Yes, I know that's not logically possible). And I knew he died at the age of 33. Therefore, it had to be A.D. 33.Not so fast.First, there is actually some debate about when Jesus died in the "days of Herod the King," that means he couldn't have been born after 4 B.C. There is a record of a census by Quirinius in 6 B.C. It's likely and the second of the King," that means he couldn't have been born after 4 B.C. Since Matthew tells us that Jesus died in the "days of Herod the King," that means he couldn't have been born after 4 B.C. There is a record of a census by Quirinius in 6 B.C. 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If you take a Roman-centric view, then his reign would start at the earliest in A.D. 17. If you take a Roman-centric view, then his reign would start at the earliest in A.D. 14. Pending on how you count the "15" years, this would place the ministry of John the Baptist beginning either in A.D. 27 or somewhere between A.D. 28-29.We also know that Jesus ministered for about three and a half years. And it's centered on Jewish festivals. We have the location of Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus during three different Passovers. 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One would have been arrested to squeeze in a sham trial before the Sanhedrin, an appearance to Pilate, and then crucified at 9 a.m. the next morning. One would have been arrested, tried, and then crucified at 9 a.m. the next morning. to fit all of that into such a narrow window, it is not impossible, though. And others will point to Mark 15:42 as evidence of a Friday crucifixion. It clearly says that Jesus was crucified "the day before the Sabbath." And thus, it was on the night before (Thursday) that he had this meal with his disciples. Most hold that the traditional Friday crucifixion and thus, it was on the night before the Sabbath." Thursday meal are consistent with the scriptural record, though a bit tricky to navigate. While others believe that a Wednesday meal and a Thursday crucifixion actually fit the narrative even better. Thankfully, all believers are in agreement that he died, was buried, and on Sunday, he rose from the grave. We just aren't exactly certain of which day. 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An earthquake between 26-36 would have fallen within this window as well. Once again, we seem to be stuck between A.D. 30 or A.D. 33 as the year. But now, in my estimation, if you believe the date is best at A.D. 30, then you likely need to take a Wednesday/Thursday view. If you believe it to be A.D. 33 when Jesus was crucified, then you'll take a Thursday/Friday view.What Does This Mean?Personally, I see validity in both dates. There are also some things here that have merit. It does seem to make a bit betters sense of the Gospel of John and harmonizes with the Synoptics a little better. I'm also not entirely convinced by some of the arguments for it being A.D. 33 and Thursday/Friday. I've always thought it seemed a bit of a reach for so many events to have taken place so quickly on that Friday. But not entirely implausible. I wish I could pinpoint the exact date for you. But I think I have narrowed it down to two. The Last Supper was either on April 2, 33 or April 5, 30. 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What Happens to Judas in the Bible Story of t husband to Nikki and father to Isaiah and Hannah. He is also the lead pastor at Calvary of Neosho, MO. Mike is the author of Torn to Heal and Jesus Is All You Need. His writing project at Proverbs4Today. The Last Supper refers to the final meal that Jesus had with his disciples before His crucifixion. It is also this meal that provides biblical support for the observance of the Lord's Supper (or Eucharist, or Holy Communion). This meal is mentioned in all four gospels as well as 1 Corinthians. It is at this meal that Jesus will predict not only the betrayal of Judas but also the abandonment of the other disciples including Peter. It is also at this meal when Jesus washed the feet of the disciple and gave what is known as the Farewell Discourse in John 14-17. This is a significant moment in the story of Jesus' passion. But when did it actually take place? A Quick Word of CautionIt is necessary to give a quick word of caution before venturing into estimating an exact date. First, it is worth noting that our handle history is different than the first century. We handle history like a game of Jeopardy. We memorize locations and dates in exactitude. It's a bit different when it comes to the Bible. At times, biblical writers write with precision in mind. At other times they throw off chronology for the sake of the story. As an example, in Luke 3:23, Luke says, "Now Jesus himself was beginning at about the age of 30." He's not intending to be exact here but simply telling us that Jesus met the qualifications for when a male could begin temple service (Numbers 4:23). Luke is making the point that Jesus met the qualifications for when a male could begin temple service (Numbers 4:23). Luke is making the point that Jesus met the qualifications for when a male could begin temple service (Numbers 4:23). 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Luke is making the point temple service (Numbers 4:23). Luke is making the point temple service (Numbers 4:23). Luke is making the point temple service (Numbers 4:23). Luke is making the point temple service (Numbers 4:23). Luke is making temple se Him to accomplish. He is not concerned with giving us an exact date. It is important for us to remember this because we can have a tendency to get unnecessarily heated when we debate specific dates of when something happens. We do this because we think it means being biblically accurate. But perhaps we are attempting to be more precise than the Bible cares to be.What matters here is that there was a Last Supper. And what this Last Supper points towards. We might not be able to nail down a precise date. Or maybe we can. But what is important is that we live the words of that Farewell Discourse — to love one another.With that being said...let's try to see if we can pin down a precise date.What Year Was It?When I first became a Christian, I thought this was a pretty easy question to answer. I knew that Jesus was born on zero — because that's not logically possible). And I knew he died at the age of 33. Therefore, it had to be A.D. 33.Not so fast.First, there is actually some debated at the age of 33. Therefore, it had to be A.D. 33.Not so fast.First, there is actually some debated at the age of 33. about when Jesus was born. It is believed that Herod died in 4 B.C. Since Matthew tells us that Jesus died in the "days of Herod the King," that means he couldn't have been born after 4 B.C. There is a record of a census by Quirinius in 6 B.C. It's likely then that Jesus was born. It is believed that Herod died in the "days of Herod the King," that means he couldn't have been born after 4 B.C. 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If one takes a Judea centric view, then it likely begins in A.D. 13. If you take a Roman-centric view, then his reign would start at the earliest in A.D. 14. Pending on how you count the "15" years, this would place the ministered for about three and a half years. And it's centered on Jewish festivals. We have the location of Jesus during three different Passovers. All of this helps us to narrow down our dates. The two most likely years for Jesus' crucifixion, and thus, the Last Supper, are A.D. 30 and A.D. 33. And this would have made him around 35-38 years of age at the time of his death. What Day Was It? The Last Supper is typically celebrated on what is known as Holy Thursday. One would think that this should make it an open-and-shut case. But some believe it may have actually been Wednesday when he observed the Last Supper with his disciples. Why? The issue here is that the Gospel of John seems to be inconsistent with the Synoptic Gospels. John 13:1-2, John 18:28, and John 19:13-14 seem to indicate that the Last Supper happened before Passover meal. Others who hold to a Wednesday meal do so because they believe there are too many events that would have to take place. He would have been arrested, tried, and then crucified at 9 a.m. the next morning. One would need to squeeze in a sham trial before the Sanhedrin, an appearance to Pilate, and then being crucified. Though it seems difficult to fit all of that into such a narrow window, it is not impossible, though. And others will point to Mark 15:42 as evidence of a Friday crucifixion. It clearly says that Jesus was crucified "the day before the Sabbath." And thus, it was on the night before (Thursday) that he had this meal with his disciples. Most hold that the traditional Friday crucifixion and Thursday meal are consistent with the scriptural record, though a bit tricky to navigate. 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One of the most intriguing and difficult topics I've studied in the past year is the timing of the events surrounding Jesus' death and, in particular, the meal which is commonly referred to as the Last Supper?Was this meal the Passover?After learning what I found, I was blown away! I'm really excited to share this with you. Update: I recorded this video walking through the contents of this article. Check it out.Let's start by considering the four gospel accounts.On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?" He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.' " So the disciples did as Jesus had directed them and prepared the Passover. Matthew 26:17-19 NKJVNow on the first day of Unleavened Bread, when they killed the Passover?" And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. Wherever he goes in, say to the master of the house, "The Teacher says, "Where is the quest room in which I may eat the Passover with My disciples?" Then he will show you a large upper room, furnished and prepared; there make ready for us." So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover. Mark 14:12-16 NKJVThen came the Passover must be killed. And He sent Peter and John, saying, "Go and prepared the Passover for us, that we may eat." So they said to Him, "Where do You want us to prepare?" And He said to them "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house, "The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" Then he will show you a large, furnished upper room; there make ready." So they went and found it just as He had said to them, and they prepared the Passover. Luke 22:7-13 NKJVReading these three accounts, it seems crystal clear that Jesus instructed His apostles to prepare the Passover meal for them to eat that same day. But there's a problem...Now before the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end. And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him... Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly." But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor. John 13:1-2, 26-29 NKJVAnd a few chapters later, the Holy Spirit says: Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. John 18:28 NKJVSay what?!?How can this be?John is 100% clear that these events happened before the Passover. Yet John seems to be entirely out of harmony with Matthew, Mark and Luke. This might get a little complicated, but stay with me because it's crucial to our understanding. In Old Testament times the Hebrew day began at sunset and continued until the following sunset. This is evidenced by the creation account: And God called the light Day, and there was evening and there was morning, one day. Genesis 1:5 AMPSo, for example, our Sunday night would be the Jews' Monday, and our Monday night is their Tuesday. The Roman day, however, began at sunrise and continued until the following sunrise." Like us, the Romans divided each day into 24 hours, and they assigned 12 to the advitime and 12 to the night. These did not run from midnight as our modern method of timekeeping does, but from sunrise." the time of Jesus' crucifixion the Jews had begun using Roman measurements for hours of the day (Mark 15:1, 25, 33). Additionally, Peter said at Pentecost (just 50 days after Passover): For these men are not drunk, as you imagine, for it is [only] the third hour (about 9:00 a.m.) of the day; Acts 2:15 AMPSo let's insert a chart here to help illustrate our timeline and fill in the details as we go. (Click the images to open them fullsize.)Note that our timeline runs from Thursday thru Sunday, and that we are using the Jewish system of measuring days-from sunset to sunset. Now the LORD said to Moses and Aaron in the land of Egypt, "This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each nouseholds, a lamb for themselves, according to their fathers' households. ... You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Exodus 12:1-6 NIVThe Passover lamb was killed at twilight on the fourteenth day. In other words, the lamb was killed at twilight on the fourteenth day. In other words, the lamb was killed at twilight on the fourteenth day. In other words, the lamb was killed at twilight on the fourteenth day. In other words, the lamb was killed at twilight on the fourteenth day. fifteenth day of the first month in the Jewish calendar. This first month was called Abib (see Ex. 23:15). (The month's name was eventually changed to Nisan, per Neh. 2:1 and Esther 3:7. However, I will use Abib throughout this article. Click here for more information on Nisan.) Additionally, the Passover was the beginning of the Feast of Unleavened Bread, which ran from Abib 15-21. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. Leviticus 23:6 NKJVNow let's fill in the events recorded by the gospel accounts on our timeline. The first step is to fill in the various names which are given for different days of our timeline. I find this necessary in order to keep the days straight in my mind because they are referred to by different descriptions. Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" Matt. 26:17 NKJV (see also Mark 14:12 and Luke 22:7)Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" John 19:14 NKIVWe know these events happen on Abib 14 because Mark 14:12 and Luke 22:7 tell us this day was the day that the Passover lamb must be killed. My belief is that the Jews, referred to Abib 14 as the first day of the Passover lamb must be killed. the Feast of Unleavened Bread because it was on this day the Jews would remove all leaven from their house (Ex. 13:6-7). This day is also referred to as the Preparation Day of the Sabbath. In Ex. 12:16, we find that Abib 15 and Abib 21 (the first and last days of the Feast of Unleavened Bread) were to be "a holy convocation" and no work was to be done on those days, thus the reference to Abib 15 as a Sabbath. Therefore, in this week, there were two Sabbaths on back-to-back days, Friday and Saturday. This is where things get tricky. Up to this point I have given Scripture to back up every statement. Unfortunately the Scriptures don't tell us the exact timing of certain specific events, therefore I've given my best effort to place them appropriately based on what the Scriptures do reveal.1.) The disciples ask Jesus where to prepare the Passover. I had always believed that this occurred early in the daytime hours, no later than early afternoon. However, given the timing of other events which happened this same Jewish calendar day, that theory seems impossible. I now believe the disciples asked Jesus this question just after sunset as the day had just changed from Abib 13 to Abib 14.2.) The same evening as when the disciples asked Jesus where He would eat the Passover, Jesus sat down in that room with them and ate the Last Supper (Mark 14:12, 17). This meal must have been a seasonal celebratory meal, much like you and I might have "Christmas dinner" with friends and family on December 22. This meal could not have been the actual Passover meal for the following reasons: The evidence given to us by John (13:1-2, 26-29; 18:28, 38-39), as noted in the Gospel Accounts section at the top of this article, clearly shows that the Passover to the LORD your God, from the flock and the herd, in the place where the LORD your God chooses to put His name..."You may not sacrifice the Passover within any of your God chooses to make His name abide, there you shall sacrifice the Passover within any of the sun, at the time you came out of Egypt. (Deut. 16:2,5-6 NKJV) There is no evidence that Jesus was present and participated in the killing of the Passover lamb which was a requirement of the Jesus told Peter and John to prepare the Passover in the upper room and when they sat down to eat dinner. This seems to be the only possible timing where all the events fit together as revealed by Scripture.3.) Once supper is over, Jesus washed the disciples' feet as revealed in John 13:31-17:26. Then Jesus and the 11 went to the garden of Gethsemane. After being in agony and praying three times, Jesus arose to meet His betrayer.4.) Judas, accompanied by troops and officers from the chief priests and Pharisees armed with torches and weapons, approached Jesus to betray Him there in the garden.5.) and into the morning of Abib 14, Pilate sentenced Jesus to death. Jesus was crucified at the 3rd hour of the day which, by Roman days, was about 9:00 AM.6.) Jesus bled out upon the cross from 9AM to 3PM. From noon until 3PM there was darkness upon the earth. At 3PM Jesus crucified at the 3rd hour of the day which, by Roman days, was about 9:00 AM.6.) Jesus bled out upon the cross from 9AM to 3PM. From noon until 3PM there was darkness upon the cross from 9AM to 3PM. 37). According to the Jewish historian Josephus, this was the same hour that the Jews began slaying their Passover lamb, but He was offered as our sacrifice at precisely the time as the physical Passover lamb.Only GOD could pull this off!!! How amazing and wonderful!7.) When evening came, Joseph buried Jesus in a tomb.John 19:31 tells us that these events occurred on the Preparation Day for the Sabbath, but then adds that this Sabbath was "a high day." This indicates that the following day would be Abib 15, on which GOD had prescribed a day of rest (see Ex. 12:16). As the day transitioned from Abib 15, It would also have been this same evening when the Passover meal was eaten (John 18:28; Ex. 12:8). The following day would be Abib 15, It would also have been this same evening when the Passover meal was eaten (John 18:28; Ex. 12:8). The following day would be Abib 15, It would also have been this same evening when the Passover meal was eaten (John 18:28; Ex. 12:8). 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ALIVE!!!I've spent a lot of time studying this subject, and the longer I've studied it, the more convinced I am that this timeline is accurate. It's the only timeline I could piece together that allows all four gospel accounts to harmonize. I have, however, tweaked it several times over the past year. Let me offer a few concluding thoughts: This timeline fits with Jesus' statement in Matt. 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. Many believers teach that the bread of the Lord's Supper must be unleavened because the Passover meal was eaten with unleavened because the Passover meal was eaten with unleavened bread. Passover—when leaven was removed from the Jews' homes—it is likely that the bread Jesus used was unleavened. Additionally, Paul taught that sin within the church was equated with leaven (1 Cor. 5:6-8). Put all of this together and, to me, unleavened bread seems to make the most sense. As our Passover lamb, Jesus was not killed inside the city gates; rather, He was led to Golgotha, a place outside the city walls (Heb. 13:12). This is consistent with the Law of Moses as mentioned previously. Remember that, in the grand scheme of things, getting all the specific details correct here isn't that important. Don't misunderstand me—GOD gave these words to us for us to understand them, but a person can misunderstand whether the Last Supper was the actual Passover meal and still be saved because they know Jesus. That's what matters! This is a reminder that I need sometimes; perhaps you do, too. If you're wondering, click here for an explanation of why Passover and Easter falls on varying dates on our calendar each year. What do you think? Is there something I've missed? Comment below, and thanks for reading. 134 The Last Supper is one of the most significant events in Christian theology, marking the final meal Jesus Christian liturgy and doctrine. The exact day of the week on which the Last Supper occurred has been a topic of considerable scholarly debate, intertwining historical, religious, and astronomical evidence. This article aims to explore these various facets comprehensively to determine the most likely day of the week for the Last Supper. The Biblical Account Synoptic Gospels vs. the Gospel of John The New Testament provides two primary accounts of the Last Supper: the Synoptic Gospels (Matthew, Mark, and Luke) and the Gospel of John. These accounts differ in their chronology of events leading up to the crucifixion. Synoptic Gospels: Matthew 26:17-30, Mark 14:12-26, and Luke 22:7-39 describe the Last Supper as a Passover meal. According to these accounts, the meal took place on the evening of Nisan 14 (the first month of the Hebrew calendar), with Jesus being crucified the following day, which would be Nisan 15, the first day of the Feast of Unleavened Bread. Gospel of John: John 13:1-30 presents a different timeline, suggesting that the Last Supper occurred before the Passover festival. John 19:14 indicates that Jesus was crucified on the Day of Preparation for the Passover, which implies that the Last Supper took place on the evening of Nisan 13, with the crucifixion on Nisan 14. Reconciling the Accounts The discrepancy between the Synoptic Gospels and John has led to various interpretations and attempts to reconcile the accounts. One prominent theory suggests that Jesus and his disciples followed a different calendar than the official Jewish calendar of that time. This theory posits that Jesus may have celebrated the Passover a day earlier according to an alternative calendar, such as the Essene calendar. Historical and Astronomical Considerations The Jewish Calendar and Passover The Jewish calendar is lunar-based, with each month beginning with the new moon. Passover begins on the 15th day of Preparation, when leaven is removed from homes, is on Nisan 14. Astronomical Calculations: Astronomical data can help determine the dates of Passover around the time of Jesus. Using the phases of the moon and historical records, scholars have identified potential dates for the crucifixion: The most commonly proposed years for the crucifixion are AD 30 and AD 33. Astronomical calculations indicate that Passover in AD 30 began on the evening of Thursday, April 6, and in AD 33 on the evening of Friday, April 3. Determining the Day: If the crucifixion occurred on a Friday (as traditionally held by Christians), and considering the Last Supper was the evening before, it suggests that the Last Supper would have taken place on a Thursday evening. Calendar Discrepancies The differences between the Julian and Gregorian calendars must also be considered. The Julian calendar was introduced in 1582. Converting dates between these calendars involves adjusting for the ten-day difference that had accumulated by the 16th century. Theological Interpretations and Implications Significance of the Last Supper The Last Supper holds profound theological significance. It is commemorated in Christian traditions as the institution of the Eucharist, a sacrament central to Christian traditions are covenant between God and humanity. Liturgical Practices Different Christian denominations celebrate the Last Supper in various ways. The Roman Catholic, Orthodox, Anglican, and many Protestant churches observe Maundy Thursday during Holy Week to remember this event. The differing accounts in the Gospels have influenced how these traditions interpret and commemorate the Last Supper. Historical and Religious Scholarship Early Church Fathers Early Christian writers and Church Fathers also grappled with the chronology of the Last Supper. Their writings provide insights into how early Christians understood and reconciled the Gospel accounts. Eusebius of Caesarea: In his "Ecclesiastical History," Eusebius discusses the different Gospel accounts and the early Church's interpretation of these events. Saint Augustine's works often addressed apparent contradictions in the Scriptures, offering allegorical and theological explanations. Modern Scholarship Contemporary biblical scholars continue to debate the timing of the Last Supper. Advances in historical research, textual criticism, and archaeological findings contribute to ongoing discussions. Raymond E. Brown: In his book "The Death of the Messiah," Brown analyzes the Passion narratives, providing a detailed examination of the Last Supper's chronology. N.T. Wright's historical Jesus research often addresses the cultural and religious contexts of Jesus' life and the events of Holy Week. See also: What Is The 7th Day Of The Week In The Bible? Cultural and Historical Impact Artistic Representations The Last Supper has inspired countless works of art, most notably Leonardo da Vinci's "The Last Supper." These artistic representations often reflect the theological and cultural understandings of the event. Leonardo da Vinci's mural captures the moment Jesus announces that one of the disciples will betray him. The composition and symbolism have been extensively analyzed for their theological implications. Other Artists: Many artists, from Giotto to Salvador Dalí, have depicted the Last Supper, each bringing their own interpretation and cultural context to the scene. Literature and film, further cementing its significance in Western culture. Dan Brown's "The Da Vinci Code": Brown's novel popularized the notion of hidden messages within Leonardo's painting, although these claims are widely disputed by historians and art critics. Biblical Films: Movies like "The Passion of the Christ" and various adaptations of the Gospels portray the Last Supper, often reflecting contemporary theological debates and interpretations. Interfaith Perspectives Jewish Views From a Jewish perspective, understanding the Last Supper involves recognizing its roots in the Passover Seder. Scholars examine how first-century Jewish practices: The Seder meal, with its rituals and symbolism, provides a framework for understanding the Last Supper's significance within a Jewish context. Historical Jesus Studies: Jewish scholars contribute to the historical understanding of Jesus as a Jewish teacher and the implications of his actions during Passover. Islamic Views In Islam, Jesus (Isa) is regarded as a prophet, and the Last Supper is viewed differently. The Qur'an mentions a meal shared with disciples, but it lacks the Eucharistic connotations found in Christianity. Qur'anic Account: The Qur'an references a table spread with food (Ma'ida) in Surah 5:112-115, emphasizing themes of faith and divine provision. Comparative Theology: Islamic scholars often engage in comparative theological studies to understand the differences and similarities between Islamic and Christian narratives of Jesus. Conclusion Determining the exact day of the week for the Last Supper involves a complex interplay of biblical interpretation, historical context, and astronomical calculations. the Gospel accounts and different calendar systems add layers of complexity to this conclusion. The Last Supper remains a pivotal event in Christian theology, with profound implications for liturgy, art, culture, and interfaith dialogue. Its enduring significance continues to inspire scholarly inquiry and religious devotion, underscoring the richness and depth of this historical and spiritual milestone. Through ongoing research and exploration, the quest to fully understand the Last Supper's timing and meaning remains a vibrant and dynamic field of study.