Passover 31AD – Solving the discrepancy

Today I want to look at the discrepancy in the calendar dates for the actual day of the Passover and the first day of the feast of unleavened bread in the crucifixion week.

To be clear, the normal 7 day week is not at issue here. Christ was crucified on Friday, He rested in the tomb on Sabbath and rose again before dawn on Sunday. That is not the issue. The issue comes in the application of the new moon calendar.

Let's remind ourselves of the issue as spelled out by Stephen Haskell.

Note:-Bible students for centuries have been divided into two classes in regard to their opinion of the time that the Lord ate the last supper with His disciples. ***One class believe Jesus did not fulfil the type in regard to the time, but only as to the event. They claim that the year Christ died, the 14th day of Nisan, or Passover, came on Thursday; that He was crucified on Friday, the annual sabbath, the 15th day of Nisan; and arose from the dead on the 17th day of Nisan. In support of this position, they quote the following texts: Matt. 26:17; Mark 14:1, 12; Luke 22:7****.*

The other class believe that, when God decreed certain offerings should be offered on a definite day of the month, the type would meet antitype in that specified time. "These types were fulfilled not only as to the event, but as to the time."-Great Controversy, p. 399. In fulfilment of this Christ was crucified on Friday, the 14th day of Nisan, and died on the cross about the ninth hour-"between the two evenings" at the very time the Passover lamb had been slain for centuries*.** *The previous evening He had eaten the last supper with His disciples. The Saviour rested in the tomb on the Sabbath, the 15th day of Nisan, which had been kept as an annual sabbath in type of this event. "Christ was the antitype of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord."-Desire of Ages, large edition, p. 785. This was Sunday, the 16th day of Nisan. In support of this position the following texts are quoted: John 13:1, 2; 18:28; 13:29; 19:31.* [Stephen Haskell, The Cross and its Shadow, p 115]

So the question here is, on which day of the crucifixion week did the Passover fall – Thursday or Friday? Mind you, there are some who say both the Passover and the crucifixion fell on Wednesday. There is no Scriptural support for Wednesday, so we won't go there today.

Firstly, we will look at the Scriptural references that are used to support both arguments.

Matthew 26:17 *Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover*?

Mark 14:1
1 After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death.

Mark 14:12 *And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover*?

Luke 22:7, 8
7 Then came the day of unleavened bread, when the passover must be killed.
8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

So we can see that all three Synoptic Gospels tell us that the preparations for the last supper were made on the day the Passover lamb was killed. The preparations were made on Thursday. We know that because Christ was crucified the next day, Friday.

The additional witness is the triumphal entry. Remember, as we found in my last study, the triumphal entry on Palm Sunday is the antitype of the taking or accepting of the lamb. The taking or accepting of the Passover lamb was prescribed by God to occur on the 10th day of Abib or Nisan according to Exodus 12:3. So, having established the 10th of Abib to be Sunday, then the 14th of Abib had to be Thursday.

However, John seems to be recording it differently.

John 13:1, 2, 30
1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray him;
30 He then having received the sop went immediately out: and it was night.

So here we can clearly see that John has recorded that the last supper was *before the feast of the Passover*. And verse 30 confirms it was night when Judas left.

John 18:28 *Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover*.

Here we see that the Jews, remember this is on Friday, did not go into Pilate's judgment hall because they did not want to be ceremonially unclean and not be able to eat the Passover that evening. So again, it is clear they believed this to be the day of the Passover which would be celebrated at even.

John 19:31 *The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away*.

Why was this sabbath a high day? Because it was also the first day of the feast of unleavened bread by the Jews' reckoning.

So there is a clear discrepancy of a day between the account in the three Synoptic gospels and that of the gospel of John. The question is why?

Firstly, let us take note of how John described the feasts.

John 5:1 *After this there was a feast of the Jews; and Jesus went up to Jerusalem*.

John 6:4 *And the passover, a feast of the Jews, was nigh*.

John 7:2 *Now the Jews' feast of tabernacles was at hand*.

I searched the KJV using the search terms *feast jews* and these three verses in John is the only ones in all of the Bible which describe the feasts as being the "Jews' feasts". By comparison, when I searched just on the express term "*feast of*" I got 35 hits, excluding these three from John, ranging from Exodus 12:17 through to John 13:1.

So what does this mean, if anything?

Well, firstly, let us remind ourselves to whom the feasts belonged.

Leviticus 23:2 *Speak unto the children of Israel, and say unto them, [Concerning] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my feasts*.

So, whose feasts are they? God's feasts.

Well we know that, over time following the return from captivity, the leadership of the Jews had introduced a myriad of additional rules and interpretations of the Scriptures. We know the keeping of the Sabbath, for example, had become bound up in lots of rules. Remember the altercation Jesus had with the Pharisees in the cornfield on the Sabbath. Jesus plainly said in Mark 2:28 *Therefore the Son of man is Lord also of the sabbath*.

Why did Jesus have to reclaim his Lordship over the Sabbath?

Because it had become the sabbath of the Jews, hadn't it? With all their rules and regulations, it had become their Sabbath. Is it possible then, that the Jews, or at least the leadership, had also lost sight of other instructions of God around timings thus creating this one day discrepancy? We will examine this.

Firstly, let's look again at God's instructions when He gave Moses and Aaron the calendar.

Exodus 12:2 *This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you*.

You may remember from my last study that the Hebrew word for "month" is *khodesh* (Strongs H2320). According to the Hebrew-Chaldee Lexicon of Dr Wilhelm Gesenius, published in 1833, the meaning is *the new moon* or *the day of the new moon*. So the words *This month* can be read as *This, the day of the new moon*.

So, how did the Jews look at this text? Here is a quote from the Jewish Encyclopedia, Article - Rising and Setting of the Sun (*http://www.jewishencyclopedia.com/articles/14114-sun-rising-and-setting-of-the*)

In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and the setting of the sun. According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset (Ibn Ezra, commentary on Ex. xviii. 14). This confirms the opinion of R. Jose that twilight is like the twinkling of the eye, that is to say, with sunset day immediately changes to night (Shab. 35a).

So the claim is that: *According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset*.

The article says a little further down:

The Rabbis consider it doubtful whether twilight belongs to the day or to the night (Shab. 34b); consequently they treat it as a safeguard against encroachment upon either—for example, the twilight of Friday is reckoned as Sabbath eve, and that of Saturday as Sabbath day; and the same rule applies to festival days. This practise is termed "adding from the secular to the holy." Jewish Encyclopedia,

So this article is telling us that that Rabbis started keeping the Sabbath at sunset on Friday through until dusk on Saturday. In doing so they added from the secular to the holy. The article goes on to state:

Twilight is indicated also by the appearance of stars: If only one star is seen, it is day; if two are visible, the time is doubtful; when three stars appear, it is night. The stars observed are to be of a medium size, neither too large, as those seen by day, nor too small, as those seen late at night (ib.). It is conceded by all authorities that the appearance of the stars is a sign of night; and they cite Neh. iv. 15, 16 (A. V. 21, 22) to prove that the regular day's labor ceased therewith.

So this brings to the question of what is the Biblical definition of a day? I am not going to repeat Adrian's study from a month ago which is set out in the booklet "Time to Commence the Sabbath". We will look at just 2 verses.

Leviticus 23:32 *It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath*.

The word *from* is the Hebrew word H4480 and means *a part taken out of a whole* according to Gesenius and Strongs.

So, the verse is telling us that at least part of evening belonged to the 9th day.

Nehemiah 4:21, 22
21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.
22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

So, in Nehemiah's time, all of daylight until the stars appeared was day and night, when the stars appeared, signalled the end of day. So twilight is part of the day according to this text.

Now we will look at how the Sanhedrin measured the first day of a month.

The Sanhedrin Sanctification

The following is a brief description of the procedure the Sanhedrin followed in days of yore to determine the date of the onset of a new month.
On the 30th day of every month,[7] the Sanhedrin would "open for business" in a large courtyard in Jerusalem called Beit Ya'azek. Witnesses who claimed to have seen the new moon on the previous night would come to give their testimony and be cross-examined.[8]

The members of the Sanhedrin were well schooled in astronomy. They knew exactly when the new moon would have appeared, and where it would have been visible. Nevertheless, the sanctification of the moon depends on the crescent new moon actually being seen by two witnesses. The word "this" (in the above-quoted verse, "This month shall be to you . . .") implies something that is actually seen.

The rabbis of the Sanhedrin would question the witnesses in the order of their arrival. They knew what the proper responses to their questions ought to be, and were thus quickly able to identify fraudulent claims. Starting with the elder of each pair, they would ask:[9]

- *"Tell us how you saw the moon:*
- *In which direction was it in relation to the sun?[10]*
- *Was it to the north or south?*
- *How high in the sky did the moon appear to be?*
- *In which direction were the crescent's tips facing?*

- *How wide was it?"*

After they had finished questioning the first witness, they would bring in his partner and question him in similar fashion. If the two accounts corroborated, the evidence was accepted.[11]

That day, the thirtieth day, was now declared Rosh Chodesh of the new month. The head of the Sanhedrin would proclaim: "Mekudash!" ("Sanctified!") and everyone would respond, "Mekudash! Mekudash!" The previous month was now retroactively determined to have had only twenty-nine days.

8. The Talmud tells us that all the witnesses who arrived would be lavishly entertained there, in order to attract potential witnesses to travel to Jerusalem to testify.

9. One of the heads of the Sanhedrin, Rabban Gamliel, actually had diagrams of the various phases of the moon on a tablet mounted on the wall of his chamber. He would show these diagrams to unlearned witnesses and ask, "Did it look like this or like this?"

10. The new moon is visible only around the time of sunset.

11. Even though their testimony was no longer needed, all the other witnesses who came were questioned perfunctorily, so they should not feel that they came for nothing and would then be discouraged from coming if they ever saw the new moon again.

https://www.chabad.org/library/article_cdo/aid/3921740/jewish/The-Jewish-Month.htm

So, when the first crescent was sighted, the Sanhedrin declared that night and the following day to be the first day of the month.

The next question is at what time of day or night is the crescent moon sighted? The note above said: *The new moon is visible only around the time of sunset.*

The following information comes from the US Naval Observatory.
The US Naval Observatory calculates that the new moon, being the dark moon, in April 31 AD, occurred on April 10 at noon Greenwich time which is 2:00pm Jerusalem time. Jerusalem is 2 hours ahead of Greenwich time. In fact, in that particular table, all of the times are rounded to the nearest hour. The time calculates to 1:55pm.

NEW MOON				
On or preceding date of equinox			**Following equinox**	
CE	**Julian Cal. Date**	**Greenwich Time**	**Julian Cal. Date**	**Greenwich Time**
31	March 11	11 p.m.	April 10	Noon

http://aa.usno.navy.mil/faq/docs/SpringPhenom.php

As set out in the table on page 13 of Adrian's booklet, "Time to Commence the Sabbath", the transition period to the crescent being capable of being seen is 3.19 days which is 3 days, 4 hours and 34 minutes. So adding that on to April 10 at 1:55pm we get April 13 at 6:29pm.

What time is sunset in Jerusalem at that time of year? I used the website http://dateandtime.info/citysunrisesunset.php?id=281184 and tested the years 2018, 2008 and 1994 and found sunset on April 13 was 7:06pm, 7:07pm and 7:06pm respectively. Because the vernal equinox is within a day or two of being at the same time each year, the sunset times do not vary beyond one or two minutes so we can say that sunset on April 13 in 31 AD was around the same time. Also, we know that twilight ended at around 7:30pm according to https://www.timeanddate.com/sun/israel/jerusalem?month=4&year=2018.

Now the crescent moon is visible around sunset, that is the sun dipping completely below the horizon, so the first sighting would have been on April 13 at around sunset low in the sky. How can we know that?

Well, let's do the maths. April 13, 31 AD was a Friday. If the crescent moon was visible, we have seen that the Sanhedrin would have sanctified Sabbath, April 14 as the 1st day of Nisan. That would place the Passover on Friday of crucifixion week, being the 14th day of Nisan. John's gospel bears this out.

However, any Jew who counted the day's end as darkness and counted twilight as still being the day, would take Friday, 13th April as the first day of Nisan which would put the Passover day on Thursday and the crucifixion and first day of unleavened bread on Friday.

If the crescent moon was not seen until the following evening at sunset, the Sanhedrin would have sanctified Sunday, 15th April as the first day of Nisan and all of the gospels would have been out. So the overwhelming evidence points to the first sighting being on Friday, 13th April at sunset or just afterwards.

So I offer this study as an explanation to reconcile the discrepancy of one day between the three Synoptic gospels and the gospel of John. To me, this explanation keeps the Bible writers in complete harmony on the timing of the crucifixion and therefore focuses attention on what event happened in the antitype on the Passover evening.

Attachment

http://dateandtime.info/citysunrisesunset.php?id=281184

Select month and year: April 2018 Show

Date	Sun				Twilight					
					Civil		Nautical		Astronomical	
	Sunrise	Sunset	Solar Noon	Day Length	Begin	End	Begin	End	Begin	End
Sunday, April 1	6:27 AM	6:58 PM	12:42 PM	12h 31m 35s	6:02 AM	7:23 PM	5:33 AM	7:51 PM	5:04 AM	8:21 PM
Monday, April 2	6:25 AM	6:59 PM	12:42 PM	12h 33m 31s	6:01 AM	7:23 PM	5:32 AM	7:52 PM	5:03 AM	8:22 PM
Tuesday, April 3	6:24 AM	7:00 PM	12:42 PM	12h 35m 26s	6:00 AM	7:24 PM	5:31 AM	7:53 PM	5:01 AM	8:22 PM
Wednesday, April 4	6:23 AM	7:00 PM	12:42 PM	12h 37m 21s	5:58 AM	7:25 PM	5:29 AM	7:54 PM	5:00 AM	8:23 PM
Thursday, April 5	6:22 AM	7:01 PM	12:41 PM	12h 39m 17s	5:57 AM	7:25 PM	5:28 AM	7:54 PM	4:58 AM	8:24 PM
Friday, April 6	6:20 AM	7:02 PM	12:41 PM	12h 41m 11s	5:56 AM	7:26 PM	5:27 AM	7:55 PM	4:57 AM	8:25 PM
Saturday, April 7	6:19 AM	7:02 PM	12:41 PM	12h 43m 5s	5:55 AM	7:27 PM	5:25 AM	7:56 PM	4:56 AM	8:26 PM
Sunday, April 8	6:18 AM	7:03 PM	12:40 PM	12h 44m 59s	5:53 AM	7:28 PM	5:24 AM	7:57 PM	4:54 AM	8:27 PM
Monday, April 9	6:17 AM	7:04 PM	12:40 PM	12h 46m 53s	5:52 AM	7:28 PM	5:23 AM	7:58 PM	4:53 AM	8:27 PM
Tuesday, April 10	6:16 AM	7:04 PM	12:40 PM	12h 48m 45s	5:51 AM	7:29 PM	5:21 AM	7:58 PM	4:51 AM	8:28 PM
Wednesday, April 11	6:14 AM	7:05 PM	12:40 PM	12h 50m 38s	5:50 AM	7:30 PM	5:20 AM	7:59 PM	4:50 AM	8:29 PM
Thursday, April 12	6:13 AM	7:06 PM	12:39 PM	12h 52m 30s	5:48 AM	7:30 PM	5:19 AM	8:00 PM	4:49 AM	8:30 PM
Friday, April 13	6:12 AM	7:06 PM	12:39 PM	12h 54m 22s	5:47 AM	7:31 PM	5:18 AM	8:01 PM	4:47 AM	8:31 PM
Saturday, April 14	6:11 AM	7:07 PM	12:39 PM	12h 56m 14s	5:46 AM	7:32 PM	5:16 AM	8:01 PM	4:46 AM	8:32 PM
Sunday, April 15	6:10 AM	7:08 PM	12:39 PM	12h 58m 4s	5:45 AM	7:33 PM	5:15 AM	8:02 PM	4:44 AM	8:33 PM

Select month and year: April 2008 Show

Date	Sun				Twilight					
					Civil		Nautical		Astronomical	
	Sunrise	Sunset	Solar Noon	Day Length	Begin	End	Begin	End	Begin	End
Tuesday, April 1	6:26 AM	6:59 PM	12:42 PM	12h 32m 24s	6:02 AM	7:23 PM	5:33 AM	7:52 PM	5:03 AM	8:21 PM
Wednesday, April 2	6:25 AM	6:59 PM	12:42 PM	12h 34m 20s	6:00 AM	7:24 PM	5:31 AM	7:53 PM	5:02 AM	8:22 PM
Thursday, April 3	6:24 AM	7:00 PM	12:42 PM	12h 36m 15s	5:59 AM	7:24 PM	5:30 AM	7:53 PM	5:01 AM	8:23 PM
Friday, April 4	6:22 AM	7:01 PM	12:41 PM	12h 38m 10s	5:58 AM	7:25 PM	5:29 AM	7:54 PM	4:59 AM	8:24 PM
Saturday, April 5	6:21 AM	7:01 PM	12:41 PM	12h 40m 5s	5:57 AM	7:26 PM	5:27 AM	7:55 PM	4:58 AM	8:24 PM
Sunday, April 6	6:20 AM	7:02 PM	12:41 PM	12h 41m 59s	5:55 AM	7:26 PM	5:26 AM	7:56 PM	4:56 AM	8:25 PM
Monday, April 7	6:19 AM	7:03 PM	12:41 PM	12h 43m 53s	5:54 AM	7:27 PM	5:25 AM	7:56 PM	4:55 AM	8:26 PM
Tuesday, April 8	6:17 AM	7:03 PM	12:40 PM	12h 45m 47s	5:53 AM	7:28 PM	5:24 AM	7:57 PM	4:54 AM	8:27 PM
Wednesday, April 9	6:16 AM	7:04 PM	12:40 PM	12h 47m 41s	5:51 AM	7:29 PM	5:22 AM	7:58 PM	4:52 AM	8:28 PM
Thursday, April 10	6:15 AM	7:05 PM	12:40 PM	12h 49m 33s	5:50 AM	7:29 PM	5:21 AM	7:59 PM	4:51 AM	8:29 PM
Friday, April 11	6:14 AM	7:05 PM	12:40 PM	12h 51m 26s	5:49 AM	7:30 PM	5:20 AM	7:59 PM	4:49 AM	8:30 PM
Saturday, April 12	6:13 AM	7:06 PM	12:39 PM	12h 53m 17s	5:48 AM	7:31 PM	5:18 AM	8:00 PM	4:48 AM	8:30 PM
Sunday, April 13	6:11 AM	7:07 PM	12:39 PM	12h 55m 9s	5:47 AM	7:31 PM	5:17 AM	8:01 PM	4:47 AM	8:31 PM
Monday, April 14	6:10 AM	7:07 PM	12:39 PM	12h 57m 0s	5:45 AM	7:32 PM	5:16 AM	8:02 PM	4:45 AM	8:32 PM
Tuesday, April 15	6:09 AM	7:08 PM	12:39 PM	12h 58m 51s	5:44 AM	7:33 PM	5:14 AM	8:03 PM	4:44 AM	8:33 PM
Wednesday, April 16	6:08 AM	7:09 PM	12:38 PM	13h 0m 40s	5:43 AM	7:34 PM	5:13 AM	8:03 PM	4:43 AM	8:34 PM

Select month and year: April ▼ 1994 ▼ Show

Date	Sun				Twilight					
					Civil		Nautical		Astronomical	
	Sunrise	Sunset	Solar Noon	Day Length	Begin	End	Begin	End	Begin	End
Friday, April 1	6:27 AM	6:58 PM	12:42 PM	12h 31m 14s	6:02 AM	7:23 PM	5:34 AM	7:51 PM	5:04 AM	8:21 PM
Saturday, April 2	6:26 AM	6:59 PM	12:42 PM	12h 33m 10s	6:01 AM	7:23 PM	5:32 AM	7:52 PM	5:03 AM	8:21 PM
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Monday, April 4	6:23 AM	7:00 PM	12:42 PM	12h 37m 0s	5:59 AM	7:25 PM	5:30 AM	7:54 PM	5:00 AM	8:23 PM
Tuesday, April 5	6:22 AM	7:01 PM	12:41 PM	12h 38m 55s	5:57 AM	7:25 PM	5:28 AM	7:54 PM	4:59 AM	8:24 PM
Wednesday, April 6	6:21 AM	7:01 PM	12:41 PM	12h 40m 49s	5:56 AM	7:26 PM	5:27 AM	7:55 PM	4:57 AM	8:25 PM
Thursday, April 7	6:19 AM	7:02 PM	12:41 PM	12h 42m 44s	5:55 AM	7:27 PM	5:26 AM	7:56 PM	4:56 AM	8:26 PM
Friday, April 8	6:18 AM	7:03 PM	12:40 PM	12h 44m 38s	5:53 AM	7:27 PM	5:24 AM	7:57 PM	4:54 AM	8:26 PM
Saturday, April 9	6:17 AM	7:03 PM	12:40 PM	12h 46m 31s	5:52 AM	7:28 PM	5:23 AM	7:57 PM	4:53 AM	8:27 PM
Sunday, April 10	6:16 AM	7:04 PM	12:40 PM	12h 48m 24s	5:51 AM	7:29 PM	5:22 AM	7:58 PM	4:52 AM	8:28 PM
Monday, April 11	6:15 AM	7:05 PM	12:40 PM	12h 50m 17s	5:50 AM	7:30 PM	5:20 AM	7:59 PM	4:50 AM	8:29 PM
Tuesday, April 12	6:13 AM	7:05 PM	12:39 PM	12h 52m 9s	5:48 AM	7:30 PM	5:19 AM	8:00 PM	4:49 AM	8:30 PM
Wednesday, April 13	6:12 AM	7:06 PM	12:39 PM	12h 54m 1s	5:47 AM	7:31 PM	5:18 AM	8:01 PM	4:48 AM	8:31 PM
Thursday, April 14	6:11 AM	7:07 PM	12:39 PM	12h 55m 53s	5:46 AM	7:32 PM	5:16 AM	8:01 PM	4:46 AM	8:32 PM
Friday, April 15	6:10 AM	7:08 PM	12:39 PM	12h 57m 43s	5:45 AM	7:32 PM	5:15 AM	8:02 PM	4:45 AM	8:33 PM
Saturday, April 16	6:09 AM	7:08 PM	12:38 PM	12h 59m 34s	5:44 AM	7:33 PM	5:14 AM	8:03 PM	4:43 AM	8:33 PM

My calculations of new moon crescent timing

*			Hours		Minutes		24hr time	normal time
April 10.58	.58 of a day =	24hrs x .58 =	13.92	.92hr =	55.2	Conjunction time =	1355.2	1:55pm
Tr time = 3.19 days	.19 days =	24hrs x .19 =	4.56	.56hr =	33.6			
First sighting =	April 10 at 1355.2 + 3days + 4hrs 33.6min =					April 13 at	1828.8	6:29pm

Calendar for part of April, 31 AD

	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Mon	Tue	Wed	Thu	Fri	Sat	Sun
April	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Abib/Nisan Day sighted	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Abib/Nisan Rabbinic		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

Calendar of years that start on a Monday
https://en.wikipedia.org/wiki/Common_year_starting_on_Monday

Shows vernal equinox in AD31 was Friday, March 23.
http://aa.usno.navy.mil/faq/docs/SpringPhenom.php