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Book Report on "The Christian Passover"

by Floyd R. Cox (4/20/2019) Book Report [HERE](#) Copy of the Book [HERE](#)

In 1999, Fred R. Coulter published a 512-page book on *The Christian Passover* explaining that some think the Passover is a domestic memorial of the night the blood of a lamb was placed on, doorposts and eaten in each household, and the death angel passed over Egypt to kill or spare the firstborn of each house at midnight. It was domestic in that the memorial could be observed at each home as it was at the Exodus (Ex 12:23-27).

Eventually, King Josiah passed a new law in 623 BC to prohibit sacrificing to idols privately in their homes. The law made the Israelites bring their sacrifices to the Levites in the temple. Before the temple and before they had asked for a king, this was not a law. Josiah attached the Passover meal to the Seven Days of Unleavened Bread expanding the spring feast to 8 days just as the fall festival was for eight days. Just as the 10th of the first month, when a lamb was selected, the 10th of the seventh month became special for selecting a goat to sacrifice. (Of course, the spring and fall in Australia are opposite in America, but that is somehow overlooked. Only Jerusalem matters.)

Coulter admits the topic is very complicated and needs his 512-page book to be a true Christian, but, nevertheless, if we don't get it right, we will perish. This is called hype. He also associates the implies this means being captured, exiled into tribulation, or eternal death. In contrast, the Israelites were not threatened with extinction because their Passovers were off one day. If the Passover is so important, why do churches observe it in a dozen different ways, and why does it take 512 pages that everyone must read or else they're doomed? Perhaps he could have named his book, *The Passover Compendium*, because, on page xvi, he says, "This book is unique because it is the first book ever written and published that thoroughly explains all aspects of the Passover as recorded in the Bible."

As said, the lamb was selected on the 10th day of the first month, killed on the 14th, blood put on doorpost and eaten during the night after it was killed, allegedly after the 14th, after sunset, on the 15th day. The death angel saw the blood on the doorpost and passed over at midnight. However, in certain years during the 19-year cycle, the memorial was postponed until the second month. The first month was not exclusive.

The timing evidently was not as crucial as other memorials, such as, forgiving fellow Hebrew servants after they have served the Judeans for six years (Jer 34). Too bad there's not a Holy Day to forgive others. To be forgiven, one must, likewise, forgive others.

Jeremiah 34 explains that the Judeans were driven into captivity because they did not release their debtors. Therefore, the Higher Realm declared a release of its own, a release of Hebrew servants, by driving the Judeans into captivity in that very year, the 35th year of Josiah's reform, allegedly the sabbatical year of 588-87 BC.

**TABLE 1. From the Exodus to the First Two Sabbaths
During the First Week of Manna**

SUN	MON	TUES	WED	THUR	FRI	SAT
				1 Nisan	2	3
4	5	6	7	8	9	10
11	12	13	14 Passover	15 (1 st Month) Exodus: Israel Leaves Egypt Num. 33:3 Camp at Succoth	16 Num. 33:5 Day 2 Camp at Etham	17 Num. 33:3 Day 3 Camp at Red sea
18 Pharaoh Drowns (40 years before Joshua's wave sheaf offering)	19	20	21 7 th day of Unleavened bread	22	23	24
25	26	27	28	29	30	1 (2 nd Month)
2	3	4	5	6	7	8
9	10	11	12	13	14	15 Ex 16:1 30 th day of unleavened bread (Israelites given quail at sunset)
16 FIRST	17	18	19 WEEK	20	21 OF	22 MANNA

An Obvious Error

One of the obvious errors in dating the exodus from Egypt is the assumption that Archbishop James Ussher was correct. He stated that the Israelites crossed the Red Sea on the last day of Unleavened Bread. TABLE 1 places week of the exodus (15th of the 1st month) in its relationship to the first week of manna (following 15th of the second month, Ex.. 16:1).

The Simple Version

Actually, *The Christian Passover* should be very simple to explain when there are no hidden agendas for hiding parts of the truth. Just explain that, since we were not there, Truth depends upon the sources we choose to quote, and conflicts occur when researchers have hidden motives for hiding parts of the truth.

The best approach is to prove all things and hold fast what you have proven for yourself without caring what others may think, and give others the same liberty, but, if someone asks you to explain the one hope that lies within you, be ready with an answer or just offer your sources.

To suggest using Coulter’s research, more illustrations are needed as in TABLE 1. Now here’s how to follow the weekdays of the exodus using my own simpler version:

Notes on TABLE 1

Coulter suggests we begin understanding the weeks after the exodus by identifying two Sabbaths both somewhat related to the first week in which the Israelites received manna after the exodus. The first was when the Israelites ran out of unleavened bread after 30 days, on the 15th day of the second month (Lev 23:23:6; Ex 16:1). The Passover was on the 14th day, and the exodus was on the 15th day of the first month (Num 28:16,17).

On page 42, he says, “The account of these events shows that the 15th day of the second month was, in fact, a weekly Sabbath”, and he says it ended 30 days of having unleavened bread as stated in Josephus’ *Antiquities*:

“So the Hebrews went out of Egypt... but they went away hastily, on the third day they came to a place called Baalzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by gentle heat; and this food they made use of for thirty days [until the 15th day of the second month]” (Josephus, *Antiquities* 2.15.1; Ex 16:1).

Hidden Agenda and Half Truths

True, organizations benefit greatly from having crowds and conventions and creating hype about their products or services. A fellow associate of Coulter, an instructor at Ambassador College, Herman L. Hoeh, wrote another compendium, *A Compendium of World History*, back in 1962, which followed Immanuel Velikovsky’s *Ages in Chaos*, a view that Egyptian dynasties were 700 years too long to fit into biblical chronology; so he moved Ramesses the Great down from 1279 BC to the time of Nebuchednezzar who died in 562 BC.

These were allied in their view that jubilees were 50 years apart, in 1844 and 1944 AD. The cycle of 4 x 7 x 19 years equals 532 years, but they called it “the Pagan Easter Cycle”, and they had no idea that the Jews’ date for Creation was 532 times 7 before Herod captured Jerusalem in 37 BC, no idea that Nebuchednezzar became a wild beast seven years, 49 years before the second temple was founded in 520 BC, no idea the first temple was founded in 968 BC, 64 sabbaticals before 520 BC, no idea there were 532 years between Nebuchednezzar’s demise and Herod’s capture of Jerusalem.

Coulter’s other comrades once believed that 1975 would be special (perhaps the last jubilee in 6,000 years), that the “Lost Israelites” in Prophecy included the United States, that only the spring Holy days have ever been fulfilled, that the priests will eventually return to restore the temple, the Levite priesthood and sacrificial offerings in Jerusalem.

So, Abraham will, eventually, return to his first wife, Hagar, right? (Gal. 4:25).

This gives the reader an idea of how “authoritatively” subjects were covered by Coulter’s comrades, but it also implies that informed readers should proceed with caution and use some discretion or just plain common sense.

Coulter also based his *Harmony of the Gospels* on Daniel’s 490 years (of Daniel 9) without explaining that the Hebrew Calendar has Josiah finding the lost book of Moses in 457 BC instead of in 623 BC. Coulter begins his 490 years in 457 BC. The Hebrew calendar omits 165 years!

Other Associates

He explains that his source for the Christian era throughout his book is based upon the “Author’s Translation” (noted as “AT”), his own version of the Greek text (p xvi), and his tutor was Dr. Charles V. Dorothy, PhD, also of Ambassador College, which has closed since the book was written.

Alexander Hislop's original purpose for writing with *The Two Babylons* in 1857 (available [HERE](#)) was to prove the Roman Catholic Church copied most of its beliefs from the ancient Babylonians ruled by Nimrod, Semiramis. He made a conjecture that the church is the ungodly "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" in a second "Babylon the Great" (Rev 17:5-6). Evidence for the connection came mostly from similarities he had found between the two. After studying the book, Ralph Woodrow became so enchanted, charmed, delighted, captivated, enraptured, spellbound, fastinated, mesmerized, fixated and beguiled by what he read, that he gladly wrote his own update on topic in 1966 for the 20th century, a new version named *Babylon Mystery Religion*. Like Hislop, Woodrow played a major role in minimizing the importance of the birth of Christ, the spring equinox, the cross and the "Pagan Easter Cycle" of 532 years.

Likewise, long before Hislop, Sir Isaac Newton made a similar conjecture that, after the Roman Pope had crowned a Roman Emperor in 800 AD, there would be 1260 years until Christ would return (in 2060). Pure conjecture, bad science.

The True Timeline

So we begin our study working backwards from the first seven days of manna, which began on Sunday, after the 15th day of the second month (Ex 16:1). They collected twice the amount of manna on Friday, the sixth day, but could not collect it on the Sabbath, on the 22nd. This is a vital clue, which Coulter agrees with.

Next, remember that the exodus was on the 15th day of the first month (which, therefore, would be on a Thursday), and they reached the Red Sea on the third day, which would be on Saturday. Josephus explains this here:

After crossing the Red Sea, "Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared [on Sunday morning] (Ex 14:27; 15:19).

"Josephus continues by saying, "The feast of unleavened bread succeeds that of the Passover, and falls on the 15th day of the month, and continues seven days" (*Antiquities* 3.10.3).

Note: The idea that the Israelites crossed the sea on the last day of unleavened bread comes from Archbishop James Ussher's *Annals of the World*, page 39, which will need more research to prove him wrong.

The Passover lamb was killed on the 14th, on the beginning of the 14th at sunset or at the ending on the 14th at sunset, and the blood was placed upon doorposts, and the lamb was eaten after it was killed, and no flesh was to be left at dawn, that is, after blood was placed on doorposts. Did the death angel pass over at midnight of the 14th or midnight of the 15th?

Determining the proper sequence is the purpose of the book, and here are the determining factors he itemizes from pages 57 to 100 gleaned from Exodus 12:

1. Page 57: "The Passover lambs were killed at the beginning of the fourteenth day of the first month, immediately after sunset of the thirteenth."
2. Page 58: "The lambs were killed at the houses of the children of Israel."
3. Page 65: "The children of Israel were in their houses in the land of Goshen during the entire Passover night."
4. Page 69: "To kill, roast and eat the lambs, and to burn the bones and remains, took from approximately 6 PM on the night of the fourteenth until 2-3 hours before sunrise, a total of 8-10 hours."
5. Page 72: The children of Israel were in their houses in the land of Goshen the entire night of the fourteenth, and did not leave until the morning, or daybreak.
- 6a. Page 75: "'Night,' translated from the Hebrew *lailah*, is the entire dark period of each twenty-four hour day. It extends from the end of *ben ha arbayim*, when darkness has come, to the arrival of *boqer*, or morning."
- 6b. Page 81: "The Answer for Element # 6: 'Night,' translated from the Hebrew *lailah*, includes the entire dark period of each twenty-four day. 'Morning,' translated from the Hebrew *boqer*, does not include the dark hours after midnight. *Boqer* begins at the crack of dawn, when the first light of day brings the night to an end."
7. Page 84: "The children of Israel spoiled the Egyptians after the completion of the plagues, when God gave them favor in the eyes of the Egyptians. On the morning of the Passover day, they collected the spoils of their victory over

the Egyptians.”

Page 91: “The account of the Passover events in Exodus 12 makes it explicitly clear that the children of Israel remained in their houses in the land of Goshen until the morning. They did not travel to Rameses to assemble for the Exodus until the darkness of night had ended. At daybreak on the 14th, they left their houses and completed the spoiling of the Egyptians before assembling in their marching order at Rameses.”

Page 100: “We have studied every aspect of the Exodus, and we have seen that the Scriptures do not support the claim that the Passover was observed on the night of the 15th, which was the night that the Exodus began. The Scriptural accounts clearly separate the Passover day from the Feast of Unleavened Bread. As we will see, the observance of a 15th Passover developed hundreds of years after Israel left Egypt, when the domestic sacrifice of the lambs was changed to a temple sacrifice.”

Examining the Jewish Legacy

The book is about when the Passover should be observed, on the 15th (as the Jews do today) or on the 14th. This is reflected in the book’s subtitle. However, Coulter’s purpose is to reveal how the Christian Passover proves the bread and wine of the Last Supper were taken at the beginning of the 14th, at the proper time.

He says a major key in selecting the 14th or 15th is to determine whether the Israelites spoiled the Egyptians after the morning of the 14th or after the morning of the 15th. The legacy handed down by the Jews is the 15th.

Jewish Tradition of Observing the Passover at the Beginning of the 15th

Researchers in general accept this solution along with the idea that the Israelites crossed the Red Sea on the last day of unleavened bread. The assumption is that Christ died at the same time the lambs were being killed, just after 3:00 p.m. of the 14th.

Reasons to Doubt the Jews’ Practice

Here are some drawbacks using this solution:

1. The Jewish view would prevent the Israelites from reaching the Red Sea on the third day as stated by Josephus (as in TABLE 1).
2. The Passover was a celebration of the death angel passing over the Israelites and Egyptians at midnight on the 14th, thus the name “Passover” (Ex 12:27,29).
3. The exodus was on the 15th observed as a holy day (Ex 23:15). Jewish religion is based upon the history of the Hebrews.
4. The Jewish view would mean that the Passover was killed just before the end of the 14th.
5. Following the Jewish view today means the Christian’s practice of taking the bread and wine (often called “the Last Supper) was before the lambs were killed during the next daylight ours of the 14th.
6. The Jews also have a legacy that the Israelites crossed the Red Sea on the last day of unleavened bread perhaps to add significance for observing it as a holy day. Coulter says, “...the seventh day [of unleavened bread] commemorates the completion of the Exodus with the total destruction of the enemy” (Page 100). This is based upon the assumption that the enemy was destroyed on the last day of unleavened bread, as mentioned above.

Based upon the Priest of Salem offering bread and wine to Abraham, it is likely that the original basic idea was to have a seven-day festival to celebrate the spring harvest (for making the bread). (The Israelites ate unleavened bread 30 days, until the manna.), and the original basic idea was also to have a seven-day festival to celebrate the fall harvest (for making the wine).

The Passover plus seven days of unleavened bread equal eight days, and the feast of Tabernacles plus the Last Great day equals eight days (Page 116-117).

First Century Spiritual Franchises

As a preface to *The Christian Passover*, we can recall that Christianity began with 12 men following their Tutor. They took his teachings to Rome, which became the state religion. Then it spread over the empire and became a society. When it crossed over into America, it became many types of franchises. I suppose there are also spiritual mafias scaring the needy into compliance. “Support my cause, or something bad might happen to you.” “You cannot leave us

because now you know too much.” Other fraudulent activities of a spiritual mafia are described [HERE](#).

There were also franchises in the first century. On page 118, Coulter says:

“Although the observance of the Passover shifted to a temple sacrifice, the domestic killing of the Passover lambs was not wholly supplanted by the temple practice. The Universal Jewish Encyclopedia reveals that many of the Sadducees-- which included the high priests' families--retained the practice of the domestic Passover at the beginning of the 14th. This fact is quite surprising. We would expect the high priests to observe the temple sacrifice of the Passover on the afternoon of the 14th, since they were in charge of the temple. But such was not the case. Notice: "This story of the first paschal lamb, as related in the Bible, became the pattern for the observance of the Passover **during the period of the Temple, but with a few modifications. Thus the sacrifice took place in the sanctuary and the blood was sprinkled upon the altar.**"

Again on Page 118, Coulter quotes *The Interpreter's Dictionary of the Bible*:

"The Pharisees and Sadducees had a dispute as to the time when the slaughtering should take place; the former (Pharisees) held it should be in the last three hours before sunset, the latter (Sadducees), **BETWEEN SUNSET AND NIGHTFALL**" (p.406).

“This record of the dispute between the Pharisees and the Sadducees shows that two separate Passover observances continued side by side. The Jews did not universally embrace the temple sacrifice of the Passover. As the historical, The Christian Passover documentation shows, the Pharisees changed from the domestic sacrifice of the lambs to a temple sacrifice late on the 14th and a Passover meal on the 15th.”

Precautions and Reservations about the Book

Coulter mentions several times that the topic of *The Christian Passover* was very complicated, but, nevertheless, those who don't get it right will perish. Therefore, all true believers must read his 512 pages. Strange that he does not

He verifies that the original Passover was domestic, that is, taken in the homes at the beginning of the 14th. This practice was continued in the second year, after the tabernacle was built.

Then he explains that, during Hezekiah's time, some (claiming they were unclean) brought their ~~lambs~~ to the temple to let the Levites kill them (page 146), thus, the unclean could eat the sacrifice without waiting for a second Passover a month later; Originally, the unclean had to wait until the second month.

He admits that the Passover became attached to the seven-day feast of unleavened bread during the time of Josiah's reform, after 623 BC, and during the time of Ezra. This was done at the end of the 14th and would make the feast into eight days.

If it is so important that the Passover were kept at the “proper time” and if that omission could cost someone their eternal lives in the Christian Era, then it should also be grounds, all by itself, for sending the Jews into exile. But they still went into a great tribulation even though they were keeping the Sabbaths and holy days.

Coulter never says they later went into exile because they didn't keep the Passover at the right time. He never says a person is exiled if he or she totally quenches their spirit of kindness, love and concern for others. This is explained in Jeremiah 34, II Chronicles 36:20-21 and Jeremiah 25:11-17. They did not observe the Sabbaticals to release and forgive other fellow Hebrews their debts (Jer 34:13-17). But this most important chapter is never addressed.

The Christian Passover is a memorial of a Lamb from the Higher Realm dying sometime during the day of the Passover, dying for the entire lower realm, not just for those who are deemed special, those with special, insider knowledge who pledge to support a small group of exclusivists for another year.

If the Passover must be observed only at the beginning of the 14th because this is, when the sacrifice was killed and eaten (at the exodus), then it would also seem proper for it to be observed in homes instead of at the temple or at a church gathering. At the exodus, the father was the head of each house, but exclusivists have young “preaching elders” who rule the older “teaching elders”, even elders with a lifetime license to teach in public and private schools. Well, they are not “ordained” to teach other exclusivists, right? This is spiritual-sounding doubletalk. After baptism, “the Spirit” is received, or it isn't received. The “ordained” often cause division and start another branch.

Final Notes

According to Coulter, the Jews at one time or another, kept the memorial at home privately. At the exodus, the sacrifice was domestic, that is, killed and eaten in the homes. After Josiah’s reform in 623 BC, the sacrifice was brought to the temple to be killed before the Passover day ended. The killing was during an ordinary workday, on the 14th, which was the preparation day for the annual Sabbath (an annual holy day, John 19:31) and eaten during the hours of a holy day, after sundown, on the 15th.

This reflects King Josiah’s law, which officially prohibited Judea from sacrificing to idols privately at home as they did during the Exodus. Josiah feared this would drive Judea into exile.

If the person were unclean, a priest could kill the lamb or goat instead of waiting until the 14th of the second month, when the person would be clean (*The Christian Passover*, page 120). The lamb or goat would, therefore, be eaten at the beginning of the 15th, after sundown, during an annual Sabbath (that is, an annual High Day).

Coulter says that, if the subject were simple to solve, there would be no need for him to write a 512-page book on it. On the other hand, what is so complicated about having a memorial, a time to reflect on the outgoing concern the Higher Realm has shown us?

According to Romans 3:2, the Jews preserved the oracles. But members of a top-down, modern-day franchise may get upset when others celebrate the memorial at the end of the 14th instead of at the beginning of the 14th. After all, didn’t Christ introduce the bread and wine at the beginning of the 14th? All others are Satan’s rebels, right?

This reminds me of an acquaintance who only went to church on Easter.

The New Testament Seven Days

One might notice that the last days of Unleavened Bread were not mentioned after Christ appeared resurrected on Sunday. This Sunday is part of another seven days altogether but cannot be understood until we read it in its proper context. This context is illustrated and published in *Harmony of the Gospels* by Frederick R. Coulter in 1974, page 162.

TABLE 2.
New Testament Seven Days
in 31 AD

S	M	T	W	T	F	S
Nisan 04 April 15	Nisan 05 April 16	Nisan 06 April 17	Nisan 07 April 18	Nisan 08 April 19	Nisan 09 April 20	Nisan 10 April 21
Nisan 11 April 22	Nisan 12 April 23	Nisan 13 April 24	Nisan 14 April 25	Nisan 15 April 26	Nisan 16 April 27	Nisan 17 April 28
Nisan 18 April 29						

As in TABLE 2, Coulter presents four keys to the timing of the crucifixion saying, “...this is the first time the six day chronology has ever been harmonized in correct order” (p. 160 & John 12:1). “If Mark had not made clear that a second day was involved, it would not be possible to harmonize the six day period.

There were six days from John 12:1 to Mark 14:1 and two days from Mark 14:1 to the Passover on Tuesday after sunset. There were also three days until the resurrection on Saturday after sunset. This makes April 29th the day Christ became the “First of the First Fruits of the dead”, on the 8th day, after entering Jerusalem previously, on Sunday, April 22, 31 AD.

Other evidence shows that Christ’s mother was likely sheltered and fed in the wilderness beyond Lazarus’ tomb for 3½ years after Christ ascended (Rev 12:5-6).

The following table covers 2,000 years divided into 19-year eclipses (repeated after the equinox, after 3/19 - 3/20). The dates represent the first new moon, a new lunar year. Note how the dates repeat in each column.

Five times in 19 years begin in the winter. In 31 AD, of course, the temple still existed, and the priesthood could decide the spring season began in the winter and they could delay it from 3/12 to 4/10 as in 31 and 2013 AD in the chart below. A Passover in 31 AD would follow on April 25 as affirmed by NASA. NASA has a lunar eclipse on April 25 during a full moon.

The same problem arrived in 2013 as in 31 AD, but there was no priesthood having that same authority. In Indiana that year, there was snow up to the hubcaps on the Passover... not likely a good time for a barley harvest.

Oh well; it would be fall grape harvest season in Australia. Hmm! Evidently then, the memorial is not about bread and wine or about seasons, bread in the spring and wine in the fall. It's actually a "remember me", a reminder of what the Higher Realm has done to create new hearts, a new commune, in our lower realm... not just in Jerusalem.

TABLE 3. Solar Eclipses on the Equinox (3/19 & 3/20)

AD	57 yrs	1553 yrs	19 yrs	19 yrs	334 yrs	19 yrs	19 yrs								
14	3/19	71	3/20	1624	3/19	1643	3/20	1662	3/20	1996	3/19	2015	3/20	2034	3/20
15	4/07	72	4/07	1625	4/07	1644	4/07	1663	4/08	1997	4/07	2016	4/08	2035	4/08
16	3/27	73	3/27	1626	3/27	1645	3/27	1664	3/27	1998	3/28	2017	3/27	2036	3/27
17	3/18 4/15	74	3/17 4/15	1627	3/18 4/15	1646	3/17 4/15	1665	3/17 4/15	1999	3/18 4/16	2018	3/17 4/15	2037	3/17 4/15
18	4/04	75	4/04	1628	4/04	1647	4/05	1666	4/04	2000	4/04	2019	4/04	2038	4/04
19	3/25	76	3/23	1629	3/24	1648	3/24	1667	3/24	2001	3/25	2020	3/26	2039	3/24
20	3/14 4/11	77	3/14 4/11	1630	3/14 4/12	1649	3/14 4/11	1668	3/13 4/11	2002	3/14 4/12	2021	3/14 4/11	2040	3/15 4/11
21	4/01	78	4/01	1631	4/01	1650	4/01	1669	3/31	2003	4/01	2022	3/31	2041	3/31
22	3/21	79	3/21	1632	3/20	1651	3/21	1670	3/21	2004	3/20	2023	3/21	2042	3/21
23	4/08	80	4/08	1633	4/08	1652	4/08	1671	4/09	2005	4/08	2024	4/09	2043	4/09
24	3/28	81	3/29	1634	3/29	1653	3/29	1672	3/29	2006	3/29	2025	3/29	2044	3/29
25	3/18 4/16	82	3/19 4/16	1635	3/20 4/17	1654	3/19 4/17	1673	3/18 4/17	2007	3/20 4/17	2026	3/20 4/17	2045	3/19 4/17
26	4/06	83	4/05	1636	4/05	1655	4/06	1674	4/06	2008	4/05	2027	4/06	2046	4/06
27	3/26	84	3/25	1637	3/26	1656	3/26	1675	3/26	2009	3/26	2028	3/26	2047	3/26
28	3/15 4/13	85	3/16 4/12	1638	3/16 4/14	1657	3/15 4/13	1676	3/15 4/13	2010	3/16 4/14	2029	3/17 4/13	2048	3/15 4/13
29	4/02	86	4/02	1639	4/03	1658	4/02	1677	4/02	2011	4/03	2030	4/02	2049	4/02
30	3/21	87	3/23	1640	3/22	1659	3/22	1678	3/22	2012	3/22	2031	3/22	2050	3/22
31 AD	3/12 4/10	88	3/12 4/10	1641	3/12 4/10	1660	3/13 4/09	1679	3/14 4/10	2013	3/12 4/10	2032	3/13 4/10	2051	3/14 4/10
32	3/29	89	3/30	1642	3/30	1661	3/30	1680	3/30	2014	3/30	2033	3/30	2052	3/30
33	3/19	90	3/19	1643	3/20	1662	3/20	1681	3/20	2015	3/20	2034	3/20	2053	3/20