Introduction

Prologue

The development history of this Bible study still leaves me in awe and wonder. Out of a secondary intention to consolidate the Weekly Sabbath with IESOUS' death, THEOS surely motivated me to create this study that is interlaced with many topics, types, numbers, symbolism and deep Bible knowledge.

The back, forth and cross reading of the 4 accounts of the 'Evangelium' was just the basic homework. Without having coincidentally invested in the preceding weeks more than 100 hours in the 'Sabbath' study, this study would not be possible in its theological extent. Without having done a study on biblical numbers some months after the initial study, this study would not have its full significance.

The perfect harmonization of the Good Message in respect to the timeline of the Passover week, and many other conclusions such as the corrected count toward Pentecost, the chronology of the fig tree story and the finally solved timing of the women purchasing the burial spices, I usually do not perceive in such a cumulation in other studies.

Long story short, seeing how the HOLY SPIRIT moved, and how He over the course of 12 months gave me constant hints (illumination - not special revelation!) to readily available biblical knowledge in order to complete the puzzle behind this study, simply leaves me speechless. I had the privilege of being used by Him in a mighty way I never experienced before. May THEOS use the wonderful result for His purposes and may you be encouraged in your faith.

Index

Page 1	Intro	Introduction
Page 2		Comparison of Possible Crucifixion Dates
Page 3	Definitions & Analysis	The Passover Week · Unleavened Bread · Passover Week vs. Feast of Tabernacles · Return Travel
Page 4		A Biblical Day · 3 Days & 3 Nights
Page 5		Two Consecutive Sabbaths (2 Types Of Sabbaths, Defining Preparation / Foresabbath, The Burial Spices)
Page 6		First Fruits (Wave Sheaf Offering) · Count to Pentecost
Page 7		Did Judas Really Die After IESOUS? · IESOUS taught 'Every Day' in the Temple · Must He Have Died in the Night of the Passover Lamb? · The Legal Procedure
Page 8		Conceptual Leaps · Numbers
Page 9	Schedule	Master Calendar
Page 10		Detailed Events Schedule : Pre - Passover
Page 11		Detailed Events Schedule : Passover Week
Page 12		Detailed Events Schedule : Post - Passover
		Addendum · Numbers

Is a
Fast-Track Crucifixion
Biblical?

Traditional timelines of IESOUS' death and resurrection contradict the Bible and the timeline of the Passover festival usually in one or multiple points. Allow me now to present you a -very unconventional- chronology that perfectly goes hand in hand with what the Word of THEOS teaches us.

We all commonly assume a fast-track trial of IESOUS - happened on the very same day between midnight and 9am, going through 6 authorities, including all practical preparation and an unscheduled execution of 3 people at the very same time. But the biblical case for this -by all appearances overstretched- claim is non-existent. Ask yourself the question if your governor and the leader of the opposition would be available for a church-related 'issue' between ~5am and 7am - the chances that both are available at this same time are dwindling small.

The Bible does not state anywhere that IESOUS died within the same 24 hours He was arrested. It is a pure assumption and accomodation of the facts, by always ignoring some biblical facts here and there. The vast majority of scholars had always difficulties in accommodating a proper schedule of events and all too often the Passover meal of IESOUS is brought forward by 1 or 2 days, or even claimed that it was not a Passover but a normal meal / solely breaking bread, to not have CHRISTOS theoretically eaten the lamb after His death. We should never try to accomodate the Bible towards our interpretations, but let the Bible speak in all detail and context, and -then- transcribe the truth.

Justin Martyr

(Extrabiblical Witness)

- *Justin Martyr is one of the earliest witnesses after the Apostles, who lived from ~100 AD until ~165 AD.*

Upon a careful reading of his text 'Dialogue with Trypho' (a second-century Christian apologetic text, ~155-160 AD), we notice that he stated that CHRISTOS was crucified after / later than the Passover, which does most probably not only refer to a later hour, but to a day different than the Passover Day. This becomes very clear in the next line, where he specifically uses the term 'Passover Day' and then relates the crucifixion to the Passover as a whole, meaning the Passover Week (see detailed diferentiation on page 3). This statement, which I found coincidentially 3 years after the initial study, fully affirms this study and cancels already the traditional assumption of a Fast-Track-Trial.

Passover Day > Arrest		Passover Week > Crucifixion
"The Passover, indeed, was CHRISTOS,	→	*... who was later sacrificed, as Isaias foretold when he said: "He was led as a sheep to the slaughter.*
It is also written that on the Day of the Passover you seized Him,	→	*and that during the Passover* [Week] *you crucified Him."*

Justin Martyr, Dialogue with Trypho, Chapter 111, Greek Text

Full text with Greek Original

ΚΑΙ ΤΟΥϹ ΕΝ ΑΙΓΥΠΤѠΙ ΔΕ ϹѠΘΕΝΤΑϹ, ΟΤΕ ΑΠѠΛΛΥΝΤΟ ΤΑ ΠΡѠΤΟΤΟΚΑ ΤѠΝ ΑΙΓΥΠΤΙѠΝ, ΤΟ ΤΟΥ ΠΑϹΧΑ ΕΡΡΥϹΑΤΟ ΑΙΜΑ, ΤΟ ΕΚΑΤΕΡѠϹΕ ΤѠΝ ϹΤΑΘΜѠΝ ΚΑΙ ΤΟΥ ΥΠΕΡΘΥΡΟΥ ΧΡΙϹΘΕΝ. ΗΝ ΓΑΡ ΤΟ ΠΑϹΧΑ (Passover) Ο ΧΡΙϹΤΟϹ, Ο ΤΥΘΕΙϹ ΥϹΤΕΡΟΝ (later), ѠϹ ΚΑΙ ΗϹΑΙΑϹ ΕΦΗ: ΑΥΤΟϹ ѠϹ ΠΡΟΒΑΤΟΝ ΕΠΙ ϹΦΑΓΉΝ ΗΧΘΗ. ΚΑΙ ΟΤΙ ΕΝ ΗΜΕΡΑΙ ΤΟΥ ΠΑϹΧΑ (Day of the Passover) ϹΥΝΕΛΑΒΕΤΕ ΑΥΤΟΝ ΚΑΙ ΟΜΟΙѠϹ ΕΝ ΤѠ ΠΑϹΧΑ (Passover) ΕϹΤΑΥΡѠϹΑΤΕ.

Greek and English, side by side.

And the blood of the Passover, which was smeared on the side posts and transoms of the doors, saved those fortunate ones in Egypt who escaped the death inflicted upon the first-born of the Egyptians. The Passover, indeed, was CHRISTOS, who was later (ΥϹΤΕΡΟΝ, husteron, Strong's 5305 = afterward, later) *sacrificed, as Isaias foretold when he said: "He was led as a sheep to the slaughter. (Isa 53:7). It is also written that on the Day of the Passover* (ΗΜΕΡΑΙ ΤΟΥ ΠΑϹΧΑ) *you seized Him, and that during the Passover* (ΠΑϹΧΑ; without addition of the term 'day') *you crucified Him.*

ΥϹΤΕΡΟΝ, husteron, Strong's 5305

see next page

Fit For Faith

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

2 · Comparison Of Possible Crucifixion Dates

Fast-Track Trial
(6 Trials within 6 hours)
5 'Traditional' Crucifixion & Resurrection Dates

Standard Trial
(6 Trials within 5 Days)
1 Possible Crucifixion & Resurrection Date

▶ Passover Timeline ▶

7-Day Passover / Unleavened Bread (Abib 14, Evening - Abib 21, Evening)

	Evening	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7			
Abib (Nisan) 13	Day Of Preparation · Passover Lamb	Sabbath of Sabbaths & Weekly Sabbath (overlap)	First Day Of The Week	17	18	19	Day Of Preparation	Sabbath of Sabbaths (Sunset-Sunset)	Weekly Sabbath (Sunrise-Sunrise)	First Day Of The Week	24
13 (Thu)	14 (Fri)	15 (Sat)	16 (Sun)	17 (Mon)	18 (Tue)	19 (Wed)	20 (Thu)	21 (Fri)	22 (Sat)	23 (Sun)	
	14 (Wed)	(Thu)	(Fri)	17 (Sat)			Cruxifixion 9am Tomb 6pm			Resurrection 6am	
	14 (Thu)	(Fri)	(Sat)	17 (Sun)							
	14 (Fri)	(Sat)	16 (Sun)								
		15 (Fri)	(Sat)	17 (Sun)							

▼ Biblical & Logical Conditions ▼

					13	14	15	16–19	20	21–22	23
General	1	The First Day of the Month follows the New Moon ('Waxing Crescent').	-		YES	NO YES	YES		YES		
	2	A biblically defined day does not start in the evening (according to Jewish Mainstream), but always at sunrise. Exceptions: 2 out of 7 Sabbaths of Sabbaths started at sunset, but this special timing does -not- affect the Weekly Sabbath or any ordinary weekday.	*Then Saul sent messengers to David's house to guard him and to kill him in the morning, but Michal his wife told David, saying, "If you do not save your life tonight, then tomorrow you will be killed!"* *"And they arrested them and put them in custody until the next day, for it was already evening".*	1Sam 19:11 Act 4:3	-	-	-		YES		
	3	IESOUS taught every day in the Temple. (=at least 3 times from Abib 11th (Tue); Abib 10th only with a brief visit)	*And He was teaching every day in the Temple courts ...*	Luk 19:47	NO	NO YES	YES		YES		
Passover Lamb	4	The Passover Lamb was always to be eaten on the evening of Abib (Nisan) 14th.	*In the first month, on the fourteenth of the month at the evening is the Passover of KYRIOS.*	Lev 23:5	NO	NO	YES		YES		
	5	IESOUS definitely ate the Passover Lamb in the evening of Abib 14th. (The Passover Meal and related sacrifices could continue until morning; see also 2Chr 35:11-14)	*Now on (the) beginning of the Unleavened [Bread] the disciples came up to IESOUS, saying, "Where do you want us to prepare for you to eat the Passover? [...] And when it was evening, He was reclining at table with the twelve.*	Mat 26:17-20	NO	NO	YES		YES		
Trials	6	The 3 non-Jewish trials must have been held without touching the idolatrous day of 'Ides' on Abib 15th, when political and judicial activities were strictly prohibited for Pilate & Herod.	see introduction		YES	YES	NO	< Abib 14th, at night, 3 Trials: Annas Caiaphas H. Council 4. Trial Pilate 5. Trial Herod 6. Trial Pilate	YES		
	7	At least one night must have legally passed before the death sentence was carried out.	see introduction		NO	NO	NO		YES		
Crucifixion	8	IESOUS died on a 'Day of Preparation'.	*The Jews, therefore, that the bodies might not remain on the cross on the Sabbath, since it was the Preparation, (for that Sabbath day was a great one,) asked of Pilate that their legs may be broken, and they taken away.*	Ioh 19:31	NO	YES	NO		YES		
	9	IESOUS died after Judas (logically no resurrection while Judas was still decaying on the open field).	see introduction		NO	NO	NO	Judas Buried, Potter's Field	YES		
	10	IESOUS died during Passover Week in order to typify the LAMB. This typology does not require His death on the evening of the Passover Lamb, but anytime during the 7 days.	*On the next day he saw IESOUS coming to him and said, "Look! The LAMB of THEOS who takes away the sin of the world!* *... For CHRISTOS our Passover* ['lamb' manually added in some translations] *has been sacrificed ...*	Ioh 1:29 1Cor 5:6-8	NO (Death 1 full day before Passover started)	NO (Time of death even before the Passover started in the evening)	YES		YES		
	11	His body must have been taken down before sunset.	*... if a man has committed a crime punishable by death [...] his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by THEOS.* *... they were hanging on the trees until the evening. And it happened at the time of sunset [...] they took them down from the trees ...*	Deu 21:22-23 Ios 10:26-27	YES	YES	YES		YES		
Tomb	12	IESOUS remained 3 days in the tomb. (~6 hrs after sunset + 24 hrs + 24 hrs + ~6 hrs until sunrise)	*For just as Jonah was in the hollow of the huge fish three days and three nights, so will be the SON of man in the heart of the earth three days and three nights.*	Mat 12:40	YES	YES NO	NO		YES	6 hrs 24 hrs 24 hrs 6 hrs TIME IN TOMB 60 HRS (~3 DAYS)	
	13	IESOUS remained 3 nights in the tomb.	*... will be the SON of man in the heart of the earth three days and three nights.*	Mat 12:40	YES	YES NO	NO		YES	1 2 3	◂ 3 nights
	14	IESOUS remained during 2 consecutive Sabbaths in the tomb. (1 Sabbath of Sabbaths & 1 Weekly Sabbath)	see John 19:31 above see Luk 24:1-21 below.	-	NO	NO	NO		YES		Resur-rection
	15	The women purchased burial spices after the first Sabbath was over (the markets opened in the evening) and prepared those before the second Sabbath started the next morning.	*And when the* [Extraordinary] *Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome purchased fragrant spices so that they could go and anoint Him.* *And they returned and prepared fragrant spices and perfumes, and on the* [Weekly] *Sabbath they rested according to the commandment.*	Mar 16:1 Luk 23:55-56	NO	NO	NO		YES (between Abib 21st and 22nd)	Sabbath of Sabbaths (Sunset-Sunset) ▲ Burial Spices ▼ Weekly Sabbath (Sunrise-Sunrise)	
Resurrection	16	IESOUS resurrected on the first day after the Sabbath (Sunday).	*Now on the first day of the week, at very early dawn, they came back to the tomb [...] And they found the stone had been rolled away from the tomb ...*	Luk 24:1-2	YES	NO Wed YES Thu NO Fri	YES		YES	6th Day (Fri) 7th Day (Sat)	1st Day (Sunday)
	17	IESOUS resurrected at the dawn of the third day -since- His crucifixion.	*And they found the stone had been rolled away from the tomb [...] this is the third day since these things took place.*	Luk 24:2-21	YES	YES NO	NO		YES	1st Day Since 2nd Day Since	3rd Day Since
First Fruit & Bread of Life	18	IESOUS must have resurrected on, or in between the Day of First Fruits (Abib 23rd) and the Feast of Harvest (+ 50 days) in order to typify the First Fruit.	*But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep.*	1Cor 15:20	NO	NO	NO		YES		Day of First Fruit
	19	IESOUS must have resurrected -after- and not during the Feast of Unleavened Bread in order to typify the Bread of Life.	*... He told them another parable: "The Kingdom of the Heavens is like leaven* [no leaven during Passover], which having taken, *a woman hid in three measures of meal, until all of that was leavened."*	Mat 13:33	NO	NO	NO	- - - - - - - Unleavened Bread - - - - - - -	YES	- - -	Bread of Life
	20	IESOUS must have logically resurrected after the time of affliction what the unleavened bread stood for.	*You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction ...*	Deu 16:3	NO	NO	NO	- - - - - - - Time of Affliction - - - - - - -	YES	- - -	
Return Travel	21	His resurrection must have coincided with the return travel of the visitors -after- the Passover week. IESOUS did -not- appear to two unfaithful travelers who left the Passover one week too early.	*That very day two of them were going to a village named Emmaus [...] "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" [...] "Concerning IESOUS OF NAZARETH, a Man who was a prophet mighty in deed and word before THEOS and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. [...] Yes, and besides all this, it is now the third day since these things happened.*	Luk 24:13-21	NO	NO	NO		YES		Return Travel
	22	The return travel after the Passover Week must have coincided with the return travel of the Feast of Tabernacles. (Both with official start on the 15th, and return travel on the 23rd)	*And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which the Lord had done to David, and to Solomon, and to Israel his people.*	2Chr 7:10	NO	NO	NO		YES		23rd

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

3 · The Passover Week · Unleavened Bread · Return Travel

What is the Passover Week?

Passover Week & Unleavened Bread

- Passover was not only a 1-day festival as often wrongly assumed, but spread over 7 (touching 8 calendar) days and even included previous activities such as the selection of the lamb, purification and travelling to Jerusalem. 'Passover' / 'Feast of Unleavened Bread' are two interchangeable names standing biblically for the exact same period of time. The 'Passover Meal' initiated the festival, but the Bible sometimes uses the term 'Passover' also for the 7 days.

Month of Abib (Babylonian name 'Nisan')

14	15	16	17	18	19	20	21	22	23
	Sabbath of Sabbaths						Sabbath of Sabbaths	Weekly Sabbath	First Fruits
'Passover' Meal (evening time)	'Passover' Week								Return Travel
	'Unleavened Bread'								

Now the Feast of Unleavened (Bread) [G106 ΑΖΥΜΩΝ, Azumon] drew near, which is called the Passover [G3957 ΠΑϹΧΑ, Pascha].	Luk 22:1
So they ate the food of the festival for seven days [Abib 15-21], *sacrificing peace offerings* [also contradicting the possibility that IESOUS resurrected before the end of those sacrifices] *and giving thanks to KYRIOS, the THEOS of their fathers.*	2Chr 30:22
And the children of the captivity kept the Passover on the fourteenth day of the first month. [...] *And they kept the Feast of Unleavened Bread seven days with gladness ...*	Ezr 6:19-22
... he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison [...] *intending after the Passover* [proof for spreading over 7 days] *to bring him out to the people.*	Act 12:3-4

- The seventh and last day of the Passover was nearly as important as the first day. Both days are Holy Days / Holy Assemblies / Sabbath of Sabbaths. The last day of the Feast of Booths / Tabernacles is even described as - the great day -.

... On the first day a holy assembly and on the seventh day a holy assembly [not a Weekly Sabbath, ...] *you will eat unleavened bread until the evening of the twenty-first day ...*	Exo 12:16-18
Now on the last day of the feast [Feast of Booths / Tabernacles] *- the great day - IESOUS stood and cried out, saying, "If anyone is thirsty, let him come to me, and let him drink,*	Joh 7:37

- The Passover lamb was not eaten on Abib 12 or 13th as often wrongly accommodated, but always on the 14th from evening until morning. The Bible even defines the exception and precise alternate date for absentees (Num 9:13; exactly 1 month later; on Ziv 14th).

"You will keep it [the lamb] *until the fourteenth day of this month, and ... will slaughter it at twilight.* [...] *And they will eat the meat on this night* [...] *And you must not leave any of it until morning* [...] *It is the Passover of KYRIOS ...*	Exo 12:6-14
And they slaughtered the Passover lamb on the fourteenth day of the second month.	2Chr 30:15
[Josiah's Passover, which was bigger than usual and took even until the morning:] *And they slew the Passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. 12 And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to KYRIOS, as it is written in the book of Moses. 13 And thus they did till the morning. And they roasted the Passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people. 14 And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron.*	2Chr 35:11-14

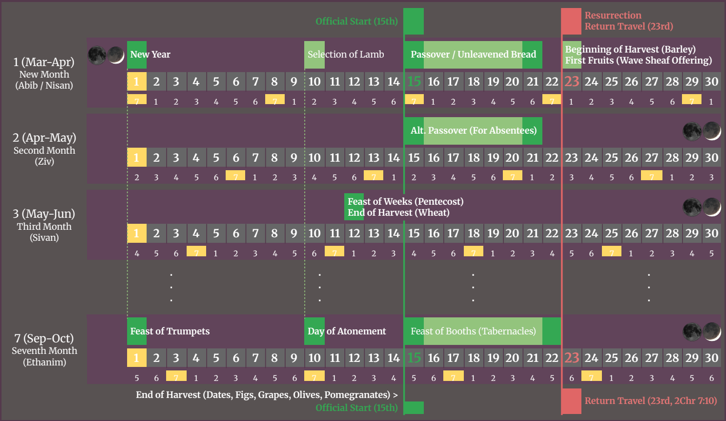
- The eating of the Passover lamb on Abib 14 was so important for CHRISTOS that He organized in advance a secret place in the privacy of a second floor -shown to the disciples only by following a man with a water jar- where they would not be discovered.

And he will show you a large furnished upstairs room. Make preparations there." [...] *And He said to them, "I have earnestly desired to eat this Passover with you before I suffer.*	Luk 22:12-15

- The Passover lamb could only be eaten in Jerusalem. No matter where a participant was located, he had to make providence in order to arrive before the designated time.

You are not allowed to offer the Passover sacrifice in one of your towns that KYRIOS your THEOS is giving to you, but only at the place that KYRIOS your THEOS will choose [Jerusalem], *to let his name dwell there; you shall offer the Passover sacrifice in the evening at sunset, at the designated time of your going out from Egypt.*	Deu 16:5-6

Passover Week
Vs.
Feast of Tabernacles



Official Start (15th)

Resurrection
Return Travel (23rd)

1 (Mar-Apr)
New Month
(Abib / Nisan)

New Year (1) · Selection of Lamb (10) · Passover / Unleavened Bread (15–21) · Beginning of Harvest (Barley) / First Fruits (Wave Sheaf Offering) (23)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1

2 (Apr-May)
Second Month
(Ziv)

Alt. Passover (For Absentees) (15–21)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3

3 (May-Jun)
Third Month
(Sivan)

Feast of Weeks (Pentecost)
End of Harvest (Wheat)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5

⋮

7 (Sep-Oct)
Seventh Month
(Ethanim)

Feast of Trumpets (1) · Day of Atonement (10) · Feast of Booths (Tabernacles) (15–22)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6

End of Harvest (Dates, Figs, Grapes, Olives, Pomegranates) >
Official Start (15th)

Return Travel (23rd, 2Chr 7:10)

The Return Travel

- The two travellers left Jerusalem for Emmaus, in order to return to their homes after the Passover week.

Fact: They left the very same day after CHRISTOS had risen in the morning (Abib 23; after the Weekly Sabbath).

If CHRISTOS would have risen on Abib 16 (beginning of Passover Week) as traditionally proposed, then the two travellers would have left the festival one entire week too early. But we do not find any hint or explanation for such a premature departure, nor does it make any sense that CHRISTOS would have precisely chosen to appear to two unfaithful travellers who did not even take the Passover seriously enough to celebrate it in its entirety.

1-Abib 23

That very day two of them were going to a village named Emmaus [...] While they were talking and discussing together, IESOUS Himself drew near and went with them. [...]. Then one of them, named Cleopas, answered Him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" [...] "Concerning IESOUS OF NAZARETH, a Man who was a prophet mighty in deed and word before THEOS and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. [...] Yes, and besides all this, it is now the third day since these things happened. [Since the crucifixion ...] *"Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?" And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, saying, "KYRIOS has risen indeed, and has appeared to Simon!"*

Luk 24:13-34

- The return travel on the 23rd day of the month is most remarkably affirmed by the Feast of Tabernacles, where the Bible clearly specifies that Solomon sent the people on their way home on that precise day of the month, the 23rd of the month Ethanim (Seventh Month). The Feast of Tabernacles also started officially on the 15th day of the month.

7-Ethanim 23

On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to KYRIOS. On the fifteenth day of this seventh month, there shall be a Feast of Tabernacles seven days to KYRIOS. 35 And on the first day shall be a Holy Convocation; you shall do no servile work. 36 Seven days shall you offer whole-burnt-offerings to KYRIOS, and the eighth-day shall be a Holy Convocation to you; and you shall offer whole-burnt-offerings to KYRIOS: it is a time of release [so was IESOUS 'released' from the tomb in the precise moment the eighth day since the beginning of the Passover Week would finish; Greek ΕΞΟΔΙΟΝ, exodion: belonging to an exit]*, ye shall do no servile work.*

Lev 23:34-36

And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Æmath, and as far as the river of Egypt. And on the eighth day [which was an ordinary Sabbath after the Passover Week and had possibly a symbolic character connected to Atonement; see last page with the meaning of numbers] *he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar.*

2Chr 7:8-9

And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which KYRIOS had done to David, and to Solomon, and to Israel His people.

2Chr 7:10

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

4 · A Biblical Day · 3 Days & 3 Nights

What Constitutes a Biblical Day?

A Biblical Day

- A biblically defined day does not start in the evening, but always at sunrise.

  Exceptions: 2 out of 7 Sabbath of Sabbaths (Day of Atonement and Passover) started at sunset. We do not know if this rather implied only those 2 -, or if all the 7 Sabbath of Sabbaths, but it is absolutely certain that this timing did not affect the Weekly Sabbath or any weekday.

[Exception #1 - Day of Atonement] ... *from evening to evening* [specifically mentioned because of deviation from general rule; no specific reason provided] *you must observe your Sabbath of Sabbaths.”*	Lev 23:32
[Exception #2 - Passover] ... *you shall offer the Passover sacrifice in the evening at sunset, at the designated time of your going out from Egypt* [= a very specific reason for the exception is provided, following the historical origin when the firstborn were killed at night and the lamb had to be eaten between sunset and midnight].	Deu 16:6
And they slew the Passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. [...] *And thus they did till the morning. And they roasted the Passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people.*	2Chr 35:11-13

- We know from history that Jews often interpreted the Bible correctly, but that they sometimes misinterpreted or over-interpreted certain Scriptures. This does not only become obvious through the rhythm of the day, but also through their unbiblical observance of the New Year in a month different than Passover (7th month in the Jewish Mainstream), and through the modern observance of festivals such as the Day of Atonement undoubtedly abolished by IESOUS CHRISTOS.

  ▸ see also the study 'Sabbaths' where I have debunked this myth and also explain the difference between the Weekly and the Extraordinary Sabbaths

[1. THEOS worked during the day] *And* [2. then, only after His work was done!] *there was evening and* [3. then] *there was morning,* [marking] *the* [end of the] *first day.* [clearly indicating morning-morning rhythm]	Gen 1:5
The first lamb you will offer in the morning, and the second lamb you will offer at twilight [clearly same day].	Exo 29:39
'And when ye sacrifice a sacrifice of thanksgiving to KYRIOS, at your pleasure ye do sacrifice, on that day it is eaten, ye do not leave of it till morning; I [am] KYRIOS ...	Lev 22:30
And the people rose up [1] *all the day, and* [1] *all the night, and* [2] *all the next day, and gathered quails ...*	Num 11:32
[The Smoking Guns] *Then Saul sent messengers to David's house to guard him and to kill him in the morning, but Michal his wife told David, saying, "If you do not save your life tonight, then tomorrow you will be killed!"*	1Sam 19:11
... burn the morning burnt offering and the grain offering of the evening ...	2Kin 16:15
... and late in the Sabbaths, the dawning into [clear proof for morning- morning rhythm] *(the) first (day) of (the) Sabbaths ...*	Mat 28:1
Now from the sixth hour [noon; counting from the sunrise], *darkness came over all the land until the ninth hour ...*	Mar 27:45
Now when it was evening on that day - the first day of the week - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you."	Joh 20:19
"And they arrested them and put them in custody until the next day, for it was already evening".	Act 4:3
... for you are all sons of light and sons of day. We are not of the night nor of darkness.	1The 5:5

- *All biblical times of a day are counted from sunrise, not from sunset:*

  1st hour of the day = 6-7am (sunrise)
  3rd hour of the night = 9am (Mat 20:3, Mat 27:45, Mar 15:25, Mar 15:33, Act 2:15)
  6th hour of the day = 12m (Mat 20:5, Mat 27:45, Mar 15:33, Luk 23:44, Joh 4:6, Joh 19:14, Act 10:9)
  7th hour of the day = 1pm (Joh 4:52)
  9th hour of the day = 3pm (Mat 20:5, Mat 27:45-6, Mar 15:33, Luk 23:44, Act 3:1, Act 10:3, 30)
  10th hour of the day = 4pm (Joh 1:39)
  11th hour of the day = 5pm (Mat 20:6, 9, the last worker still gets a wage)
  3rd hour of the night = 9pm (Act 23:23)

  -

3 Days & 3 Nights

or

3 Days & 2 Nights ?

- IESOUS did not rise within 3 days including the day of crucifixion, but clearly 3 days after the day of crucifixion. The prepositions 'after', 'since' and 'until' are used several times and self-sufficiently prove this fact. The '3 days and 2 nights misinterpretation' manually accommodated that IESOUS died on a Friday and rose on a Sunday. But a manual translation of the biblical calendar into our Gregorian calendar should never be the reason to question the Bible, which precisely states that IESOUS was in the tomb for '3 (continuous) days and 3 nights' (Mat 12:40). The term 'nights' is irrefutable - only the term 'days' could be interpreted. We should never allow the Bible to become an idiomatic rhetorical device when clear facts are presented by THEOS.

A) Verses that are not conclusive when it comes to the question if the 'nights' are literal nights or simply part of an expression of 'days and nights' with the possible allowance of neglecting the count of nights:

And the rain came upon the earth forty days and forty nights.	Gen 7:12
... and Moses was on the mountain forty days and forty nights.	Exo 24:18
So he [Elijah] *got up, ate, drank, and went in the strength of that food forty days and forty nights up to Horeb ...*	1Kin 19:8
Then they sat with him [Job] *on the ground for seven days and seven nights, but no one spoke a word to him ...*	Job 2:13
... Jonah was in the belly of the fish three days and three nights.	Jon 1:17
... and having fasted forty days and forty nights, He eventually was hungry.	Mat 4:2
[Prophecy] *... so will be the SON of man in the heart of the earth three days and three nights.*	Mat 12:40

B) Verses that are not conclusive when it comes to the question if the third day is inclusive or consecutive (third day after):

... he gathered them into the prison for three days. On the third day Joseph said to them, "Do this and you will live ...	Gen 42:17
"Go, gather all the Jews that are found in Susa and fast for me; do not eat or drink for three days, both night and day [...] *And it happened, on the third day, and Esther ... stood in the inner courtyard of the king's palace ...*	Est 4:16 - 5:4

C) Verses that are perfectly conclusive when it comes to the question if the third day is inclusive or consecutive:

... He said, 'After [Strong's G3326, ΜΕΤΑ, meta, after(-ward), follow, hereafter, since] *three days I will rise.' Therefore give orders that the tomb be made secure until* [Strong's G2193, ΕΩC, heos, until, - even (until, unto), (hither-, un-, up) to] *the third day* [the word 'until' also excludes an inclusive count because a hypothetical use of 'until the first day' would be identical with day 1 and would lose its distinguishing feature] ...	Mat 27:63 G3326 G2193
... it was necessary for the SON of man to suffer many things and [...] *to be killed, and after* [Strong's G3326, ΜΕΤΑ, meta, after(-ward), follow, hereafter, since] *three days to rise.*	Mar 8:31 G3326
... the stone had been rolled away from the tomb [...] *this is the third day since* [Strong's G575, ΑΠΟ, apo, (here-) after, ago, from, since, with. Usually denotes separation, departure, cessation, etc.] *these things took place ...*	Luk 24:1-21 G575

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

5 · Two Consecutive Sabbaths · Burial Spices

A Sabbath of Sabbaths, followed by a Weekly Sabbath.

2 Types of Sabbaths

- The Bible describes 2 different types of 'Sabbaths'.
1. The Weekly Sabbath which stands for the seventh day of every ordinary week, and
2. The Sabbaths of Sabbaths (term Greek OT) / Extraordinary Sabbaths (Hebrew OT) describe the 7 annual feasts:

'These are KYRIOS' appointed times, holy assemblies, which you shall proclaim at their appointed time. In the first month, on the fourteenth of the month at the evening is the Passover of KYRIOS. And on the fifteenth day of this month is KYRIOS' Feast of Unleavened Bread; for seven days you shall eat unleavened bread. On the first day there shall be a holy assembly for you [...] *on the seventh day there shall be a holy assembly* [...]	Lev 23:4-38 Hebrew OT

Same Verse
Greek OT - Hebrew OT

32*It is a Sabbath of complete rest for you, and you shall deny yourselves on the ninth day of the month in the evening* [Day of Atonement] - *from evening to evening you must observe your Extraordinary Sabbath*."	
32CΑΒΒΑΤΑ CΑΒΒΑΤΩΝ ΕCΤΑΙ ΥΜΙΝ, ΚΑΙ ΤΑΠΕΙΝΩCΕΤΕ ΤΑC ΨΥΧΑC ΥΜΩΝ. ΑΠΟ ΕΝΑΤΗC ΤΟΥ ΜΗΝΟC ΑΠΟ ΕCΠΕΡΑC ΕΩC ΕCΠΕΡΑC CΑΒΒΑΤΙΕΙΤΕ ΤΑ CΑΒΒΑΤΑ ΥΜΩΝ.	Greek OT
32A Sabbath of Sabbaths it will be to you. And you shall humble your souls from the ninth of the month. From evening to evening you shall observe the Sabbath of your Sabbaths." [the biblical definition = 'Extraordinary Sabbath'].	Apostolic Bible Polyglot

List of Sabbaths of Sabbaths (7 Per Year) 1. Passover / Unleavened Bread; First Day; Abib 14 evening - 15 evening 2. Passover / Unleavened Bread; Last Day; Abib 20 evening - 21 evening 3. The Feast of Weeks / Harvest / Pentecost ; Abib 23 +49 Days 4. The Feast of Trumpets; Ethanim 1 5. Day Of Atonement; Ethanim 10 6. Feast of Booths / Tabernacles; First Day; Ethanim 15 7. Feast of Booths / Tabernacles; Eight Day; Ethanim 22	▶ *see also the study 'Sabbaths'*
... On the first day a holy assembly and on the seventh day a holy assembly [...] *you will eat unleavened bread until the evening of the twenty-first day ...*	Exo 12:16-18

Defining Preparation / Foresabbath

- The (day of) Preparation is a decisive and often overlooked element when it comes to the definition of the Passover schedule.

Albert Barnes describes the Day of Preparation as follows: *"The Preparation ... - The following day was to be a day of special solemnity, called the "great day" of the feast. More than ordinary preparation was therefore made for "that" Sabbath on the day before. Hence,the daywas known as a Day of Preparation. This consisted in the preparation of food, etc., to be used on the Sabbath."*

Strong's defines the word behind 'Preparation' with 'G3904, ΠΑΡΑCΚΕΥΗ, paraskeuē par-ask-yoo-ay', as if from G3903; readiness: - preparation. Total KJV occurrences: 6:

0x Old Testament, 6x New Testament

And on the morrow that is after the Preparation, were gathered together the chief priests, and the Pharisees, unto Pilate [= they met on the Sabbaths of Sabbaths, not on the Weekly Sabbath], *saying, 'Sir, we have remembered that that deceiver said while yet living, After three days I do rise; command, then, the sepulchre to be made secure till the third day ...*	Mat 27:62-64
And now evening having come, seeing it was the Preparation, that is, the Foresabbath [Strong's G4315 ΠΡΟCΑΒΒΑΤΟΝ, prosabbaton; a fore sabbath, that is, the sabbath eve: - day before the sabbath > Strong's lacks here the differentiation between a Weekly Sabbath and the Sabbaths of Sabbaths, but it is clear from many Jewish sources and especially from Joh 19:31, that 'Preparation' always involved the Sabbath of Sabbaths; a Weekly Sabbath involves preparation of meals, but does not require an entire day specified as such], *Joseph of Arimathea, an honourable counsellor, who also himself was waiting for the reign of THEOS, came, boldly entered in unto Pilate, and asked the body of IESOUS.*	Mar 15:42-43
And the day was a Preparation, and Sabbath [of Sabbaths] *was approaching, and the women also who have come with him out of Galilee having followed after, beheld the tomb, and how His body was placed.* [break] *And having turned back, they made ready spices and ointments, and on the* [Weekly] *Sabbath, indeed, they rested, according to the command.*	Luk 23:54-56
Pilate, therefore, having heard this word, brought IESOUS without - and he sat down upon the tribunal - to a place called, 'Pavement,' and in Hebrew, Gabbatha; and it was the Preparation of the Passover [the second day of Preparation during the Passover Week, not the Day of Preparation preceding the Passover Week], *and as it were the sixth hour, and he saith to the Jews, 'Lo, your king!' and they cried out, 'Take away, take away, crucify Him ...*	Joh 19:13-15
The Jews, therefore, that the bodies might not remain on the cross on the Sabbath [of Sabbaths], *since it was the Preparation, (for that Sabbath day was a great one,)* [preparation for the 'important day' and obviously not for an ordinary Weekly Sabbath, as often claimed by scholars who want to make fit the fast-track-trial theology, and who quote other verses which include the Day of Preparation, but leave out Joh 19:31] *asked of Pilate that their legs may be broken, and they taken away.*	Joh 19:31
And there was in the place where He was crucified a garden, and in the garden a new tomb, in which no one was yet laid; there, therefore, because of the Preparation of the Jews [another pointer to the Sabbath of Sabbaths, being a very specific Holy Day of the Jews], because the tomb was nigh, they laid IESOUS.	Joh 19:41-42

Two Consecutive Sabbaths

IESOUS died on a 'Day of Preparation' (see Joh 19:31 above),
meaning the day before a Sabbath of Sabbaths

- AND -

IESOUS had left the empty tomb at the sunrise after the Weekly Sabbath ended (see Mat 28:1, Luk 24:1),
at the beginning of the 'First Day of the Week'.

=

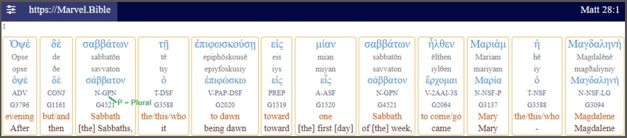
2X CONSECUTIVE SABBATHS
Crucifixion ||| 1 Sabbath of Sabbaths ||| 1 Weekly Sabbath ||| Empty Tomb

	Month, Day (Gregorian Equivalent)	Tomb	Resurrection	Technical Count (Tomb)	Nights
	Abib 14 (Fri) · Day of Preparation (I)				
Passover Week	Abib 15 (Sat) · Sabbath of Sabbaths & Weekly Sabbath				
Passover Week	Abib 16 (Sun) · First Day of The Week				
Passover Week	Abib 17 (Mon)				
Passover Week	Abib 18 (Tue)				
Passover Week	Abib 19 (Wed)				
Passover Week	Abib 20 (Thu) · Day of Preparation (II) - Crucifixion	Tomb, Day 1	†	Evening (6 hrs)	Night 1
Passover Week	Abib 21 (Fri) · Sabbath of Sabbaths - Tomb	Tomb, Day 2	1st Day Since	1 day (24 hrs)	Night 2
	Abib 22 (Sat) · Weekly Sabbath - Tomb	Tomb, Day 3	2nd Day Since	1 day (24 hrs)	Night 3
	Abib 23 (Sun) · First Day of The Week - Empty Tomb		3rd Day Since	Daybreak (6 hrs)	
		3 days	3 days	(~60 hrs)	3 nights

-The Decisive Section-

And when it was already evening [assuming a placement in the tomb at 6pm, following the 3-hrs-rhythm of: 9am cross, 12m darkness and 3pm death], *since it was the Day of Preparation, that is the day before the Sabbath [of Sabbaths], Joseph ... went in to Pilate and asked for the body of IESOUS.* Mar 15:42-43

[~5:45am] *And late in the Sabbaths* [plural = when the week came to a close], *the dawning into (the) first of Sabbaths* ['the first of the Sabbaths' meaning the 'First Day of the Week' as usually transliterated in a more liberal way; the first hour of the new day is from 6-7am], *came Mary Magdalene and the other Mary to see the tomb.* Mat 28:1


https://Marvel.Bible — Matt 28:1

1

Ὀψὲ	δὲ	σαββάτων	τῇ	ἐπιφωσκούσῃ	εἰς	μίαν	σαββάτων	ἦλθεν	Μαριὰμ	ἡ	Μαγδαληνὴ
Opse	de	sabbatōn	tē	epiphōskousē	eis	mian	sabbatōn	ēlthen	Mariam	hē	Magdalēnē
opse	ðe	savvaton	tiy	epiyfoskusiy	iys	miyan	savvaton	iylθen	mariyam	iy	magðaliyniy
ὀψέ	δέ	σάββατον	ὁ	ἐπιφώσκω	εἰς	εἷς	σάββατον	ἔρχομαι	Μαρία	ὁ	Μαγδαληνή
ADV	CONJ	N-GPN	T-DSF	V-PAP-DSF	PREP	A-ASF	N-GPN	V-2AAI-3S	N-NSF-P	T-NSF	N-NSF-LG
G3796	G1161	G4521	G3588	G2020	G1519	G1520	G4521	G2064	G3137	G3588	G3094
evening	but/and	Sabbath	the/this/who	to dawn	toward	one	Sabbath	to come/go	Mary	the/this/who	Magdalene
After	then	[the] Sabbaths,	it	being dawn	toward	[the] first [day]	of [the] week,	came	Mary	-	Magdalene

P = Plural

Marvel Bible

Now on the first day of the week [literally 'First of the Sabbaths', the day following the Weekly Sabbath], *at very early dawn, they came back to the tomb* [...] *And they found the stone had been rolled away from the tomb ...* Luk 24:1

- This narrows the date of the crucifixion down to two days - to either A) the day before Abib 15th or B) the day before Abib 21st.

A) If the Day of Preparation in Joh 19:31 refers to Abib 14th, IESOUS could not have consumed the obligatory Passover Lamb in the evening. The Bible is crystal clear that IESOUS ate it on the first evening of the festival, not (in) the day(s) before as often wrongly accomodated in order to still match the 3 nights.

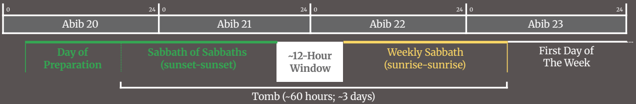
Now [on] *the first [day] of the Unleavened Bread* [when the feast was about to start in the evening of Abib 14th] *the disciples came up to IESOUS, saying, "Where do you want us to prepare for you to eat the Passover?"* [...] *I am celebrating the Passover with my disciples." And the disciples did as IESOUS directed them, and they prepared the Passover. And when it was evening, He was reclining at table with the twelve disciples.* Mat 26:17-20

B) If the Day of Preparation refers to Abib 20th, then and only then can all the biblical conditions be fulfilled without bending any condition. IESOUS ate the Passover Lamb on the first Day of Preparation (Abib 14th), was arrested in that same night, and was crucified on the second Day of Preparation (Abib 20th) after having passed through 6 tedious trials.

The only sequence of 2 consecutive Sabbaths occurs on Abib 21st and 22nd.
At the beginning of the Passover Week the 2 types of Sabbaths overlap,
not allowing for a purchase of the burial spices in between (!):

The Burial Spices

- 2 consecutive Sabbaths are also proven by the supposing ~contradiction~ between Mar 16:1 (the women purchased burial spices *"when the Sabbath ended"*) and Luk 23:56 (the Sabbath began *"by the time they were finished"* preparing the spices). The calendar on page 9 shows the precise moment the purchase and the preparation happened, after the Sabbath of Sabbaths ended at sunset and the Weekly Sabbath started like any other day the next morning (see on page 4 also the definition of a biblical day).



Abib 20 (Thu) · Day of Preparation - Crucifixion	*And now evening having come, seeing it was the Preparation* [always for a Sabbath of Sabbaths, not a Weekly Sabbath!], *that is, the foresabbath, Joseph of Arimathea, an honourable counsellor, who also himself was waiting for the reign of THEOS, came, boldly entered in unto Pilate, and asked the body of IESOUS.*	*Mar 15:42-43*
	And the day was a Preparation, and Sabbath [of Sabbaths; Extraordinary] *was approaching, and the women also who have come with Him out of Galilee having followed after, beheld the tomb, and how His body was placed.*	*Luk 23:54-55*
Abib 21 (Fri) · Sabbath of Sabbaths - Tomb (evening Abib 20 - evening Abib 21)	*And the Sabbath* [of Sabbaths] *having past* [after ~6pm] ...	
Time window of max. 12 hours for the purchase and preparation of the burial spices (from Abib 21 in the evening (~6pm) until Abib 22 in the morning (6am)	... *Mary the Magdalene, and Mary of James, and Salome, bought spices* [in the evening when markets opened for a few hours; the Weekly Sabbath would only start the next morning], *that having come* [meaning ~1.5 days later], *they may anoint him.*	*Mar 16:1*
	And having turned back, they made ready spices and ointments ...	
Abib 22 (Sat) · Weekly Sabbath - Tomb (start with sunrise)	... *and on the* [Weekly] *Sabbath, indeed, they rested, according to the command* [= rather a differentiation between the Weekly Sabbath included in the 10 commandments and the Sabbath of Sabbaths being part of the 600+ Old Covenant Laws].	*Luk 23:56*
Abib 23 (Sun) · First Day of The Week - Empty Tomb	*And early in the morning of the First of the Sabbaths* [first day of the week], *they come unto the sepulchre, at the rising of the sun* [the 'rising of the sun' proves that they purchased the spices not after the Weekly Sabbath, because the Weekly Sabbath ended with the rising of the sun; the women did certainly not purchase the spices at 6:00am in the morning, prepared those while walking and stood seconds later at the tomb outside the city of Jerusalem], *and they said among themselves* [on their way], *'Who shall roll away for us the stone out of the door of the sepulchre?'*	*Mar 16:2*
	And on the First of the Sabbaths, at early dawn, they came to the tomb, bearing the spices they made ready, and certain [others] *with them, and they found the stone having been rolled away from the tomb* ...	*Luk 24:1-2*

see next page

Fit For Faith

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

6 · Day Of First Fruits · Wave Sheaf Offering · The Bread Of Life

Correcting Historical Misconceptions.

The First Fruits And IESOUS

- IESOUS is not only the First Fruit of all those who have fallen asleep, but even resurrected on the precise Day the First Fruits.

  But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep. 1Cor 15:20

- IESOUS resurrected on Abib 23, incorporating the first fruit in a spiritual, physical and exemplary manner.
- Many interpretations have been made amongst scholars, Pharisees, Sadducees and other people groups about the dating of the Day of First Fruits (also called Wave Sheaf Offering according to the biblical context) and consequently the start point for the counting of 50 days towards Pentecost. Most often this day is arranged with Abib 16 (2nd day of the 7-day Passover).

10 Arguments why the Day of First Fruits cannot occur -during-, but must occur -after- the Passover week:

1 Biblical Narrative Thread

- The narrative thread of all biblical feasts in Lev 23 and Deu 16 advances from the beginning to the end of the year:

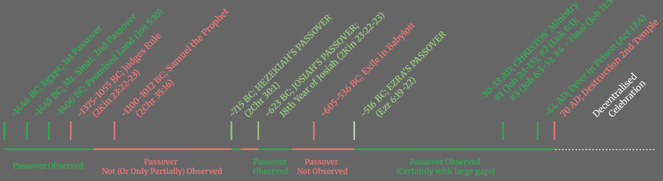
1st Month	Lev 23:4-8	Deu 16:1-8	Passover, Day 1-6
	Lev 23:8	Deu 16:8	Passover, Day 7
1st Month	Lev 23:9-14	Deu 16:9	Wave Sheaf Offering
3rd Month	Lev 23:15-22	Deu 16:10-12	Feast of Weeks / Harvest
7th Month	Lev 23:23-25	-	Feast of Trumpets
7th Month	Lev 23:26-32	-	Day of Atonement
7th Month	Lev 23:33-36	Deu 16:13-15	Feast of Booths

The Day of First Fruits -FOLLOWS- the seventh day of the Passover week specified in verses 8; then separate paragraph in most translations!

Lev 23:4-36 & Deu 16:1-15

To now assume that the Day of First Fruits occured not after, but during the Passover week, is to overthrow the narrative thread and to inject this important event in between verses 7 and 8 of Lev 23 and Deu 16. Most Bible translations even emphasize the narrative thread by inserting the Day of First Fruits as a new paragraph after the Passover, but Mainstream Judaism is pretending that the Wave Sheaf Offering effectively overlaps with the Passover week.

This misinterpretation can probably be attributed to the highly irregular observance of the Passover - with some gaps of hundreds of years. The correct interpretation of Scripture would have been easily lost, if the biblically based custom would not have been handed down from generation to generation.


~1446 BC; Egypt; 1st Passover
~1445 BC; Mt. Sinai; 2nd Passover
~1406 BC; Promised Land (Jos 5:10)
~1375-1055 BC; Judges Rule (2Kin 23:22-23)
~1100-1012 BC; Samuel the Prophet (2Chr 35:16)
~715 BC; HEZEKIAH'S PASSOVER (2Chr 30:1)
~623 BC; JOSIAH'S PASSOVER; 18th Year of Josiah (2Kin 23:22-23)
~605-536 BC; Exile in Babylon
~516 BC; EZRA'S PASSOVER (Ezr 6:19-22)
~30-33 AD; CHRISTOS' Ministry #1 (Joh 2:1-15); #2 (Luk 6:1); #3 (Joh 6:3-5); #4 - Final (Joh 11:55)
~44 AD; Peter in Prison (Act 12:4)
70 AD; Destruction 2nd Temple
Decentralised Celebration
Passover Observed
Passover Not (Or Only Partially) Observed
Passover Observed
Passover Not Observed
Passover Observed (Certainly with large gaps)

[715 BC HEZEKIAH'S PASSOVER] *And it happened that the runners were passing from city to city in the land of Ephraim and Manasseh, and up to Zebulun, but they were laughing at them and mocking them. Only men from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem. [...] And they rose up and removed the altars that were in Jerusalem. [...] And they slaughtered the Passover lamb on the fourteenth day of the second month.* 2Chr 30:10-15

[623 BC JOSIAH'S PASSOVER - the greatest Passover ever celebrated] *... And the king commanded all the people, saying, Keep the Passover to KYRIOS your THEOS, as it is written in the book of this covenant. 22 For a Passover such as this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Juda. 23 But in the eighteenth year of king Josias, was the Passover kept to KYRIOS in Jerusalem.* 2Kin 23:21-23

... Hilkiah the priest found the Book of the Law of KYRIOS given through Moses. [...] And when the king [Josias] *heard the words of the Law, he tore his clothes. [...] our fathers have not kept the word of KYRIOS ...* 2Chr 34:14-21

[516 BC EZRA'S PASSOVER] *And the children of the captivity kept the Passover on the fourteenth day of the first month. 20 For the priests and Levites were purified, all were clean to a man, and they slew the Passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21 And the children of Israel ate the Passover, even they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek KYRIOS THEOS of Israel. 22 And they kept the Feast of Unleavened Bread seven days with gladness, because KYRIOS made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of THEOS of Israel.* Ezr 6:19-22

[135 AD BAR KOCHBA REVOLT] After the Bar Kochba revolt, which lasted from 132 - 135 AD and cost the life of probably more than 600.000 Jews, the very few remaining Jews were banned for centuries from entering Jerusalem. The Aliyah started only in 1881 AD with the first Jews returning to the former land of Israel. This and several reforms in Jewish calendars made it very difficult to determine the date of Passover, let alone to define the precise date for the Day of First Fruits. -

Other possible reasons:

A) in order to distract from the resurrection of CHRISTOS on this precise day of First Fruits and / or

B) simply extrapolating this date from the earlier crucifixion date.

Fact: The interpretation of the phrase "the morrow after the Sabbaths" has been debated for centuries, if not thousands of years.

2

Plural Sabbaths

- The Day of First Fruits occured the day after the Sabbaths (wrongly made singular in most Bible translations). This plural of 'Sabbaths' usually points to a specific 'week' (see also Mat 28:1 where the word 'CABBATΩN' is being used in the same Genitive Plural Neuter and clearly refers to a week with its Weekly Sabbath at the end).

Leading Verse

ΚΑΙ ΑΡΙΘΜΗCΕΤΕ ΥΜΕΙC ΑΠΟ ΤΗC ΕΠΑΥΡΙΟΝ ΤΩΝ **CABBATΩN**, ΑΠΟ ΤΗC ΗΜΕΡΑC, ΗC ΑΝ ΠΡΟCΕΝΕΓΚΗΤΕ ΤΟ ΔΡΑΓΜΑ ΤΟΥ ΕΠΙΘΕΜΑΤΟC, ΕΠΤΑ ΕΒΔΟΜΑΔΑC ΟΛΟΚΛΗΡΟΥC. — Lev 23:15 Greek OT

... And from the day after the Sabbaths [plural in the Greek OT], *from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks.* — (NETS)

And you shall count to yourselves from the next day of the Sabbaths ... — (ABP)

Parallel Verse

ΨΕ ΔΕ CABBATΩN, ΤΗ ΕΠΙΦΩCΚΟΥCΗ ΕΙC ΜΙΑΝ CABBATΩN ΗΛΘΕΝ ΜΑΡΙΑΜ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΡΗCΑΙ ΤΟΝ ΤΑΦΟΝ. 2ΚΑΙ ΙΔΟΥ CΕΙCΜΟC ΕΓΕΝΕΤΟ ΜΕΓΑC. — Mat 28:1 Greek OT

And late in the Sabbaths [when the week came to a close], *the dawning into (the) first of Sabbaths* [greek 'eis mian sabbatwn'; 1st day of the week following the 7th day of the week], *Mary Magdalene and the other Mary came to view the tomb.* — (ABP)

3

After The Sabbaths

- All feasts mentioned in Leviticus 23 come with a precise date, except the Day of First Fruits, simply stated be the 'day after the Sabbaths' = after the Passover week.

When it says 'after the week' with the explicit article 'the', then which week is meant? Is it the rather unimportant week before the Passover Week, or much rather referring to the Passover Week? It would indeed require much mental acrobatics to make this week refer to the previous week leading to the Passover, but to our surprise this particular interpretation has been widely accepted, often while not being aware of the plural.

The traditional interpretation is Abib 15 / 16, but it makes more sense - having now seen the narrative thread- that not the first Weekly Sabbath, but the whole Passover Week including all 4 related (Weekly) Sabbaths (of Sabbaths) is meant.

The Bible is perfectly precise when it comes to important days and it would surely specify it if a date within the Passover Week would be the pointer for Pentecost. But the absence of a better recognisable definition can only point to the last Sabbath - following the meaning of the word 'after'.

After the Sabbaths = after the Passover Week

A Proposed Interpretation - Wave Sheaf Offering Abib 23 ('After the Sabbaths'; -Literal- Application):

Abib 14	15	16	17	18	19	20	Abib 21	Abib 22	Abib 23 < 49 / 50 Days > Sivan 12.
Passover Lamb	Extra-ordinary & Weekly Sabbath	Passover / Unleavened Bread (7/8 Days)					Extra-ordinary Sabbath	Weekly Sabbath	▲ Wave Sheaf Offering Feast of Weeks ▲ / Pentecost.

B Beta Israel * / Ethiopian Jews - Wave Sheaf Offering Abib 23 ('After the Sabbaths'; -Literal- Application):

Abib 14	15	16	17	18	19	20	Abib 21	Abib 22	Abib 23 < 49 / 50 Days > Sivan 12.
Passover Lamb (Matzot)	Extra-ordinary & Weekly Sabbath	Passover / Unleavened Bread (7/8 Days)					Extra-ordinary Sabbath	Weekly Sabbath	▲ Wave Sheaf Offering Feast of Weeks ▲

Source

C Essenes in Qumran - Wave Sheaf Offering Abib 26 (After the Matzot Week; but with different calendar):

Abib 26	< 49 / 50 Days >	Sivan 15
▲ Wave Sheaf Offering		Feast of Weeks ▲

Source

D Pharisees, Rabbis, Josephus, Philo - Wave Sheaf Offering Abib 16 (The second day of Matzot Week):

Abib 16	< 49 / 50 Days >	Sivan 5
▲ Wave Sheaf Offering (The day after the first Sabbath)		Feast of Weeks ▲

Source

E Essenes in general, Jubilees, Sadducees, Samaritans - Wave Sheaf Offering Abib 15 (Sunday after Matzot Day Ends):

Abib 15	< 49 / 50 Days >	Sivan 4
▲ Wave Sheaf Offering (The first Sabbath)		Feast of Weeks ▲

Source

F Karaites Jews - Wave Sheaf Offering Abib 14 (On Matzot Day):

Abib 14	< 49 / 50 Days >	Sivan 3
▲ Wave Sheaf Offering (with Passover lamb)		Feast of Weeks ▲

Source

* Beta Israel (literally, 'house of Israel' in Ge'ez) are a significant community of Jews who emigrated earliest with the Queen of Saba (10th c. BC), many during Babylon (6th c. BC) and some as late as 4th c. BC., and who preserved the biblical traditions of ancient Israel much better than Mainstream Judaism in Israel.

They had for centuries not even been aware of the 2nd fallen Temple and do (or did) not know the 2c. AD Talmud, Mishna and other contextual theology (adaption to modern age). They are probably the best reference for many practices related to Ancient Judaism, but scholarship has sadly given very little attention to them.

From 1948 until 2013, a total of 3.121.000 Ethiopian Jews evacuated / immigrated to Israel through sometimes spectacular operations involving hundreds of airlifts often done in secret, and had been widely forced to conform to Mainstream Judaism and to lose their biblical traditions. Rabbi Yosef de-creed a pro forma conversion to Judaism of all Beta Israel upon their arrival in the State of Israel and a declaration of submission to the way of life of Halacha, or doctrine and practice of Orthodox Rabbinic Judaism.

Beta Israel, Wikipedia

CONCLUSION: It becomes clear that the observance by Mainstream Judaism is not only contradicting the narrative thread, but directly the Word of THEOS by ignoring the wording 'after the Sabbaths'. We do not know why Mainstream Judaism (except the Essenes in Qumram) celebrates the Day of First Fruits one entire week earlier, but we can conclude that ...

A) they either lost the precise tradition in the chaos of Babylon, the Jewish-Roman wars culminating in the Bar Kochba revolt which caused them to move their intellectual and scholastic center from Jerusalem to Zippori (~140-220 AD) and then once again to Tiberias (220-425 AD), and especially in the diaspora (scattering across the world) which lastest at least until 1881 AD (still ongoing) and made them almost lose their Modern Hebrew language revived only in 1880 AD, or that

B) they intentionally changed the schedule in order to distract from the fact that CHRISTOS rose as the First Fruit, only hours before the First Fruits Offering took place. Rabbi Akiva and his protegees Aquila and Yose ben Halafta orchestrated many changes in the 2c. AD, most of which had either nothing to do with the Bible or directly opposed it. **They went as far as to proclaim Bar Kochba as messiah instead of IESOUS**, enabling him to start a revolt which had even more catastrophic conequences than the First Jewish-Roman war having culminated in the destruction of the Temple. Very few Jews survived and the spiritual oversight in Zippori was close to zero compared to Jerusalem.

4

Harvest During The Festival?

- It does not make sense that the Jews began their harvest in the midst of the Passover festival, meaning that they would send out a significant part of the population (harvesters and many seasonal helpers) who would otherwise celebrate the festival. The attendance was obligatory, not all fields were in immediate proximity / day trip distance from Jerusalem, and the harvesting operation still requires today many hours of overtime, being the busiest season of the year for a farmer.

"You shall count off seven weeks for you; from the time you begin to harvest the standing grain you shall begin to count seven weeks.

Deu 16:9

5

Harvest Not Ready!

- Barley is rather not ready to be harvested at the beginning of Passover. It is typically harvested some (<4) weeks after it shows 'green ears' (then being golden & bending down). The green ears are the precursor and direct reference (!) for the first month of the biblical year, which begins on the day following the first New Moon after the first green ears of Barley have been spotted.

Today, in the month of Abib [Strong's H24, אָבִיב, 'âbîyb, From an unused root (meaning to be tender); green, that is a young ear of grain; hence the name of the month Abib or Nisan: - Abib, ear, green ears of corn; same month as Passover]*, you are going out.*

Exo 13:4

H24

By itself the soil produces a crop: [1] *first the grass,* [2] *then the head of grain* [the green ear], [3; some weeks later] *then the full grain in the head* [the golden ear].

Mar 4:28

Month #12 (Adar) | Month #1 (Abib) | Month #2 (Ziv)

15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

Passover

1. Head of Grain / Green Ears spotted (any day after the 1st day of the 12th month).
2. A new biblical year starts with the first New Moon after the Green Ears had been spotted.
3. The harvest technically begins in lower regions, which are far from Jerusalem., but with conditions rather similar to Egypt where a month was first defined.

The harvest now begins in higher regions (~92% of their cities are in the mountains).

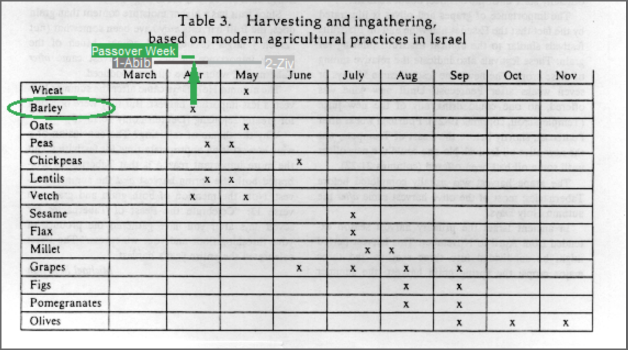

Passover Week
1-Abib
2-Ziv

Table 3. Harvesting and ingathering, based on modern agricultural practices in Israel

	March	Apr	May	June	July	Aug	Sep	Oct	Nov
Wheat			x						
Barley		x							
Oats			x						
Peas		x	x						
Chickpeas				x					
Lentils		x	x						
Vetch		x	x						
Sesame					x				
Flax					x				
Millet					x	x			
Grapes				x	x	x	x		
Figs						x	x		
Pomegranates						x	x		
Olives							x	x	x

Source

Another, but vague reference are the 10 plagues against Pharaoh. When the 7th plague of hail affected Egypt in the last days of the previous year / or first days of the new year, the barley had blossomed with green ears, what made it vulnerable to the hail. In addition, Jerusalem is located in the mountains and the harvest begins here according to the laws of nature always ~1 month later (~Ziv 15th = 2nd month) than in a lower region such as Jericho or Egypt (~Abib 15th = 1st month).

And the flax and the barley were struck [by the hail], *because the barley was in the ear and the flax was in bud. But the wheat and the spelt were not struck, because they are late-ripening.*

Exo 9:31-32

This is another clear indication for the First Fruits Offering not having been brought at the beginning of Passover, but earliest immediately after Passover, when the harvest had at least started in the lower regions of Israel.

6
Hezekiah's Passover

- Hezekiah's Passover clearly affirms that the First Fruits / Wave Sheaf Offering had been offered after the Passover. This is especially remarkable considering the fact that Hezekiah's Passover could not take place in the first month, but only on the alternative date one month later (meaning that the Barley harvest was overdue and the wheat was already ripe), and in addition was celebrated not 7 days as usual, but adding another 7 days (total of 14 days). Thus, the First Fruits shifted in that particular moment of history by ~5 weeks and plainly contradicts a harvest during the ordinary Passover Week.

Ziv 14-21 (2nd month)	Passover celebrated as an exception in the 2nd Month.	*For the king, and the princes, and all the congregation in Jerusalem, designed to keep the Passover in the second month. 3 For they could not keep it at that time, because a sufficient number of priests had not purified themselves, and the people was not gathered to Jerusalem. [...] Then they killed the Passover on the fourteenth day of the second month ...*	2Chr 31:2-15
Ziv 22-28 (2nd month)	The Israelites spontaneously added another 7 days of celebration.	*And the children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy [...] And the congregation purposed together to keep other seven days: and they kept seven days with gladness. [...] from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem.*	2Chr 31:21-26
Sivan (3rd month)	The passage to the right is precise when stating that the First Fruits -began- (Greek ΗΡΞΑΝΤΟ, erxanto, Strong's G757) in the third month and therefore impossibly during the Passover Week in the second month !	*And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly. 6 And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the KYRIOS their THEOS, and they brought them and laid them in heaps. In the third month the heaps began to be piled, and in the seventh month they were finished.*	2Chr 31:5-7 (Marvel. Bible)

7
Leaven Forbidden

- Leaven was strictly forbidden during the entire Feast of Passover / Unleavened Bread and knowing that the First Harvest (of Barley) was preceded by the partial fasting from all leavened bread during Passover, any earlier dating can be ruled out - with the logical consequence pointing towards the first Weekly Sabbath after the Passover Feast, plus 1 day. It should be particularly apparent that a celebration related to bread cannot occur while a feast excluding most bread is happening. The biblical account is outmost logical - 7 days of partial fast preparing for the arrival of the new bread, followed by the Day of First Fruits.

And on the fifteenth day of the same month is the Feast of Unleavened Bread to KYRIOS; seven days you shall eat unleavened things. [...] And you shall eat no bread or parched fresh kernels until this very day, until you yourselves offer the gifts to your THEOS ... ['until'= indicating a previous partial fasting - most probably referring to the entire Festival of Unleavened Bread, but commonly accommodated meaning a bread without leaven]	Lev 23:6-14
And they baked the dough that they had brought out from Egypt as cakes, unleavened bread, because it had no yeast when they were driven out from Egypt, and they were not able to delay ...	Exo 12:39
Unleavened bread will be eaten the seven days; food with yeast will not be seen for you ...	Exo 13:7
No one puts a new patch of cloth on old clothing. For its filling tears away from the clothing, and worse a tear emerges. Nor do they pour new wine into old wineskins [not the same context, but an important parallelism: IESOUS means the new wine, while the days of Unleavened Bread much rather equates to old wineskins]. *And if not, the wineskins surely do burst, and the wine is spilled and the wineskins are destroyed. But they pour new wine into new wineskins, and both are preserved."*	Mat 9:16-17

8
≠ Time of Affliction

- The most evident point is the fact that CHRISTOS would have impossibly risen and resurrected in a time biblically declared as time of affliction. He indeed died in the time of affliction, but resurrected immediately after this time.

You shall not eat with it anything leavened; seven days you shall eat with it unleavened bread of affliction [Strong's G2561 KAKωCEωC = depression, misery, affliction, trouble, ill-treatment, oppression], *because in haste you went out from the land of Egypt, so that you will remember the day of your going out from the land of Egypt all the days of your life.*	Deu 16:3 G2561 H6040
He was oppressed and afflicted, yet he did not open his mouth; he was brought like a lamb to the slaughter, and like a sheep is dumb before its shearers, so he did not open his mouth.	Isa 53:7

9
First Fruits = New, Leavened Bread

- If IESOUS would have been resurrected in the days of the Unleavened Bread (time of 'purification'), He would logically not symbolize bread in its entirety. IESOUS died in the time of the Unleavened Bread and resurrected on the precise day leavened bread was eaten again, being the First Fruit and the -absolute- bread of life. What a wonderful perfection and symbolism.

... He committed to them another parable, saying: "The Kingdom of the Heavens [initiated through CHRISTOS] *is like leaven* [no leaven during Passover], which having taken, *a woman hid in three measures of meal* [possible allusion to the 3 days and 3 nights in the tomb], *until all of that was leavened."*	Mat 13:33
Now if the first fruits are holy, so also is the whole batch of dough, and if the root is holy, so also are the branches.	Rom 11:16
Your boasting is not good. Do you not know that a little [old / bad] *leaven leavens the whole batch of dough? Clean out the old leaven in order that you may be a new batch of dough, just as you are unleavened. For CHRISTOS our Passover has been sacrificed. So then, let us celebrate the feast, not with the old leaven or with the leaven of wickedness and sinfulness, but with the unleavened* [uncorrupted; *bread of*] *sincerity and truth.*	1Cor 5:6-8

10
Bread of Life

- IESOUS is the bread of life, not coincidentally born in the house of bread (Bethlehem - Beth as in 'Beth-el' = 'house of THEOS' and 'Lehem' = 'bread').

... my FATHER is giving you the true bread from Heaven! For the bread of THEOS is the One who comes down from Heaven and gives life to the world." [...] IESOUS said to them, "I am the bread of life ...	Joh 6:32-35
"... Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my FATHER gives you the true bread from Heaven. For the bread of THEOS is He who comes down from Heaven and gives life to the world." [...] I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from Heaven, so that one may eat of it and not die [points to resurrection of IESOUS and later to us]. *I am the living bread that came down from Heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh* [crucifixion]." *[...] Whoever feeds on my flesh and drinks my blood abides in me, and I in him.*	Joh 6:48-59

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

7 · Soft Evidence

Further Important Questions and Findings.

Did Judas Really Die -After- IESOUS?

- Some scholars try to accomodate Judas' death after IESOUS' death. This firstly contradicts the narrative thread in Matthew 27, where Judas' death and the final purchase of the potter's field both happened before IESOUS' death and even before His first trial before Pilate. A field could not be purchased without the involvement of Roman officials (plus payment of taxes) and therefore took time (impossibly some hours in the night; in our societies usually days or weeks). It also does not seem plausible to have Judas die on the very same day as IESOUS and therefore to take away significance from IESOUS' death, but he rather died in the hours after he knew that IESOUS was going to be condemned - and several days before IESOUS.

1. [Purchase procedure from the 'pre-Roman' time, showing how well-structured a purchase even amongst relatives had been; involving 7 steps which are impossibly done within a few night hours:]
   And I bought the field at Anathoth from Hanamel my cousin, and weighed out the money to him [Step #1, not identical with #5], *seventeen shekels of silver. I signed the deed* [Step #2], *sealed it* [Step #3], *got witnesses* [Step #4], *and weighed the money on scales* [Step #5]. *Then I took the sealed deed of purchase* [Step #6], *containing the terms and conditions and the open copy. And I gave the deed of purchase to Baruch the son of Neriah son of Mahseiah, in the presence of Hanamel my cousin, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard* [Step #7]. — Jer 32:9-44
2. Judas received the blood money on Abib 13 or 14 and most probably wanted to get rid of the morally "dirty" silver - as soon as possible after the decision made by the Sanhedrin / High Council. He -might- have initiated the purchase of the potter's field as indicated in Acts 1:18, but threw the silver in the Temple before concluding the purchase. Then he hanged himself on this field on Abib 15 and the priests decided on Abib 16 to finalize the purchase with the very same silver.
3. The sale to the leading priests could have impossibly taken place between the betrayal around midnight and an assumed trial before Pilate before the sunrise. Some people might argue that Judas' death and the transaction of the purchase of the field could have happened after IESOUS' death, but IESOUS' death washed everything "white", dead people were coming out of their graves and it simply is not logical to assume that there was sin literally rotting in the world directly related to IESOUS' death, while all past sin was nailed to the cross. A vague, but good comparison can also be made to the flood, when Noah only left the ark on the very same day the raven - standing for death - had returned, after it found no more dead flesh on earth.
   (▶ see study 'The Flood')

IESOUS Taught Every Day In The Temple.

- The Bible clearly states that IESOUS was teaching *"every day"* in the Temple courts, after His arrival and brief visit on Abib 10 - the day the lambs were brought into the homes and He entered Jerusalem as the LAMB of THEOS. This obviously contradicts an accomodation of His death towards Abib 12 or 13, because the wording *"every day"* clearly expresses a repetition of at least 3 times - if not other forms of expression would have been chosen by the writers. It becomes evident that IESOUS first taught on Abib 11 and last on Abib 14 in the morning (4 repetitions).

And IESOUS entered into Jerusalem, and into the Temple [Abib 10]. *And having looked round on all things, it being now evening* [= no teaching], *He went forth to Bethany with the twelve.*	Mar 11:11
And He was teaching every day in the Temple courts, and the chief priests and the scribes and the most prominent men of the people were seeking to destroy Him.	Luk 19:47
And all the people were getting up very early in the morning to come to Him in the Temple courts to listen to Him.	Luk 21:38

Must IESOUS Have Died In The Night Of The Passover Lamb?

- IESOUS died symbolically as the Passover Lamb. But this does not mean that He died exactly in the night of the Passover Meal (Abib 14/15). Even the traditional interpretation of scholars would not fulfill this typology, because the lamb had to be fully consumed before the morning came (Exo 12:9-10, 2Chr 35:13), but IESOUS died here only ~6 hours later at noon!

IESOUS died consequently on any of the 7 days of Passover (excluding at the same time that he died before Passover). The symbolic character is not eliminated by IESOUS having eaten the Passover Lamb on the stipulated evening of the 14th and having died only 6 days later during the festival. The passage from Mat 26:5 "*Not during the feast, so that there will not be an uproar among the people."* clearly underlines this, by rather pointing not to the beginning, but toward the end of the Passover week, when some travellers would already have left Jerusalem (Deu 16:7) and negative repercussions and loss of profit would be lesser for the Jews.

... For CHRISTOS, our Passover lamb [word 'lamb' wrongly added in AMP, BSB, CJB, ESV, NIV], *has been sacrificed.* *... For CHRISTOS our Passover* [it says only 'Passover', not 'Passover lamb'] *has been sacrificed ...*	1Cor 5:6-8
He was oppressed and afflicted, yet He did not open his mouth; He was brought like a lamb to the slaughter, and like a sheep is dumb before its shearers, so He did not open his mouth.	Isa 53:7
On the next day he saw IESOUS coming to him and said, "Look! The LAMB of THEOS who takes away the sin of the world!	Joh 1:29
And I heard every creature that is in Heaven and on the earth and under the earth and in the sea and everything in them saying, "To the One who is seated on the throne and to the LAMB be praise ...	Rev 5:13

The Legal Procedure.

- The Jews' principal intention was to kill IESOUS CHRISTOS, but they were not necessarily in a rush as we often assume. They were in a rush to have IESOUS disappear from the picture and to prevent Him from teaching at the Temple during the Passover festival, and they achieved this in the very last hours before the sunrise of the Sabbath Day, when they handed over IESOUS to Pilate. From that point onwards, they simply followed the official procedure and showed up whenever a decision was about to be made and they could manipulate the officials, but surely not with the hope that all the trials including 3-4 additional and non-Jewish instances would happen in one single day. The delay in the final condemnation is also underlined by their fear of being stoned by the people. They were able to manipulate and intimidate the people, but they themselves lived in constant fear of becoming victims themselves, if they would give a reason to the people:

[Trial Herod] *The chief priests and the scribes stood by, vehemently accusing him.*	Luk 23:10
When the chief priests and the Pharisees heard His parables, they perceived that he was speaking about them. 46 And although they were seeking to arrest Him, they feared the crowds, because they held Him to be a prophet.	Mat 21:45-46
The scribes and the chief priests sought to lay hands on Him at that very hour, for they perceived that He had told this parable against them, but they feared the people.	Luk 19:20
And the chief priests and the scribes were seeking how to put Him to death, for they feared the people.	Luk 22:2
[Later arrest of apostles] *Now when the captain of the Temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. 25 And someone came and told them, “Look! The men whom you put in prison are standing in the Temple and teaching the people.” 26 Then the captain with the officers went and brought them, but not by force, for they were afraid of being stoned by the people.*	Act 5:24-26
[5-7 years later:] *About that time Herod the king […] proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison […] intending after the Passover to bring him out to the people.* [they either waited / had to wait until after the holy day of Abib 15 or until after the 7 days of Unleavened Bread passed; clearly underlining in either way that IESOUS could not have experienced several trials on Abib 15, the day after His arrest]	Act 12:1-4

- If the death penalty was given, a night must legally pass before the sentence was carried out. The Mishna (very strong discernment required; Oral Law / ~1500 Jewish traditions; ▸see the study 'Laws') states: *"If a sentence of death is to be pronounced, it cannot be concluded before the following day."* In addition, a cross had to be prepared, and the time for the organization and execution of the 2 thieves cannot simply be neglected.
- No Roman trial was to be held at night (the Jews violated this rule because of their urgency, but surely not the Romans who had no urgency at all).
- The Romans rested almost certainly on the very same day of Abib 15th, that equated the idolatrous day of 'Ides' on March 15th of the Roman Calendar (originally lunar; their month started also after the Crescent New Moon). On 'Ides' (Nefasti Publici), political and judicial activities were strictly prohibited for both Pilate and Herod. Therefore, several Roman trials could impossibly have been held on the first full day of the Passover, on Abib 15.

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

8 · Conceptual Leaps · Numbers

Biblical Syntax and a Look at Some Numbers.

Conceptual Leaps

- When reading through the Good Message, we are often not aware of the existence of conceptual leaps, leading then consequently to the common perception of a fast-track-trial of IESOUS. This is caused by several reasons:

1. Translators are not always recognizing changes of hours, days or weeks, and do not translate decisive words (e.g. 'ΔE, de' which can mean 'and', 'but', 'then', 'moreover', 'yet' ...) in a more nuanced manner.
2. Translators do either not recognize the very important Greek Participle (e.g. having called), or they simply decide to simplify it (called), be it because it is definitely one of the more intricate parts of a translation process; sentences including it sound more convoluted and less smooth; and / or Bibles become slightly longer and therefore more expensive. While the Participle is extensively being taught in our Greek textbooks, the majority of English translations fail spectacularly on its application (AMP, ASV, BSB, CEV, CSB, ESV, GNB, ISV, LEB, NASB, NIV, NLT, NRIV, NRSV, WEB ...), while only few translations are true to the Word (e.g. ABP, DARBY, EBR, KJV mostly, LIT, WNT, YLT).
3. We do sometimes not read in the wider context, but tend in times of daily devotionals to highly selective reading.

Let us have a look at some key passages and some general examples [own comments as usual in brackets]:

Luk 23:13-15

Then [= leap; Strong's G1161, ΔE, de: also, and, but, now, then] *Pilate, having called together* [Participle, Aorist = ongoing action in the past; clear indication for a conceptual leap of several hours or days] *the chief priests and the rulers and the people, said* [2nd Aorist which rather translates to 'had said'] *to them: "You brought* [1st Aorist; not 'you are bringing', but 'you brought' me (earlier today or this week)] *me this Man, as one misleading the people. And behold, having examined* [Participle, Aorist = continuous action in the past] *Him before you, I found* [2nd Aorist which rather translates to 'have found'] *nothing in this Man guilty of that accusation you are bringing against Him. Neither did Herod, for he sent* [Aorist; another indication for a significant conceptual leap] *Him back to us.*

Original Text

13ΠΙΛΑΤΟϹ ΔΕ ϹΥΓΚΑΛΕϹΑΜΕΝΟϹ ΤΟΥϹ ΑΡΧΙΕΡΕΙϹ ΚΑΙ ΤΟΥϹ ΑΡΧΟΝΤΑϹ ΚΑΙ ΤΟΝ ΛΑΟΝ 14ΕΙΠΕΝ ΠΡΟϹ ΑΥΤΟΥϹ: ΠΡΟϹΗΝΕΓΚΑΤΕ ΜΟΙ ΤΟΝ ΑΝΘΡωΠΟΝ ΤΟΥΤΟΝ ωϹ ΑΠΟϹΤΡΕΦΟΝΤΑ ΤΟΝ ΛΑΟΝ, ΚΑΙ ΙΔΟΥ ΕΓω ΕΝωΠΙΟΝ ΥΜωΝ ΑΝΑΚΡΙΝΑϹ ΟΥΘΕΝ ΕΥΡΟΝ ΕΝ Τω ΑΝΘΡωΠω ΤΟΥΤω ΑΙΤΙΟΝ ωΝ ΚΑΤΗΓΟΡΕΙΤΕ ΚΑΤ ΑΥΤΟΥ. 15ΑΛΛ ΟΥΔΕ ΗΡωΔΗϹ, ΑΝΕΠΕΜΨΕΝ ΓΑΡ ΑΥΤΟΝ ΠΡΟϹ ΗΜΑϹ, ΚΑΙ ΙΔΟΥ ΟΥΔΕΝ ΑΞΙΟΝ ΘΑΝΑΤΟΥ ΕϹΤΙΝ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤω.

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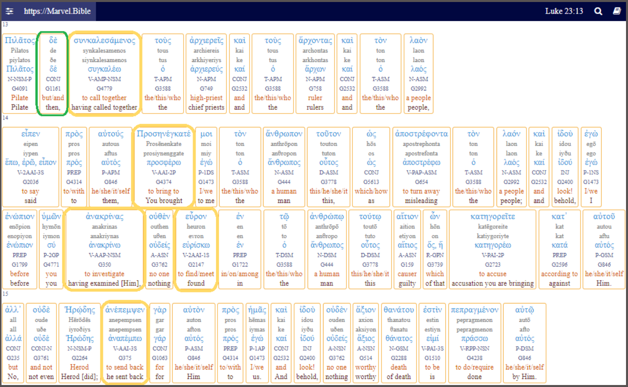

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Luke 23:13

13

Πιλᾶτος	δὲ	συνκαλεσάμενος	τοὺς	ἀρχιερεῖς	καὶ	τοὺς	ἄρχοντας	καὶ	τὸν	λαὸν
Pilatos	de	synkalesamenos	tous	archiereis	kai	tous	archontas	kai	ton	laon
piylatos	ðe	siynkalesamenos	tus	arkhiyeriys	ke	tus	arkhontas	ke	ton	laon
Πιλᾶτος	δέ	συγκαλέω	ὁ	ἀρχιερεύς	καί	ὁ	ἄρχων	καί	ὁ	λαός
N-NSM-P	CONJ	V-AMP-NSM	T-APM	N-APM	CONJ	T-APM	N-APM	CONJ	T-ASM	N-ASM
G4091	G1161	G4779	G3588	G749	G2532	G3588	G758	G2532	G3588	G2992
Pilate	but/and	to call together	the/this/who	high-priest	and	the/this/who	ruler	and	the/this/who	a people
Pilate	then,	having called together	the	chief priests	and	the	rulers	and	the	people,

14

εἶπεν	πρὸς	αὐτούς	Προσηνέγκατέ	μοι	τὸν	ἄνθρωπον	τοῦτον	ὡς	ἀποστρέφοντα	τὸν	λαόν	καὶ	ἰδοὺ	ἐγὼ
eipen	pros	autous	Prosēnenkate	moi	ton	anthrōpon	touton	hōs	apostrephonta	ton	laon	kai	idou	egō
iypen	pros	aftus	prosiynenggate	miy	ton	anθropon	tuton	os	apostrefonta	ton	laon	ke	iyðu	ego
ἔπω, ἐρῶ, εἶπον	πρός	αὐτός	προσφέρω	ἐγώ	ὁ	ἄνθρωπος	οὗτος	ὡς	ἀποστρέφω	ὁ	λαός	καί	ἰδού	ἐγώ
V-2AAI-3S	PREP	P-APM	V-AAI-2P	P-1DS	T-ASM	N-ASM	D-ASM	CONJ	V-PAP-ASM	T-ASM	N-ASM	CONJ	INJ	P-1NS
G2036	G4314	G846	G4374	G1473	G3588	G444	G3778	G5613	G654	G3588	G2992	G2532	G2400	G1473
to say	to/with	he/she/it/self	to bring to	I/we	the/this/who	a human	this/he/she/it	which/how	to turn away	the/this/who	a people	and	look!	I/we
said	to	them,	You brought	to me	the	man	this,	as	misleading	the	people;	and	behold,	I

ἐνώπιον	ὑμῶν	ἀνακρίνας	οὐθὲν	εὗρον	ἐν	τῷ	ἀνθρώπῳ	τούτῳ	αἴτιον	ὧν	κατηγορεῖτε	κατ᾽	αὐτοῦ
enōpion	hymōn	anakrinas	outhen	heuron	en	tō	anthrōpō	toutō	aition	hōn	katēgoreite	kat	autou
enopiyon	iymon	anakriynas	uθen	evron	en	to	anθropo	tuto	etiyon	on	katiygoriyte	kat	aftu
ἐνώπιον	σύ	ἀνακρίνω	οὐδείς	εὑρίσκω	ἐν	ὁ	ἄνθρωπος	οὗτος	αἴτιος	ὅς, ἥ	κατηγορέω	κατά	αὐτός
PREP	P-2GP	V-AAP-NSM	A-ASN	V-2AAI-1S	PREP	T-DSM	N-DSM	D-DSM	A-ASN	R-GPN	V-PAI-2P	PREP	P-GSM
G1799	G4771	G350	G3762	G2147	G1722	G3588	G444	G3778	G159	G3739	G2723	G2596	G846
before	you	to investigate	no one	to find/meet	in/on/among	the/this/who	a human	this/he/she/it	causer	which	to accuse	according to	he/she/it/self
before	you	having examined [Him],	nothing	found	in	the	man	this	guilty	of that	accusation you are bringing	against	Him.

15

ἀλλ᾽	οὐδὲ	Ἡρῴδης	ἀνέπεμψεν	γὰρ	αὐτὸν	πρὸς	ἡμᾶς	καὶ	ἰδοὺ	οὐδὲν	ἄξιον	θανάτου	ἐστὶν	πεπραγμένον	αὐτῷ
all	oude	Hērōdēs	anepempsen	gar	auton	pros	hēmas	kai	idou	ouden	axion	thanatou	estin	pepragmenon	autō
all	uðe	iyroðiys	anepempsen	gar	afton	pros	iymas	ke	iyðu	uðen	aksiyon	θanatu	estiyn	pepragmenon	afto
ἀλλά	οὐδέ	Ἡρώδης	ἀναπέμπω	γάρ	αὐτός	πρός	ἐγώ	καί	ἰδού	οὐδείς	ἄξιος	θάνατος	εἰμί	πράσσω	αὐτός
CONJ	CONJ-N	N-NSM-P	V-AAI-3S	CONJ	P-ASM	PREP	P-1AP	CONJ	INJ	A-NSN	A-NSN	N-GSM	V-PAI-3S	V-RPP-NSN	P-DSM
G235	G3761	G2264	G375	G1063	G846	G4314	G1473	G2532	G2400	G3762	G514	G2288	G1510	G4238	G846
but	and not	Herod	to send back	for	he/she/it/self	to/with	I/we	and	look!	no one	worthy	death	to be	to do/require	he/she/it/self
No,	not even	Herod [did];	he sent back	for	Him	to	us.	And	behold,	nothing	worthy	of death	is	done	by Him.

Joh 18:33

Then [= leap] *Pilate entered again into the Praetorium* [often translated with 'residence', leaving a very informal impression] *and summoned IESOUS ...* [clearly shows that Pilate changed his location at least twice; suggests that some hours or days had passed in between; does not allow a fast-track-trial]

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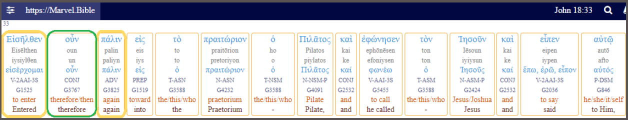

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John 18:33

33

Εἰσῆλθεν	οὖν	πάλιν	εἰς	τὸ	πραιτώριον	ὁ	Πιλᾶτος	καὶ	ἐφώνησεν	τὸν	Ἰησοῦν	καὶ	εἶπεν	αὐτῷ
Eisēlthen	oun	palin	eis	to	praitōrion	ho	Pilatos	kai	ephōnēsen	ton	Iēsoun	kai	eipen	autō
iysiylθen	un	paliyn	iys	to	pretoriyon	o	piylatos	ke	efoniysen	ton	iyiysun	ke	iypen	afto
εἰσέρχομαι	οὖν	πάλιν	εἰς	ὁ	πραιτώριον	ὁ	Πιλᾶτος	καί	φωνέω	ὁ	Ἰησοῦς	καί	ἔπω, ἐρῶ, εἶπον	αὐτός
V-2AAI-3S	CONJ	ADV	PREP	T-ASN	N-ASN	T-NSM	N-NSM-P	CONJ	V-AAI-3S	T-ASM	N-ASM-P	CONJ	V-2AAI-3S	P-DSM
G1525	G3767	G3825	G1519	G3588	G4232	G3588	G4091	G2532	G5455	G3588	G2424	G2532	G2036	G846
to enter	therefore/then	again	toward	the/this/who	praetorium	the/this/who	Pilate	and	to call	the/this/who	Jesus/Joshua	and	to say	he/she/it/self
Entered	therefore	again	into	the	Praetorium	-	Pilate,	and	he called	-	Jesus	and	said	to Him,

- The following passage could be easily read as if the two totally separate events would happen within the same hours. But the truth is that one day passed in between the verses 10 and 11:

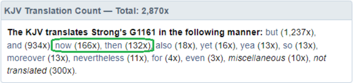
  ... *"And they took the thirty silver coins ... and they gave them for the potter's field, just as KYRIOS directed me."* ...

  [break of 1 day]

  ... *So* [Strong's G1161, ΔE, de; other translations use 'now', meaning a conceptual and therefore timely leap; any time could have passed; it does rather not mean just a few hours later] *IESOUS stood before the governor* ...

  Mat 27:9-14

- Narrative Style of other 'so's / now's' indicating a new time span:

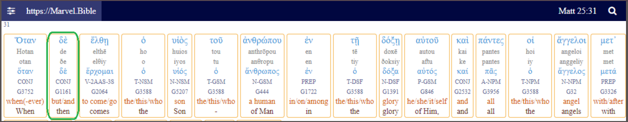


KJV Translation Count — Total: 2,870x

The KJV translates Strong's G1161 in the following manner: but (1,237x), and (934x), now (166x), then (132x), also (18x), yet (16x), yea (13x), so (13x), moreover (13x), nevertheless (11x), for (4x), even (3x), *miscellaneous* (10x), *not translated* (300x).

Strong's G1161; BlueLetter Bible.org

Now [Strong's G1161, ΔE, de] *when the SON of man comes in His glory ...* Mat 25:31



https://Marvel.Bible Matt 25:31

31

Ὅταν	δὲ	ἔλθῃ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐν	τῇ	δόξῃ	αὐτοῦ	καὶ	πάντες	οἱ	ἄγγελοι	μετ᾽
Hotan	de	elthē	ho	huios	tou	anthrōpou	en	tē	doxē	autou	kai	pantes	hoi	angeloi	met
otan	ðe	elθiy	o	iyos	tu	anθropu	en	tiy	ðoksiy	aftu	ke	pantes	iy	anggeliy	met
ὅταν	δέ	ἔρχομαι	ὁ	υἱός	ὁ	ἄνθρωπος	ἐν	ὁ	δόξα	αὐτός	καί	πᾶς	ὁ	ἄγγελος	μετά
CONJ	CONJ	V-2AAS-3S	T-NSM	N-NSM	T-GSM	N-GSM	PREP	T-DSF	N-DSF	P-GSM	CONJ	A-NPM	T-NPM	N-NPM	PREP
G3752	G1161	G2064	G3588	G5207	G3588	G444	G1722	G3588	G1391	G846	G2532	G3956	G3588	G32	G3326
when(-ever)	but/and	to come/go	the/this/who	son	the/this/who	a human	in/on/among	the/this/who	glory	he/she/it/self	and	all	the/this/who	angel	with/after
When	then	comes	the	Son	-	of Man	in	the	glory	of Him,	and	all	the	angels	with

Marvel Bible

Now [Strong's G1161, ΔE, de] *during the day He was teaching in the Temple ...* Luk 21:37

Now [Strong's G1161, ΔE, de] *on the first day of the week, very early dawn, they came to the tomb ...* Luk 24:1

Numbers

No, this study is not elaborated based on biblical numbers. At the time of the initial creation of the study I was still a skeptic when it came to the use of numbers, having seen much abuse and very few balanced Bible studies. But an in-depth-study of biblical numbers changed my perception dramatically. I then added this section 7 months after having first published the study with the precise chronology and was stunned to see that overlaying the numbers over the chronology fits perfectly.

- 6th day of Passover: IESOUS was crucified (6 = number of man and evil)
  7th day of Passover: IESOUS 'rested' in the tomb (7 = number of rest)

  ▶ see page 13 of this study for the details on the association between events and numbers

  ▶ see also the study 'Numbers'

Other thought-provoking numbers that simply result from the overall schedule of events:
10 days from Final Anointing of IESOUS CHRISTOS (Abib 13) - Resurrection (Abib 23)
10 days from Ascension of IESOUS CHRISTOS (Sivan 2) - Pentecost bringing the Fruits of the SPIRIT (Sivan 12)
40 days from Resurrection (Abib 23) - Ascension of IESOUS CHRISTOS (Sivan 2)
50 days from Final Anointing of IESOUS CHRISTOS (Abib 13) - Ascension of IESOUS CHRISTOS (Sivan 2)
50 days from Resurrection (Abib 23) - Pentecost (Sivan 12)

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

9 · Calendar Overview

Biblical Calendar		**Calendar Month** Canaanite	**Modern** Equivalent	**Scripture**			**Comments**
	1	Abib	Mar - Apr	Exo 13:4	Exo 23:15	Deu 16:1	Literally 'Month of New Produce / Corn / Things'; Babylonian name 'Nisan'
	2	Ziv	Apr - May	1Kin 6:1	1Kin 6:37		
	3	Sivan	May - Jun	Est 8:9			
	4	Tammuz	Jun - Jul	-			
	5	Ab	Jul - Aug	-			
	6	Elul	Aug - Sep	Neh 6:15			
	7	Ethanim	Sep - Oct	1Kin 8:2			
	8	Bul	Oct - Nov	1Kin 6:38			
	9	Kislev	Nov - Dec	Neh 1:1	Zec 7:1		
	10	Tebeth	Dec - Jan	Est 2:16			
	11	Shebat	Jan - Feb	Zec 1:7			
	12	Adar	Feb - Mar	Ezr 6:15	Est 3:7-13	Est 8:12	

	1st Day Work Day	**2nd Day** Work Day	**3rd Day** Work Day	**4th Day** Work Day	**5th Day** Work Day	**6th Day** Work Day	**7th Day** Sabbath Day
1 **Abib** 30 (29) Days					Dark Moon	New Moon End of Year	1 New Year
	2	3	4	5	6	7	8
	First (Day) Of The Week						Weekly Sabbath
			First Passover Visitors Arrive Early To Jerusalem And Look For IESOUS		- IESOUS in Ephraim / Jericho		
	9	10	11	12	13	14	15
	Purification Ceremonies						7-Day Passover
	First (Day) Of The Week	Traditional Selection Of The Lamb				Day Of Preparation	Sabbath of Sabbaths & Weekly Sabbath, First Day Of Unleavened Bread
	IESOUS Travels From Jericho To Bethany · Dinner · First Anointing · Plot Against IESOUS	IESOUS Enters Jerusalem · Brief Temple Visit In The Late Afternoon · Night In Bethany	Partial Curse Of Fig Tree · Cleansing Of The Temple · Miracles & Teaching In The Temple · Night In Bethany	Total Curse Of Fig Tree · Teaching & Questioning In The Temple · Teaching Of Disciples On Mount Of Olives · Night In Bethany	Teaching In The Temple · Final Anointing · Judas Agrees To Betray IESOUS · Night In Bethany	Morning: Teaching In The Temple · Preparation Of Lamb · Evening: Passover Meal · ~Midnight: Arrest	Before Sunrise: 1. Trial Annas · 2. Trial Caiaphas After sunrise: 3. High Council Later that Day: Handover Pilate · Judas Hangs Himself
	16	17	18	19	20(Thu)	21(Fri)	22(Sat)
	7-Day Passover / Unleavened Bread (Evening 14th - Evening 21st)						
	First (Day) Of The Week				Day Of Preparation	Sabbath of Sabbaths (Sunset-Sunset) After Sunset	Weekly Sabbath (Sunrise-Sunrise)
	Purchase Of Potter's Field	4. Trial Pilate · Handover To Herod	5. Trial Herod · Handover To Pilate	6. Trial Pilate · Handover To Roman Soldiers	9am - 3pm: Crucifixion · Before Sunset: IESOUS Laid In The Tomb	1st Day *"Since These Things Took Place"* Women Buy & Prepare Burial Spices	2nd Day *"Since These Things Took Place"*

	23(Sun) First Fruit Offering 3rd Day Since · ~Sunrise: Resurrection · Appearances To Mary & Travellers · Giving Of The HOLY SPIRIT to Disciples 1 (count to Ascension & Pentecost)	24 2 (count)	25 3 (count)	26 4 (count)	27 5 (count)	28 6 (count)	29 Weekly Sabbath 7 (count)
2 **Ziv** 30 (29)Days	30 First (Day) Of The Week IESOUS Appears Again To Disciples 8 (count Ascension & Pentecost)	1 New Month 9 (count)	2 10 (count)	3 11 (count)	4 12 (count)	5 13 (count)	6 Weekly Sabbath 14 (count)
	7 First (Day) 15 (count Ascension & Pentecost)	8 16 (count)	9 17 (count)	10 18 (count)	11 19 (count)	12 20 (count)	13 W. Sabbath 21 (count)
	14 First (Day) 22 (count Ascension & Pentecost)	15 23 (count)	16 24 (count)	17 25 (count)	18 26 (count)	19 27 (count)	20 W. Sabbath 28 (count)
	21 First (Day) 29 (count Ascension & Pentecost)	22 30 (count)	23 31 (count)	24 32 (count)	25 33 (count)	26 34 (count)	27 W. Sabbath 35 (count)
3 **Sivan** 30 (29) Days	28 First (Day) 36 (count Ascension & Pentecost)	29 37 (count)	30 New Month 38 (count)	1 39 (count)	2 Ascension (Acts 1:3 - Appearances During 40 Days; 50 Days After Anointing) 40 (count)	3 41 (count Pentecost)	4 W. Sabbath Gathering of Disciples With 120 Brothers · Matthias 12th Apostle 42 (count Pentecost)
	5 First (Day) 43 (count Pentecost)	6 44 (count Pentecost)	7 45 (count Pentecost)	8 46 (count Pentecost)	9 47 (count Pentecost)	10 48 (count Pentecost)	11 W. Sabbath 49 (count Pentecost)
	12 Day of Pentecost 120 Brothers Receive the HOLY SPIRIT · Peter's Sermon · 3000 Believers Added (10 Days after Ascension; 50 days after First Fruits) 50 (count Pentecost)	13	14	15			

🌑 Dark Moon (Modern New Moon) 🌒 True New Moon (First Crescent)

1. Moon Phases Calendar: Timeanddate.com
2. The 'Dark Moon' lasts from 21 to 26 hours, therefore the real 'New Moon' / Waxing Crescent occurs 1 day after the date indicated in the common moon phases calendars.
3. A biblical month starts on the morning after the sighting of the New Moon on the previous evening. This is not based on the modern definition using the day that was formerly called 'Dark Moon', but on the traditional definition, where the 'new' is used according to its logical meaning - the first visible crescent on the day after the moon is dark - symbolizing new beginnings, analogous to a day that does not start with darkness but with light.
4. A biblical year is originally 360 days, and one month 30 days long (the Bible affirms the 360-day calendar in Rev 11:3 and Rev 13:5; compare the flood start and end date in Gen 7:10-12 and Gen 8:14-16 in the Greek Text; see also study 'Flood' with the proof of 360 days). Most probably after the flood things began to shift, and today we have slightly longer years and a mix of 29/30 days per month (lunar month = 29.53 days). This means that the month Abib (1) and Ziv (2) in the above displayed calendar could have had 29 days in the respective year which we don't know. But this has absolutely no effect on the schedule of events and would only change the date of the ascension (Sivan 3rd instead of Sivan 2nd, but remaining a 5th day of the week) and of Pentecost (Sivan 13th instead of Sivan 12th, but remaining a First Day of the week).

see next page

Fit For Faith

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

10 · Events Schedule · Pre - Passover

	Event	Scripture	
Preceding Events (Timeline not provided)	IESOUS predicts His death the first time.	*Since then, IESOUS began to show to His disciples that it is imperative for Him to go away to Jerusalem, and to suffer much from the presbyters and chief priests and scribes, and to be killed, and to be raised the third day* [the third day is defined in Luke 24:21 with "the third day -since- these things took place", not counting the day of the crucifixion as often wrongly interpreted; see Abib 23 below].	Mat 16:21-28
	Transfiguration on the mountain.	*... IESOUS charged them, saying: "You should not tell anyone the vision, until the SON of man may rise from the dead."*	Mat 17:9
	IESOUS predicts His death the second time (in Galilee).	*... "The SON of man is about to be delivered into hands of men. And they will kill Him, and He will be raised the third day."*	Mat 17:22-23
	IESOUS predicts His death the third time (near Jericho).	*... the SON of man will be delivered to the chief priests and scribes. And they will condemn Him to death. And they will deliver Him to the nations, to mock and to flog, and to crucify. And He will be raised the third day."*	Mat 20:17-19
Abib 8	Weekly Sabbath (No Extended Travel)	[Law in the New Covenant:] *Then they returned to Jerusalem from the mountain that is called Olive Grove which is* **near** *Jerusalem, a Sabbath day's journey away.*	Act 1:11-12
Abib 9 (Abib 15, the first full Passover Day, - 6 days)	First Day Of The Week		
	IESOUS ends His stay in or near Jericho and travels to Bethany.	*When they were going out from Jericho, a great multitude followed Him. And behold, two blind, seated beside the road, having heard that IESOUS is passing by, cried out, saying: "Be merciful to us, SON of David!"*	Mat 20:29-30
		And they come to Jericho, and as He is going forth from Jericho, with His disciples and a great multitude, a son of Timaeus - Bartimaeus the blind - was sitting beside the way begging, and having heard that it is IESOUS the Nazarene, he began to cry out, and to say, 'The SON of David - IESOUS! deal kindly with me;' [...] *and immediately he saw again, and was following IESOUS in the way.*	Mar 10:46-52
		And having said these things, He went on before, going up to Jerusalem.	Luk 19:28
	Meanwhile, the first Passover visitors arrive at Jerusalem; Jewish leaders order to report IESOUS to them.	*Now the Passover of the Jews was near, and many went up to Jerusalem from the surrounding country before the Passover, so that they could purify themselves. So they were looking for IESOUS* [...] *the chief priests and the Pharisees had given orders that if anyone knew where He was, they should report it, in order that they could arrest Him.*	Joh 11:55-57
	When IESOUS approached Bethany, He sent two disciples to look for a specific donkey.	*And when they drew near to Jerusalem, and came to Bethphage on the Mount of Olives, then IESOUS sent out two disciples, saying to them: "Go into the village, the one before you! And immediately you will find a donkey having been bound, and a colt with her. Having loosened, bring (them) to me!*	Mat 21:1-5
		And when they come nigh to Jerusalem, to Bethphage, and Bethany, unto the mount of the Olives, He sendeth forth two of His disciples ...	Mar 11:1-6
		And having said these things, He went on before, going up to Jerusalem. And it came to pass, as He came nigh to Bethphage and Bethany, unto the mount called of the Olives, He sent two of his disciples ...	Luk 19:28-30
	IESOUS in Bethany; Dinner with Lazarus; First anointing with perfume.	*Then, six days before [Greek 'pro'] the Passover, IESOUS came to Bethany* [here, 'six days' is a reference to the Passover Week which starts according to Leviticus 23:6 on Abib 15: *"And on the fifteenth day of this month is the feast of Unleavened* (bread)". This is affirmed by John himself in Joh 13:1 where he equates the day of the Passover dinner with the day -before- (same word 'before' / Greek 'pro' see G4253) the Passover Week: *"And before the feast of the Passover, IESOUS knowing that His hour hath come ... And supper being come, the devil already having put into the heart of Judas ..."*] *Then Mary took a pound of ointment of very valuable genuine nard and anointed the feet of IESOUS* [...] *"Leave her alone, so that she may keep it for the day of my preparation for burial ...*	Joh 12:1-11

Abib 10	Day of Selection of Lamb. (IESOUS' disciples were still able to find a lamb on the 14th)	*And KYRIOS said to Moses* [...] *'On the tenth of this month, they will each take for themselves a lamb for the family ...*	Exo 12:1-5
	IESOUS enters Jerusalem. Important analogy: He enters as the LAMB of THEOS into the 'house' of THEOS, Jerusalem - on the same day each family took a lamb into their house.	*"Speak to the Daughter of Sion: Behold, your King comes to you, meek and having mounted on a donkey and on a colt, offspring of an (animal) under yoke."* [...] *And the very great multitude spread their robes on the road, yet others were cutting branches from the trees and were spreading them on the road. And the multitudes, those going before Him and those following, were crying out, saying: "Hosanna to the SON of David! Praised has been the One coming in the name of KYRIOS! Hosanna in the highest!" Then He having entered into Jerusalem, all the city was stirred up, saying: "Who is This?" And the multitudes were saying: "This is the prophet IESOUS, the One from Nazareth of Galilee."*	Mat 21:5-11
		And many did spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way. And those going before and those following were crying out, saying, 'Hosanna! blessed [is] He who is coming in the name of KYRIOS; blessed is the coming reign, in the name of KYRIOS, of our father David; Hosanna in the highest.'	Mar 11:8-10
		On the next day [or 'morrow'; ...] *when they heard that IESOUS was coming to Jerusalem, took the branches of palm trees and went out to meet Him, and began crying out, "Hosanna! Blessed is the One who comes in the name of KYRIOS, even the KING OF ISRAEL!" So IESOUS found a young donkey and sat on it ...*	Joh 12:12-19
	Brief (!) visit to the Temple.	*And IESOUS entered into Jerusalem, and into the Temple. And having looked round on all things, it being now evening ...*	Mar 11:11
	Overnight stay in Bethany. (3 kms East of Jerusalem on the opposite slope of the Mount of Olives)	*... He went forth to Bethany with the twelve.*	Mar 11:11
Abib 11	Third Day Of The Week		
	Return to Jerusalem; Fig Tree, Partial Curse. The fig tree describes the state of religion the Jews and their teachers had at that time - showing a perfect façade (leaves = superficial and purely professed religiosity; see also allusion to palm tree branches where fruitless people hypocritically presented beautiful leaves), but not bearing a single fruit. After IESOUS would now rise 12 days later as the First Fruit, He would introduce a new era with much spiritual fruit to come - Christianity.	*And on the morrow* [after the brief Temple visit on Abib 10; therefore not on Abib 10 as often claimed], *they having come forth from Bethany, He hungered, And having seen a fig-tree afar off having leaves, He went, if perhaps He will find anything in it. And having come to it, He found nothing except leaves, for it was not a time of figs.* [...] *And IESOUS answering said to it, 'No more from thee - to the age - may anyone eat fruit'. And His disciples were hearing it.*	Mar 11:12-14
	Return to Jerusalem; Cleansing of the Temple (courts).	*Then IESOUS entered into the Temple, and He cast out all those selling and buying in the Temple. And He overturned the tables of the money changers, and the seats of those selling the doves. And He said to them: "It has been written: My House will be called a house of prayer. But you make it a cave of robbers."*	Mat 21:12-14
		And they come to Jerusalem, and IESOUS having gone into the Temple, began to cast forth those selling and buying in the Temple, and the tables of the money-changers and the seats of those selling the doves, he overthrew ...	Mar 11:15-18
		And He entered into the Temple courts and began to drive out those who were selling ...	Luk 19:45-46
	Miracles in the Temple.	*Then came to Him blind and lame ones in the Temple, and He cured them. But the chief priests and the scribes having seen the wonderful things which He did, and the children crying out in the Temple and saying 'Hosanna to the Son of David', they were indignant.*	Mat 21:14-15
	IESOUS teaches in the Temple courts. The chief priests actively seek to destroy Him.	*... and He was teaching, saying to them, 'Hath it not been written - My house a house of prayer shall be called for all the nations, and you did make it a den of robbers?' And the scribes and the chief priests heard, and they were seeking how they shall destroy Him, for they were afraid of Him, because all the multitude was astonished at his teaching.*	Mar 11:17-18
		[morning] *And He was teaching every day in the Temple courts ...* ["every day" implies a chain of at least 3 days; 2 days do not constitute "every day"]	Luk 19:47
	Overnight stay in Bethany.	*And having left them, He went out of the city to Bethany, and He lodged there.* ... [verse continues below on Abib 12]	Mat 21:17
		... and when evening came, He was going out of the city.	Mar 11:19

The
Fig Tree

Day 1: Partial Curse
Day 2: Total Curse

	Matthew 21	Mark 11
Abib 10 (Brief Temple visit after triumphal entry into Jerusalem)	*10-11 And He having entered into Jerusalem, all the city was stirred up, saying: "Who is This?" And the multitudes were saying: "This is the prophet IESOUS, the One from Nazareth of Galilee."*	*11 And IESOUS entered into Jerusalem, and into the Temple, and having looked round on all things, it being now evening, He went forth to Bethany with the twelve.*
Abib 11 · 1st sighting of 'A' fig tree from afar off. · It was not yet the time. · Partial curse: This implies that no one may eat fruit from it. Most importantly, it does not yet say that the tree won't bear fruit anymore! It only states that no one will eat fruit anymore from it.	[Matthew does not include the first sighting of the fig tree; nor does any other Evangelium]	*12 And on the morrow, they having come forth from Bethany, He hungered, 13 and having seen a* [here it is only 'A' fig tree, while in Mat 21:18 it is a certain one which points to a second sighting!] *fig-tree afar off* [afar off = another soft indicator of being the first of two sightings] *having leaves, He went, if perhaps He will find anything in it.* *And having come to it, He found nothing except leaves, for it was not a time of figs* [this is absent from Matthew's account = another soft indicator that Matthew's account is later, although only by one day]. *14And IESOUS answering said to it, 'No more from thee - to the age - may anyone eat fruit'. And His disciples were hearing it.* [only hearing it, no question nor astonishment at this point]
· Cleansing of the Temple.	*12 Then IESOUS entered into the Temple, and He cast out all those selling and buying ... 17 ... He went out of the city to Bethany, and He lodged there.*	*15 And they came to Jerusalem, and IESOUS having gone into the Temple, began to cast out those selling and buying ...*
Abib 12 · 2nd sighting of now 'A Certain' fig tree - not anymore from far off. · Total curse: Not only implying that no one may eat fruit from it, but that the tree wouldn't even produce fruits at all! This intensification (being found in similar forms elsewhere in the Bible) is affirmed by the addition of 'beyond use'.	*18 Now returning at daybreak into the city, He was hungry. 19 And having seen a certain* [one, one and the same, a certain; see Strong's G1520 ΜΙΑΝ, mian] *fig tree on the way, He went to it and found nothing on it, except leaves only.* *And He said to it: "No longer may there be fruit from you to the age."* *And the fig tree was dried up beyond use* [which is commonly mistranslated with 'And the fig tree dried up immediately', based on a seldom error in the Strong's Exhaustive Concordance of the Bible. The word ΠΑΡΑΧΡΗΜΑ (parachrema, G3916) is composed of ΠΑΡΑ (para = beside(s), beyond, past, by ...) and ΧΡΗΜΑ (chrema = useful, of use, needed, needful ...) and consequently should be translated with 'beyond use, past usefulness, useless (short form)', or per extension 'by necessity, necessarily, as a result, in consequence, consequently, as required' (those 2 words are correctly rendered in Strong's, but strangely enough not the compound word)].	*20 And in the morning, passing by, they saw the fig-tree having been dried up from the roots.*
· The fig tree is now totally withered up, after it had dried up from its roots upwards.	*20 And the disciples having seen it, they marveled, saying: "How was the fig tree dried up beyond use?"*	*21 And Peter having been reminded said to Him, 'Rabbi, behold the fig-tree which you cursed has been dried up.'*

Abib 12

Fourth Day Of The Week		
Return to Jerusalem; Fig Tree - total curse.	*... Now returning at daybreak into the city, He was hungry. And having seen a certain fig tree on the way, He went to it and found nothing on it, except leaves only. And He said to it: "No longer may there be fruit from you to the age." And the fig tree was dried up beyond use.*	Mat 21:18-20
Withered up beyond use.	*And the disciples having seen it, they marveled, saying: "How was the fig tree dried up beyond use?"*	
	And in the morning, passing by, they saw the fig-tree having been dried up [Perfect, Participle, Passive] *from the roots, and Peter having remembered said to Him, 'Rabbi, behold, the fig-tree which you cursed has been dried up.'*	Mar 11:20-26

IESOUS teaches in the Temple. Questioning by religious leaders; Traps by Pharisees; Traps by Sadducees; Parables · Evil Farmers · Poor Widow · Two Sons · Warnings · Wedding Dinner	*Then He having come to the Temple for teaching, the chief priests and the presbyters of the people came to Him, saying: "By what authority do you do this? And who gave you this authority?"*	Mat 21:23ff
	And they come again to Jerusalem, and in the Temple, as He is walking, there came unto Him the chief priests, and the scribes, and the elders, and they say to Him, 'By what authority dost thou these things? And who gave thee this authority that these things thou mayest do?'	Mar 11:27-28
	And it came to pass, on one of those days, as He is teaching the people in the Temple, and proclaiming the Evangelium, the chief priests ... came upon [Him], and spake unto Him, saying, 'Tell us by what authority thou dost these things? ...	Luk 20:1-26
	And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.	Mar 12:12
	Then the Pharisees having gone, took counsel how they might ensnare Him in words, and they send to Him their disciples with the Herodians [...] In that day there came near to Him Sadducees ...	Mat 22:15-33
	And they send unto him certain of the Pharisees and of the Herodians, to catch Him in His words [...] Then came unto Him the Sadducees [...] The first of all the commandments is , Hear, O Israel; The KYRIOS our THEOS is one KYRIOS: and thou shalt love the KYRIOS thy THEOS with all thy heart, and with all thy soul [...] And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these ...	Mar 12:13-34
	And the scribes and the chief priests sought to lay their hands on Him at that same hour, and they were afraid of the people, for they knew that He had told this parable with reference to them. And they watched Him closely and sent spies who pretended they were upright, in order that they could catch Him in a statement, so that they could hand Him over to the authority and the jurisdiction of the governor. [the word 'jurisdiction' implies a legal process]	Luk 20:19-20
The poor widow.	*And IESOUS answering said, teaching in the Temple, 'How say the scribes that the CHRISTOS is son of David? [...] And the great multitude were hearing Him gladly, and He was saying to them in His teaching, 'Beware of the scribes, who will in long robes to walk, and love salutations in the market-places, and first seats in the synagogues, and first couches in suppers, who are devouring the widows' houses, and for a pretence are making long prayers; these shall receive more abundant judgment.'* *And IESOUS having sat down over-against the treasury, was beholding how the multitude do put brass into the treasury, and many rich were putting in much, and having come, a poor widow did put in two mites, which are a farthing. And having called near His disciples, He saith to them, 'Verily I say to you, that this poor widow hath put in more than all those putting into the treasury; for all, out of their abundance, put in, but she, out of her want, all that she had put in - all her living.'*	Mar 12:35-44
	And having looked up, He saw those who did cast their gifts to the treasury - rich men, and He saw also a certain poor widow casting there two mites ...	Luk 21:1-4
Teaching to His Disciples on the (way to the) Mount of Olives. · End Times · Second Coming · Ten Virgins · Loaned Money · Announcement of His Death	*And having gone forth, IESOUS departed from the Temple, and His disciples came near to show Him the buildings of the Temple, and IESOUS said to them, 'Do ye not see all these? verily I say to you, There may not be left here a stone upon a stone, that shall not be thrown down.' And when He is sitting on the Mount of the Olives, the disciples came near to him by himself, saying, 'Tell us, when shall these be? ...*	Mat 24:1 – 26:2
	And as He is going forth out of the Temple, one of His disciples saith to Him, 'Teacher, see! what stones! and what buildings!' and IESOUS answering said to him, 'Seest thou these great buildings? there may not be left a stone upon a stone, that may not be thrown down.' And as He is sitting at the mount of the Olives, over-against the Temple, Peter, and 'Tell us when these things shall be? ...	Mar 13:1-37
	... there shall not be left a stone upon a stone [...] you may hear of wars and uprisings, be not terrified, for it behoveth these things to happen first, but the end (is) not immediately.' Then said he to them, 'Nation shall rise against nation, and kingdom against kingdom, great shakings also in every place, and famines, and pestilences, there shall be; fearful things also, and great signs from heaven there shall be [...] Jerusalem shall be trodden down by nations, till the times of nations be fulfilled. 'And there shall be signs in sun, and moon, and stars [...] And then they shall see the SON of Man, coming in a cloud, with power and much glory [...] And He spake a simile to them: 'See the fig-tree ...	Luk 21:5-36
	And it came to pass, when IESOUS finished all these words, He said to His disciples, 'You have known that after two days the passover cometh [here Matthew (and below Mark) use the same word 'after' (Greek 'meta') and count towards the evening of the Passover meal on Abib 14, while John counts in Joh 12:1 and Joh 13:1 towards Abib 15 while using the word 'before' (Greek	Mat 26:1-2

		'pro')], and the SON of Man is delivered up to be crucified.'	
	Religious leaders plot to kill IESOUS. (House of Caiaphas)	*Then were gathered together the chief priests, and the scribes, and the elders of the people, to the court of the chief priest who was called Caiaphas; and they consulted together that they might take IESOUS by guile, and kill [him], and they said, 'Not in the feast, that there may not be a tumult among the people.'* [= not necessarily a fact as often wrongly assumed; their intention could have been pointless; if put into practise it implies that IESOUS could not have been killed during the Sabbaths on Abib 15 / 21 / 22, and He was not killed on or before the 14th, when He still ate the lamb in the evening, but rather towards the end of the feast]	Mat 26:3-5
		And the Passover and the Unleavened (food) were after [Greek word 'meta', Strong's G3326] two days*, and the chief priests and the scribes were seeking how, by guile, having taken hold of Him, they might kill Him; and they said, 'Not in the feast, lest there shall be a tumult of the people.'*	Mar 14:1-2
	The plot against Paul also failed in its intended timing.	*And when it was day, the Jews made a conspiracy and bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul.*	Act 23:12
	Overnight stay in Bethany.	see above	

Abib 13 **(Abib 14 - 2 days)**	Fifth Day Of The Week		
	Teaching in the Temple.	[early morning] *And He was during the days in the Temple teaching, and during the nights, going forth, He was lodging at the mount called of Olives* [in Bethany]; and all the people were coming early unto Him in the Temple to hear Him.	Luk 21:37-38
	The chief priests are still desperate . . .	*And the feast of the Unleavened (food) was coming near* [= the day before, verse 7 continues with *"and the day of the Unleavened (food) came ..."*], *that is called Passover, and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.*	Luk 22:1-2
	Second & final anointing of IESOUS (also Bethany, in the House of Simon).	*And IESOUS having been in Bethany, in the house of Simon the leper, there came to Him a woman having an alabaster box of ointment, very precious, and she poured on His head* [...] *a good work she wrought for me; for the poor always ye have with you, and me ye have not always; for she having put this ointment on my body - for my burial she did [it] ...*	Mat 26:6-13
		And He, being in Bethany, in the house of Simon the leper, at His reclining (at meat), there came a woman having an alabaster box of ointment, of spikenard, very precious, and having broken the alabaster box, did pour on His head [...] *she anticipated to anoint my body for the embalming ...*	Mar 14:3-9
	Judas agrees to betray IESOUS.	*And the Adversary entered into Judas* [immediately after protesting against the ~'waste'~ of the ointment], *who is surnamed Iscariot, being of the number of the twelve, and he, having gone away, spake with the chief priests and the magistrates, how he might deliver Him up to them, and they rejoiced, and covenanted to give Him money, and He agreed, and was seeking a favourable season to deliver Him up to them without tumult.*	Luk 22:3-6
		Then one of the twelve, who is called Judas Iscariot, having gone unto the chief priests, said, 'What are ye willing to give me, and I will deliver Him up to you?' and they weighed out to him thirty silverlings, and from that time he was seeking a convenient season to deliver Him up.	Mat 26:14-16
		And Judas the Iscariot, one of the twelve, went away unto the chief priests that he might deliver Him up to them, and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver Him up.	Mar 14:10-11
	Overnight stay in Bethany.	see above	

see next page

Fit For Faith

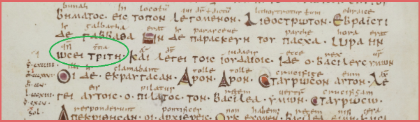
CHRISTOS IESOUS · PASSOVER CHRONOLOGY

11 · Events Schedule · Passover

	Event	Scripture		
Abib 14 **(Sixth Day Of The Week)**	**Day of Preparation.** (For the Sabbath of Sabbaths)	14	*In the first month, on the fourteenth of the month at the evening* [the precise rendition of 'ΑΝΑ ΜΕCON ΤΩΝ ΕCΠΕΡΙΝΩΝ' is 'midway between the eventides' (plural eventides = evening time) thus meaning the period of 'twilight' as correctly used in several translations] *is the Passover of KYRIOS.*	Lev 23:5 Midway between eventides'
		14	*... observe the Passover at its appointed time. On the fourteenth day of this month at twilight* [precisely 'ΠΡΟC ΕCΠΕΡΑΝ' = 'towards evening'] *you will perform it at its appointed time according to all its decrees; and according to all its stipulations you will observe it.” So Moses spoke to the Israelites to observe the Passover. And they observed the Passover on the fourteenth day of the month in the desert of Sinai. According to all that KYRIOS commanded Moses, thus the Israelites did.*	Num 9:1-5
		14	*And the children of Israel kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed ...*	Jos 5:10-12
		14	*Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites repented, and purified themselves, and brought whole-burnt-offerings into the house of KYRIOS.*	2Chr 30:15ff
		14	*In the first month, on the fourteenth day of the month, you shall have the Passover, a feast lasting for seven days, when you shall eat unleavened breads.*	Eze 45:21
	Differentiation	14	*And in the first month, on the fourteenth day of the month, is the Passover to KYRIOS.*	Num 28:16-17
		~~15~~	*And on the fifteenth day of this month is a feast; seven days you shall eat unleavened bread.*	
	Passover Lamb. (To be killed at sunset and eaten entirely before the next morning)	14	[evening] *“You will keep it* [the lamb] *until the fourteenth day of this month, and ... will slaughter it at twilight.* [...] *And they will eat the meat on this night; they will eat it fire-roasted and with unleavened bread* [...] *And you must not leave any of it until morning* [...] *It is KYRIOS' Passover ...*	Exo 12:6-14
		14	[evening] *“And you will keep the Feast of Unleavened Bread* [...] *On the first day, on the fourteenth day of the month, in the evening, you will eat unleavened bread until the evening of the twenty-first day of the month. For seven days yeast must not be found in your houses ...*	Exo 12:17-20
		-	[Example of other sacrifices to be eaten the same evening:] *And the meat of the sacrifice of his thanksgiving fellowship offerings must be eaten on the day of his offering; he must not leave it until morning.*	Lev 7:15
		14	[evening until morning] *And Josias kept a Passover to KYRIOS his THEOS; and sacrificed the Passover on the fourteenth day of the first month.* [...] *And thus they did till the morning. And they roasted the Passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people. And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night ...*	2Chr 35:1-14
	IESOUS teaches in the Temple.		[morning] *see above*	
	Provision and preparation of the lamb.		[morning-afternoon] *"Now on (the) beginning of the Unleavened* [Bread] *the disciples came up to IESOUS, saying, “Where do you want us to prepare for you to eat the Passover?* [...] *I keep the Passover, with my disciples;' and the disciples did as IESOUS appointed them, and prepared the Passover. And evening having come, He was reclining (at meat) with the twelve.*	Mat 26:17-20
			And the day of the feast of Unleavened Bread came, on which it was necessary for the Passover lamb to be sacrificed. [...] *“Go and prepare the Passover for us, so that we may eat it ...*	Luk 22:7-13

Start of Passover (Evening)	Passover Meal. Teachings of IESOUS to the disciples. (IESOUS is the only way · The Vine and the Branches · Announcement of the HOLY SPIRIT · Warnings · Prayer for Himself, His Disciples and for future believers)	*Now* [other translations: "*just before*" / in the hours] *before the feast of Passover, IESOUS, knowing that His hour had come* [...] *And as dinner was taking place* [clear indication that the dinner of the same day is meant], *when the devil had already put* [previously; the day before] *into the heart of Judas son of Simon Iscariot that he should betray Him ...*	Joh 13:1-2
		And evening having come, He was reclining (at meat) with the twelve, and while they are eating, He said, 'Verily I say to you, that one of you shall deliver me up.' [...] *then saith IESOUS to them, 'All ye shall be stumbled at me this night ...*	Mat 26:20-31
		And evening having come, He cometh with the twelve, and as they are reclining, and eating, IESOUS said [...] *woe to that man through whom the SON of Man is delivered up; good were it to him if that man had not been born.'* [...] *And having taken the cup, having given thanks, He gave to them, and they drank of it - all; and He said to them, 'This is my blood of the new covenant, which for many is being poured out; verily I say to you, that no more may I drink of the produce of the vine till that day when I may drink it new in the reign of THEOS.'*	Mar 14:17-25
		... one of you will betray me. [...] *Then after dipping the piece of bread, He gave it to Judas son of Simon Iscariot. And after the piece of bread, then Satan entered into him* [2nd time ...] *So after he had taken the piece of bread, he went out immediately. And it was night.*	Joh 13:21-30
		And He said, "I tell you, Peter, the rooster will not crow today ["on the day" or "this day"] *until you have denied three times that you know me!"*	Luk 22:34
	Crossing of Kidron Valley; Garden of Gethsemane. (At the foot of the Mount of Olives)	And having sung a hymn, they went forth to the Mount of the Olives; then saith IESOUS to them, 'All you shall be stumbled at me this night ...	Mat 26:30-46
		And having sung an hymn, they went forth to the Mount of the Olives ...	Mar 14:26-42
		And having gone forth, He went on, according to custom, to the Mount of the Olives, and His disciples also followed Him, and having come to the place, He said to them, 'Pray you not to enter into temptation.'	Luk 22:39-46
		These things having said, IESOUS went forth with His disciples beyond the brook of Kedron, where was a garden, into which He entered, Himself and His disciples.	Joh 18:1
	Arrest	And while He is yet speaking, lo, Judas, one of the twelve did come, and with him a great multitude, with swords and sticks, from the chief priests and elders of the people.	Mat 26:47-56
		And immediately - while he is yet speaking - came near Judas ...	Mar 14:43-52
		... and IESOUS said to him, 'Judas, with a kiss the SON of Man dost thou deliver up?' ...	Luk 22:47-53
		[night hours, possibly near midnight] *So Judas, taking the cohort and officers from the chief priests and from the Pharisees, came there with lanterns and torches ...*	Joh 18:3
	IESOUS Taken to High Priest Annas, Questioning. (1st trial)	[possibly around midnight] *Then the cohort and the military tribune and the officers of the Jews seized IESOUS and tied Him up, and brought Him to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year.*	Joh 18:12-13
		[after midnight] *... made a charcoal fire because it was cold, and they were warming themselves. And Peter was also standing there ...*	Joh 18:18
	IESOUS Taken to High Priest Caiaphas. (2nd trial)	[before sunrise] *Then Annas sent Him, tied up, to Caiaphas the high priest.*	Joh 18:24
		... tell us if you are the CHRISTOS, the Son of THEOS!" IESOUS said to him, "You have said it. [...] *Then the high priest tore his robes, saying, "He has blasphemed! What further need do we have of witnesses?* [...] *"He deserves death!" Then they spat in His face and struck Him with their fists, and they slapped Him, saying, "Prophecy for us, you CHRISTOS! Who is it who hit you?"*	Mat 26:57-68
Abib 15 **(Seventh Day Of The Week)**	Sabbath of Sabbaths. (Sunset Abib 14 - sunset Abib 15) Weekly Sabbath. (Sunrise Abib 15 - sunrise Abib 16) (See also the study 'Sabbaths' explaining the two different timings that overlap on Passover)	15 *And on the fifteenth day of this month is the Feast of Unleavened Bread to KYRIOS; seven days shall you eat unleavened bread. And the first day shall be a Holy Convocation to you: you shall do no servile work. And you shall offer whole-burnt-offerings to KYRIOS seven days; and the seventh day shall be a holy convocation to you: you shall do no servile work.*	Lev 23:6-8
		~~14~~ *And in the first month, on the fourteenth day of the month, is the Passover to KYRIOS.* 15 *And on the fifteenth day of this month is a feast; seven days you shall eat unleavened bread.*	Num 28:16-17
		15 *They set out from Rameses on the first month, on the fifteenth day of the first month; on the next day after the Passover the Israelites went out boldly in the sight of all the Egyptians ...*	Num 33:3
		- *And the children of Israel who were present in Jerusalem kept the Feast of Unleavened Bread seven days with great joy; and they continued to sing hymns to KYRIOS daily, and the priests and the Levites played on instruments to KYRIOS.*	2Chr 30:21-22
		- *And the children of the captivity kept the Passover on the fourteenth day of the first month* [...] *And the children of Israel ate the Passover, even they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek KYRIOS the THEOS of Israel. And they kept the Feast of Unleavened bread seven days with gladness ...*	Ezr 6:19-22

	IESOUS before the Sanhedrin; High Council. (3rd trial)	[after sunrise] *Now when it was* ["very" in Mark] *early morning, all the chief priests and the elders of the people took counsel against IESOUS in order to put Him to death. And after tying Him up, they led Him away and handed Him over to Pilate the governor.*	Mat 27:1-2
		[after sunrise] *... when day came, the council of elders of the people gathered, both chief priests and scribes, and they led Him away to their Sanhedrin ...*	Luk 22:66-71
		[after sunrise] *And as soon as morning came, after formulating a plan, the chief priests, with the elders and scribes and the whole Sanhedrin, tied up IESOUS, led Him away, and handed Him over to Pilate.*	Mar 15:1
	IESOUS taken to Pilate, Probably a brief handover. (This handover could also have occurred on the morning of Abib 16, because Abib 15 is equated with the idolatrous day of 'Ides' on March 15th in the originally Roman lunar Calendar, when political and judicial activities were prohibited (Nefasti Publici)	[later that day] *Then they brought IESOUS from Caiaphas to the governor's residence. Now it was early* [now the Weekly Sabbath had also started, meaning that the Jews possibly violated the Sabbath if trials were disallowed], *and they did not enter into the governor's residence so that they would not be defiled, but could eat the Passover* [this cannot refer anymore to the Passover Lamb, but to eating the unleavened bread and fire offerings on all the 7 days of Passover; possible "defilement" also because of the Sabbath that had started / was about to start with the sunrise].	Joh 18:28
	Judas hangs himself on the Sabbath. (It is unknown when his killing tool (rope?) broke and if his intestines spilled out instantly or only after some days)	*Then when Judas* [...] *saw that He had been condemned* [by the High Council], *he* [...] *returned the thirty silver coins to the chief priests and elders* [...] *he went away and hanged himself.*	Mat 27:3-8
		Now this man acquired a field for the wages of his wickedness [meaning that the leading priests purchased the field with the returned blood money], *and falling headlong, he burst open in the middle and all his intestines spilled out.*	Act 1:18
Abib 16	First Day Of The Week		
	Judas - the potter's field.	*... after taking counsel, they purchased with them the Potter's Field* [this happened after the Sabbath and probably before IESOUS' trial before Pilate]...	Mat 27:3-8
Abib 17	Second Day Of The Week		
	Pilate (4th trial)	*Then Pilate entered again into the governor's residence and summoned IESOUS ...* ["entered again" implies that some hours or days had passed in between]	Joh 18:33
		... "And they took the thirty silver coins ... and they gave them for the potter's field, just as KYRIOS directed me." . . . [break of 1 day] *. . . So* [other translations "now", meaning a conceptual and therefore timely leap; any time could have passed, but a "so" rather does not mean just a few hours later] *IESOUS stood before the governor, ...* [a governor is not a person who is spontaneously available between 5 -7 am in the morning, especially considering the fact that he was a Roman and did not owe any favours to the Jews]	Mat 27:9-14
Abib 18	Third Day Of The Week		
	Herod (5th trial)	[the books of Matthew, Mark and John skip the trial before Herod entirely]	
		... when he found out that He was from the jurisdiction of Herod, he sent Him over to Herod, who was also in Jerusalem in those days. [...] *So he questioned Him at considerable length* [contradicts also a fast-track trial], *but he answered nothing to him.* [...] *And Herod with his soldiers also treated Him with contempt, and after mocking Him and dressing Him in glistening clothing* [implies a significant period of time], *he sent Him back to Pilate ...*	Luk 23:6-12
Abib 19	Fourth Day Of The Week		
	Pilate (6th trial)	*So Pilate called together the chief priests and the rulers and the people ...* [implies that they were not present and had to be called in; again indicating a trial longer than just a few hours]	Luk 23:13-16
		And at the feast [clear indication that IESOUS did not die before or on the first day (Sabbath) of Passover, but during the Passover week = at the feast] *the governor had been accustomed to release one to the multitude, a prisoner,* [it is improbable that such a crowd had spontaneously formed just hours after IESOUS was still being praised by the people, even if people did not really believe, but rather admired His miracles] *... 'Whom will ye I shall release to you? Barabbas or IESOUS who is called CHRISTOS?'* [...] *his wife sent unto him, saying, 'Nothing - to thee and to that righteous One, for many things did I suffer to-day in a dream because of Him.'* [soft indication that this dream relates to a night when she was already well aware of the situation including His previous capture and trials, and hardly the same night of His capture] *... And they said, 'Barabbas.' Pilate saith to them, 'What then shall I do with IESOUS who is called CHRISTOS?' They all say to him, 'Let be crucified!'* [...] *'His blood [is] upon us, and upon our children!'* [this clearly indicates the seriousness of that crowd and contradicts assumptions that those were random visitors] *Then did he release to them Barabbas, and having scourged IESOUS, he delivered [Him] up that he may be crucified.* [one night had legally to pass after a death sentence]	Mat 27:15-26

	Torture; Headquarters Of The Roman Soldiers.	*... then the soldiers of the governor having taken IESOUS to the Praetorium, did gather to Him all the band* [or regiment; this requires again time, another secondary proof against a possible fast-track-trial]; *and having unclothed Him, they put around Him a crimson cloak, and having plaited Him a crown out of thorns they put [it] on His head, and a reed in His right hand, and having kneeled before Him, they were mocking Him, saying, 'Hail, the king of the Jews.' And having spit on Him, they took the reed, and were smiting on His head; and when they had mocked Him, they took off from Him the cloak, and put on Him his own garments, and led Him away to crucify [Him].*	Mat 27:27-31
Abib 20 (Fifth Day Of The Week)	Day of Preparation (For the Sabbath of Sabbaths)	*... Now it was the Day of Preparation of the Passover; it was about the sixth hour* [most certainly not noon according to Jewish time, but either 9am because some manuscripts (D Bezae 05, L Regius 19, Δ Sangallensis 48, Ψ Athous Lavrensis 44), extra-biblical sources (Chron. Alex.) and historians (Ammonius of Alexandria 3c. AD, Nonnus 5c. AD, Severus of Antioch 6c. AD, and Theophylact 11c. AD) state 'third' instead of 'sixth' (hour); or 6am because John used the Macedonian method / Roman time starting at midnight] *And he* [Pilate] *said to the Jews, "Behold your king!"*	Joh 19:14
		 *Joh 19:14. Not EKTH, ekte: sixth, but TPITH, trite: third. In context 'about third' (hour).*	Codex Sangallensis 48 Overview of Commentaries on John 19:14
		1. The verse indicates that IESOUS was led to His crucifixion before noon (it is secondary if now 6am, 9am or noon). 2. It therefore speaks of a Day of Preparation that is clearly different from the first Day of Preparation (Abib 14th, when IESOUS ate the Passover Lamb only in the evening; see Mat 26:19-20 *"...they prepared the Passover. And when it was evening, he was reclining at table with the twelve disciples".*) 3. This unequivocally proves that IESOUS was led to the cross on the second Day of Preparation, which took place 6 days after the first Day of Preparation.	
	IESOUS is led to the cross.	[~7:00 am] *And coming forth, they found a man, a Cyrenian, by name Simon: him they impressed that he might bear His cross; and having come to a place called Golgotha, that is called Place of a Skull, they gave him to drink vinegar mixed with gall, and having tasted, he would not drink.*	Mat 27:32–34
		For the bodies of those animals whose blood is brought into the sanctuary by the high priest for sins are burned up outside the camp. Therefore IESOUS [the ultimate High Priest] *also suffered outside the gate, in order that he might sanctify the people by his own blood.*	Heb 13:11-13
	IESOUS is placed on the cross.	[~8:00 am] *And having crucified Him, they divided His garments, casting a lot, that it might be fulfilled that was spoken by the prophet, 'They divided my garments to themselves, and over my vesture they cast a lot;' and sitting down, they were watching Him there, and they put up over His head, his accusation written, 'This is IESOUS, the king of the Jews.' Then crucified with Him are two robbers* [the crucifixion of 2 additional people required once again additional time and preparation] ...	Mat 27:35-38
	Crucifixion.	[8-9 am] *Now it was the third hour* [day counted from 6am] *when they crucified Him.*	Mar 15:25
		[11am-12 pm] *Now from the sixth hour (noon), darkness came over all the land until the ninth hour (3pm).*	Mat 27:45
	His Death. (The resurrection of the dead is possibly a fulfillment of the prophecy of the dry bones of Ezekiel)	[2-3pm] *And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ...*	Mat 27:46
		And IESOUS cried out again with a loud voice and gave up His spirit. And behold, the curtain of the Temple was torn in two from top to bottom, and the earth shook and the rocks were split. And the tombs were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs [only] *after His resurrection* [meaning they were made alive after He died, but remained in their graves for ~3 days], *they went into the holy city and appeared to many.* [...] *"Truly this man was THEOS' Son!" ...*	Mat 27:50–56
		Therefore prophesy, and you must say to them, 'Thus says KYRIOS: "Look! I am opening your graves, and I will bring you up from your graves, my people, and I will bring you to the land of Israel! And you will know that I am KYRIOS [now IESOUS is revealed to the world to be KYRIOS] *when I open your graves when I bring you up from your graves, my people!*	Eze 37:12-14

		... all the crowds that had come together for this spectacle, when they saw the things that had happened, returned home beating their breasts.	Luk 23:47-48
	The requirement to take His body down, 1. before sunset and 2. before the Sabbath of Sabbaths.	*And if a man commits a sin punishable by death, and so he is put to death and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by THEOS.*	Deu 21:22-23
		And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree ...	Jos 8:29
		... they were hanging on the trees until the evening. And it happened at the time of sunset [...] *they took them down from the trees ...*	Jos 10:26-27
		The Jews, therefore, that the bodies might not remain on the cross on the Sabbath, since it was the Preparation, (for that Sabbath day was a great one,) [not a normal Sabbath, but an important = Sabbath of Sabbaths] *asked of Pilate that their legs may be broken, and they taken away."*	Joh 19:31
	His burial.	[~6pm, tomb] *Now when it was evening* [...] *Joseph came ...*	Mat 27:57
		[~6pm, tomb] *And when it was already evening* [assuming 6pm following the rhythm of 9am cross, 12m darkness and 3pm death], *since it was the Day of Preparation (that is, the day before the Sabbath), Joseph ... went in to Pilate and asked for the body of IESOUS.*	Mar 15:42-43
		So there, on account of the (Day of) Preparation of the Jews, because the tomb was close by, they buried IESOUS.	Joh 19:42
	Start of the Sabbath of Sabbaths in the evening. (sunset-sunset rhythm contrary to sunrise-sunrise rhythm of Weekly Sabbaths)	[21st; start on the evening of Abib 20] *on the seventh day* [since the start of Passover] *there shall be a holy assembly; you shall not do any regular work.' "*	Lev 23:6-8
Abib 21 (1st Day After Crucifixion) End of Passover	Sabbath of Sabbaths.	*... unleavened bread must be eaten for seven days.* [...] *On the seventh day you will have a Holy Convocation; you will not do any regular work.*	Num 28:16-25
	Guards are posted at the tomb.	*Now on the next day, which is after the Day of Preparation, the chief priests and the Pharisees assembled before Pilate* [...] *He said, 'After three days I will rise.' Therefore give orders that the tomb be made secure until the third day ...*	Mat 27:62-65
	End of Passover with the evening.	*... you will eat unleavened bread until the evening of the twenty-first day of the month. For seven days yeast must not be found in your houses ...*	Exo 12:17-20
	Women purchase the burial spices. (In modern Israel, shops still reopen for business in the evening following a Sabbath of Sabbaths - usually starting at 8 PM, until midnight)	*And when the* [Extraordinary] *Sabbath was over* [in the evening when markets opened for a few hours; the Weekly Sabbath would only start the next morning], *Mary Magdalene, and Mary the mother of James, and Salome purchased fragrant spices so that they could go and anoint Him.*	Mar 16:1
		And they returned [on the day before] *and prepared fragrant spices and perfumes, and on the* [Weekly] *Sabbath they rested according to the commandment.*	Luk 23:55-56

see next page

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

12 · Events Schedule · Post - Passover

	Event	Scripture	
Abib 22 **(2nd Day After Crucifixion)**	Weekly Sabbath (Sunrise-sunrise)		
	IESOUS in the Tomb.	*And they returned* [Abib 20, evening] *and prepared fragrant spices and perfumes* [Abib 21, evening], *and on the* [Weekly] *Sabbath* [Abib 22] *they rested according to the commandment . Now on the first day of the week* [Abib 23] *... they came back to the tomb bringing the fragrant spices which they had prepared.*	Luk 23:55-56
	This day was the second day CHRISTOS remained in the tomb. CHRISTOS did not leave the tomb until the sunrise of the third day, but His body was probably restored and revived on the second day, precisely as foretold through the prophet Hosea.	*Come, let us return to KYRIOS; because it is He who has torn, and He will heal us; he has struck us down and will bind us up. He will revive us after two days; on the third day He will raise us up, that we may live in His presence. Let us know, let us press on to know KYRIOS; His rising is sure like the dawn. He will come like the showers to us, like the spring rain that waters the earth.* [indication that IESOUS was physically alive after 2 days; similar to Mat 27:51-53 where saints were raised, but did not yet come out of their tombs]	Hos 6:1-3
	Albert Barnes' Commentary on the whole Bible best describes the significance and application of this prophecy:	*After two days will He revive us (or quicken us, give us life,) in the third day He will raise us up - The Resurrection of CHRIST, and our resurrection in Him and in His Resurrection, could not be more plainly foretold. The prophet expressly mentions "two days," after which life should be given, and a "third day, on" which the resurrection should take place. What else can this be than the two days in which the Body of CHRIST lay in the tomb, and the third day, on which He rose again, as "the Resurrection and the life"* [...] *The Apostle, in speaking of our resurrection in CHRIST, uses these self-same words of the prophet; "THEOS, who is rich in mercy, for His great love wherewith He loved us - hath quickened us together with CHRIST, and hath raised us up and made us to sit together in heavenly places in CHRIST JESUS" Eph 2:4-6. The Apostle, like the prophet, speaks of that which took place in CHRIST our Head, as having already taken place in us, His members. : "If we unhesitatingly believe in our heart," says a father, "what we profess with our mouth, we were crucified in CHRIST, "we" died, "we" were buried, "we" also were raised again on that very third day.* [...] *They could not understand "then," how He would do this. The "after two days" and, "in the third day," remained a mystery, to be explained by the event.* [...] *The "two days" and "the third day" have nothing in history to correspond with them, except that in which they were fulfilled, when CHRIST, "rising on the third day from the grave, raised with Him the whole human race".*	Albert Barnes' Notes
Abib 23 **(3rd Day After Crucifixion)**	First Day Of The Week (Starts with sunrise)	(often wrongly associated with the Christian Sabbath on Sunday - wrongly because the Bible clearly states that the "Sabbath" preceded the "First Day of the Week" and that IESOUS rose precisely at the dawn of the First Day towards / following the Sabbath)	Sabbaton, plural form, related to week
	Wave Sheaf / First Fruits Offering. (The date of the Feast must be the day after the Sabbaths)	*And on the fifteenth day of the same month is the Feast of Unleavened Bread to KYRIOS; seven days you shall eat unleavened things.* [...] *And you shall eat no bread or parched fresh kernels until* ['until'= indicating a previous partial fasting] *this very day, until you yourselves offer the gifts to your THEOS* [...] *And from the day after the Sabbaths* [plural], *from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks.*	Lev 23:6-15
		Six days you shall eat Unleavened Bread, and on the seventh day there shall be an assembly for KYRIOS your THEOS; you shall not do work. "You shall count off seven weeks for you; from the time you begin to harvest the standing grain ...	Deu 16:8-12
	Resurrection! (Right before sunrise when a new day began; with a possible revival already after 2 days)	*... to be killed, and after three days to rise.*	Mar 8:31
		Now on the first day of the week [literal: *the first day to or towards the Sabbath*], *at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared. And they found the stone had been rolled away from the tomb* [...] *this is the third day since these things took place* [Crucifixion = Abib 20; 1st day since = Abib 21; 3rd day since = Abib 23].	Luk 24:1-21
		... that He was buried, and that He was raised up on the third day [He rose on the very early morning of the third day - right before the two Mary's came to the grave- and not the day before on the Sabbath] ...	1Cor 15:4
		... the SPIRIT of the one who raised IESOUS from the dead lives in you ...	Rom 8:11
	IESOUS is the First Fruit, risen on the day of the Wave Sheaf Offering.	*Not only this, but we ourselves also, having the first fruits of the SPIRIT, even we ourselves groan within ourselves while we await eagerly our adoption, the redemption of our body.*	Rom 8:23
		But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep.	1Cor 15:20

		But we ought to give thanks to THEOS always concerning you, brothers dearly loved by KYRIOS, because THEOS has chosen you as first fruits for salvation by the sanctification of the SPIRIT and faith in the truth ...	2The 2:13
	Resurrection not within 3 days, but 3 days after the day of crucifixion. Mat 27:63 includes both terms "after three days" and "the third day", making it clear that the third day can only be the one -after- and not within 3 days, nor meaning an overlapping time lapse of 3x 24-hours.	*... He said, 'After three days I will rise.' Therefore give orders that the tomb be made secure until the third day ...*	Mat 27:62-65
		For just as Jonah was in the hollow of the huge fish three days and three nights, so will be the SON of man in the heart of the earth three days and three nights. [IESOUS did not remain in the tomb for 2, but for 3 nights!]	Mat 12:40
	Encounter Of 3 Women - With 2 Individual Angels		
	1. Mary Magdalene, Mary (Mother of James / other Mary) and Salome are on their way to the tomb.	[~5:45am] And *late in the* Sabbaths [when the week came to a close], *the dawning* [the first hour of the new day was from 6-7am] *into (the) first of Sabbaths* [greek "eis mian sabbatwn"; 1st day of the week following the 7th day of the week], *Mary Magdalene and the other Mary came to view the tomb.*	Mat 28:1
	2. From a distance, they see an Angel coming down from Heaven. The Roman guards are witnesses. · One Angel; sitting · Appearance as lightning · Clothing white as snow · Rolling the Stone Away	*And behold, a great commotion occurred, - for, a Messenger of KYRIOS, descending out of Heaven, and coming near* [= the women saw the Angel from a distance], *had rolled away the stone, and was sitting upon it* [it was after the Sabbath when the Angel rolled the stone away = empty tomb on the First Day of the Week]. *Now His appearance was like lightning and His clothing white as snow* [this usually points to IESOUS Himself]. *And the guards trembled from the fear of him and became like dead men.*	Mat 28:2-4
	3. The women stand at the foot of the hill and see that the stone is rolled away.	*And when they looked up* [the hill], *they saw that the stone had been rolled away (for it was very large).* [= they saw it from far because it was large]	Mar 16:4
	4. The women walk into the tomb and see an Angel. · One Angel; sitting · Clothing white (not 'as snow') · Inside the Tomb	*And as they were going into the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. But he said to them, "Do not be alarmed. You are looking for IESOUS the Nazarene who was crucified. He has been raised, He is not here! See the place where they laid Him! But go, tell His disciples and Peter that He is going ahead of you to Galilee.*	Mar 16:5-7
	Encounter Of Many Women & The Disciples - With IESOUS CHRISTOS and 2 Angels		
	5. More of the 'many women from Galilee' (Mat 27:55) arrive at the scene (possibly Joanna, Mary, others). · Two Angels; standing (!) · Clothing is gleaming · Inside the Tomb · Unclear chronological order	*And they found the stone had been rolled away from the tomb, but when they went in, they did not find the body. And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them. And as they were terrified and bowed their faces to the ground, they said to them, "Why are you looking for the living among the dead?* [...] *they returned from the tomb, they reported all these things to the eleven and to all the rest.* *Now* ["now" implies a break and a different scene; the second group of women possibly arrived shortly after the first group to the location of the disciples] *Mary Magdalene and Joanna and Mary the mother of James and the others with them were telling these things to the apostles.*	Luk 24:2-10
	6. John and Simon Peter are called by some of the women and find the empty tomb.	*So she ran* [...] *"They have taken away KYRIOS from the tomb and we do not know where they have put him!" Then Peter and the other disciple went out and were going to the tomb* [...] *Then the disciples went away again to their own homes. But Mary stood outside at the tomb, weeping.*	Joh 20:2-11
	7. Mary stays, encounters the Angels and IESOUS. · Two Angels; sitting · Clothing white (not 'as snow') · Inside the Tomb · Then IESOUS CHRISTOS Himself	*... Then, while she was weeping, she bent over to look into the tomb, and she saw two angels in white, seated one at the head and one at the feet where the body of IESOUS had been lying.* [...] *she turned around and saw IESOUS standing there* [...] *She thought that It was the gardener* [...] *IESOUS said to her, "Mary."* [...] *"Rabboni" ...*	Joh 20:11-18
	The Jewish leaders fabricate a legend.	*... "Say 'His disciples came during the night and stole Him while we were sleeping.'*	Mat 28:13
	First appearances. (to Mary Magdalene, 2 travellers, Simon, 11 disciples in Jerusalem)	*... And behold, on that same day, two of them were traveling to a village named Emmaus* [...] *IESOUS Himself also approached* [...] *"Were not our hearts burning within us while He was speaking with us on the road* [...] *And they got up that same hour and returned to Jerusalem and found the eleven ...*	Luk 24:13-34
		... everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled." [...] *"Thus it is written that the CHRISTOS would suffer and would rise from the dead on the third day, and repentance and the forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.*	Luk 24:44-47
	IESOUS appears to the 10 disciples; 1st time; excluding Thomas. Giving of the HOLY SPIRIT, 40 days before Pentecost!	*Now when it was evening on that day - the first day of the week - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you."* [...] *He breathed on them and said to them, "Receive the HOLY SPIRIT. If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained."*	Joh 20:19-23
Abib 30	First Day Of The Week		
	IESOUS appears to the 11 disciples; 2nd time; including Thomas.	*... And after eight days His disciples were again inside, and Thomas with them. Although the doors had been shut, IESOUS came and stood in their midst and said, "Peace to you." Then he said to Thomas, "Place your finger here and see my hands, and place your hand and put it into my side. And do not be unbelieving, but believing!" ...*	Joh 20:24-29

Abib 23 - Sivan 2	40 days until Sivan 2		
	IESOUS appears to the 11 disciples; 3rd time.	*After these things IESOUS revealed Himself again to the disciples by the Sea of Tiberias* [...] *This was now the third time IESOUS was revealed to the disciples after He had been raised from the dead.*	Joh 21
	Further appearances.	*... to whom He also presented Himself alive after He suffered, with many convincing proofs, appearing to them over a period of forty days and speaking the things about the Kingdom of THEOS.*	Act 1:3
		... then he appeared to more than five hundred brothers at once [most probably the announced appearance in Galilee], *the majority of whom remain until now, but some have fallen asleep.*	1Cor 15:6
	The Great Commission.	*So the eleven disciples proceeded to Galilee, to the mountain which IESOUS had designated for them. And when they saw Him, they worshiped Him, but some doubted. And IESOUS approached and spoke to them, saying, "All authority in Heaven and on earth has been given to me. Therefore, go and make disciples of all the nations, baptizing them in the name of the FATHER and of the SON and of the HOLY SPIRIT, teaching them to observe everything I have commanded you, and behold, I am with you all the days until the end of the age."*	Mat 28:16-20
Sivan 2 (40th Day Counting From Resurrection)	Fifth Day Of The Week		
	Ascension of IESOUS to the spiritual Heaven(s).	*And after He had said these things, while they were watching, He was taken up, and a cloud received Him from their sight.* [...] *This IESOUS who was taken up from you into heaven like this will come back in the same way you saw Him departing into Heaven!"*	Act 1:9-11
Sivan 4 (Possibly The First Weekly Sabbath After The Ascension)	Weekly Sabbath		
	Gathering of the disciples with 120 believers. The 120 believers became the firstfruits of THEOS' spiritual harvest of humans.	*All these were busily engaged with one mind in prayer, together with the women and Mary the mother of IESOUS and with His brothers.* [unclear time lapse, but probably the first Weekly Sabbath after Sivan 2] *And in those days* [= shortly after Sivan 2, probably excluding Sivan 11] *Peter stood up in the midst of the brothers (and it was a crowd of persons of about one hundred twenty at the same place) and said, "Men and brothers, it was necessary that the Scripture be fulfilled, which the HOLY SPIRIT proclaimed beforehand through the mouth of David ...*	Act 1:14-17
	Matthias is added as the 12th apostle.	*And they cast lots for them, and the lot fell on Matthias, and he was added to serve with the eleven apostles.*	Act 1:26
Sivan 12 (10 Days After Ascension)	First Day Of The Week; Day of Pentecost. Pentecost simply means '50'.	The Day of Pentecost takes place on a First Day of The Week - the day after the Weekly Sabbath.	
		And from the day after the Sabbaths, from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks. You shall count until the day after the last week, fifty days, and you shall present a new sacrifice to KYRIOS.	Lev 23:15-16
	The HOLY SPIRIT manifests. The 120 believers and probably also Matthias received the HOLY SPIRIT - 50 days after the 11 disciples. On the same day, 3000 people were baptized and added to the church.	*And when the fiftieth day (Pentecost) came, they were all together in the same place. And suddenly there came from Heaven a sound like a mighty rushing wind* [...] *And they were all filled with the HOLY SPIRIT and began to speak in other tongues* [...] *So those who accepted his message were baptized, and on that day about three thousand souls were added.*	Act 2:1-41

Epilogue

Many of us doubted the chronology of the biblical narrative of the death and resurrection of CHRISTOS IESOUS.

We found supposing discrepancies such as the women purchasing burial spices between the Sabbaths,
and have heard and followed many other discussions. While this study cannot answer all questions,
we have now seen clarification on many levels and on -all- the most essential aspects.

We who doubted have to ask for forgiveness. There is no weak chain in the Bible.
Let it be a lesson for us to believe not only a part, but the Bible in its entirety.
Do not lean on your own understanding, but simply have faith in His Word
- even if you sometimes do not (yet) fully understand it.

Thomas Lorenz, Greater Vancouver, September 2021
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Fit For Faith

CHRISTOS IESOUS · PASSOVER CHRONOLOGY

Addendum · Numbers

1 **Abib** 30 Days	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
	9	10	11	12	13	14	15
							7-Day Passover
						Day Of Preparation	**Sabbath of Sabbaths & Weekly Sabbath**
					Final Anointing With Perfume (10 Days Before Resurrection; 50 Days Before Ascension)	Lamb · Arrest	**3 Trials** **-1-** 'I AM' To High Priest (= Jews)
	16	17	18	19	20	21	22
	7-Day Passover / Unleavened Bread (Evening 14th - Evening 21st)						
	First (Day) Of The Week				**Day Of Preparation**	**Sabbath of Sabbaths**	**Weekly Sabbath**
	Potter's Field **-2-**	**4. Trial Pilate** **-3-** 'I AM' To Pilate (= World)	**5. Trial Herod** **-4-**	**6. Trial Pilate** **-5-**	**IESOUS In Tomb** **-6-** **Crucifixion** 6 = Man, Evil	**1st Day Since** **-7-** **Rest' in Tomb** 7 = Rest	**2nd Day Since** **-8-** **Probable Revival** (Hos 6:1-3)
	23	24	25	26	27	28	29
	First Fruit Offering (40 Days Before Ascension; 50 Days Before Pentecost)						
	3rd Day Since **-9-** < **Resurrection** 9x Fruits of The SPIRIT · IESOUS, The First Fruit · First Giving of HOLY SPIRIT To Disciples						

The Biblical Meaning Of The Numbers

Day No.	Symbolism	Scripture	
-6-	The number 6 symbolizes man, created on the sixth day. It also stands for human weakness, the evils of satan, the manifestation of sin and even for exactly 6 earthquakes mentioned in the Bible. It is only consistent that IESOUS therefore was killed by man (who was created on day 6) while suffering for 6 hours on the precise day symbolizing evil, accompanied by an earthquake. Symbolism cannot become any more impressive than this.		
	6 days of creation.	*So THEOS created humankind in his image [...] there was evening, and there was morning, a sixth day.*	Gen 1:27-31
	Three 6's is the number and mark of the beast.	*... calculate the number of the beast, for it is man's number, and his number is six hundred sixty-six.*	Rev 13:18
	The darkness initiated in the sixth hour.	*Now from the sixth hour (noon), darkness came over all the land until the ninth hour (3pm).*	Mat 27:45
		And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?"	Mat 27:46
	IESOUS suffered 6 long hours on the cross.	*Now it was the third hour when they crucified Him.*	Mar 15:25
		And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ...	Mat 27:46

6+1 Pattern

Significant events in Bible history repeatedly show the 6+1 pattern. It can therefore hardly be a coincidence that precisely 6 days passed from the first day of Unleavened Bread (Abib 15) until the day of crucifixion (Abib 20) and that the seventh day equals the first full day of IESOUS resting in the tomb (Abib 21).

This means 6 days of suffering for IESOUS CHRISTOS (analogous to the 6-day-labor we ought to do every week) and the seventh day of total rest for Him!

1. The Creation Week (6 work days + 1 rest day).	*And THEOS blessed the seventh day, and He sanctified it, because on it He rested from all His work ...*	Gen 2:3
2. The Calendar Week (6 work days + 1 rest day)	*'For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest ...*	Lev 23:3
3. The Battle of Jericho (6 marching days + 1 day of victory)	*You will march around the city, all the warriors circling the city once; you will do so for six days.*	Jos 6:3
	Then on the seventh day ... the wall fell flat ...	Jos 6:15-20
4. The Passover Week (6 days of Unleavened Bread + 1 day of culmination through the Sabbath of Sabbaths)	*Six days [Abib 15-20] you shall eat unleavened bread* [just as IESOUS -being the Bread of Life- was bound, so only bread without yeast could be eaten during the same time!], *and on the seventh day [Abib 21] there shall be an assembly for KYRIOS your THEOS; you shall not do work.*	Deu 16:8

-7-

The number 7 symbolizes rest, completeness and perfection.

IESOUS rested on the Sabbath of Sabbaths (Abib 21).	*'For six days work is to be done, and on the seventh day shall be a* [Weekly] *Sabbath of complete rest, a holy assembly; you shall not do any work ...*	Lev 23:3
	And they returned and prepared fragrant spices and perfumes, and on the [Weekly] *Sabbath they rested according to the commandment ...*	Luk 23:55-56

-8-

The number 8 represents atonement, purification and reconciliation. It also stands for a new beginning, meaning a new order or creation.

A) This day could be seen according to the biblical '7 + 1 Pattern', which is mainly found in the book of Leviticus, as the day the perfect atonement / cleansing of our sins had been materialized between His death and resurrection (without allowing theories that He went down to hell in order to do so, but rather in a spiritual sense). See also the study 'Numbers' with the requirement for priests to make atonement precisely on the eighth day (Lev 8:33-36 and Lev 14:8-18), the requirement of people with diseases and bodily discharges to make atonement on the eighth day (Lev 14:8-18 and 15:13-15) and the same applying to the Nazirite vow (Num 6:9-11).

B) Another connection could be made based on the prophecy in Hosea 6:1-3, where the prophet foretells that CHRISTOS will be made alive on the second day and rise only on the third day (similar to Mat 27:51-53 where saints were raised at the time of IESOUS' death, but did not yet come out of their tombs). This re-birth on day eight could be connected to the beginning of a new (ordinary) week on day eight, circumcision on the eighth day (Luk 1:59; Act 7:8; Php 3:4-5) symbolizing (originally in the Old Covenant) the entering into a New Covenant with THEOS (here) through the cross which is closely connected with our spiritual rebirth, and the salvation of 8 people through the ark (1Pet 3:20) and the respective new beginning after the flood.

It is also remarkable that other feasts such as the Feast of Weeks (Pentecost on the last eighth day) and the Feast of Booths end with an eighth day, while an ordinary Passover does not include an eighth day.

But I do not want to fall into the trap of 'spiritualizing' and leave the number 8 up to your own interpretation. Days 6, 7, 9 and 50 have unquestionably an underlying meaning, while day 8 -might- have such.

6+3 Pattern

While the 6+3 pattern is by far not as obvious and frequent as the 6+1 pattern, it still shows a special connection to the events between IESOUS' death (6th day) and His resurrection 3 days later on the 9th day.

Just as the fields were given a rest in the 7th year and restored in the 8th year, so IESOUS rested on the 7th day and was restored on the 8th day (see also Hos 6: 2-3). Just as people ate from the new harvest / fruits after the springtime of the 9th year, so IESOUS came as the First Fruit on the 9th day.	*... "What shall we eat in the seventh year, if we do not sow and we do not gather its yield?" then I will command my blessing for you in the sixth year, so that it will make the yield for three years. And you will sow in the eighth year, and you shall eat from the old yield; until the ninth year, until the coming of its yield, you shall eat the old yield* [also possible allusion to the old bread without leaven (Passover & Unleavened Bread) and the new bread which was eaten on the 9th day, equal to 9th year of the new yield].	Lev 25:18-22

	6th Day / Year	7th	8th	9th (Beginning)
1. Golgotha	Crucifixion	*Rest (Sabbath)*	*Restoration of CHRIST >*	*< First Fruit (1st Hour)*
2. Jubilee Year	Extra Provision	*Rest (Jubilee)*	*Restoration of Field*	*< New Yield (1st Month)*

In the same way the darkness initiatedat the 6th hour and lasted until the 9th hour (technically 6:00-8:59), so IESOUS died on the 6th day and left the tomb exactly at the beginning of the 9th day. The timing of the darkness (3 hrs) could have been seen as a practical prophecy for the time IESOUS would remain in the tomb (3 days), in addition to what He prophesied through His own words (Mat 12:40).	*Now from the sixth hour (noon), darkness came over all the land until the ninth hour (3pm).*	Mat 27:45
	And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ...	Mat 27:46

	6th Day / Hour	7th	8th	9th (Beginning)
1. Tomb	Crucifixion	Dark Tomb	Dark Tomb	< Resurrection
2. Darkness	Fall of Darkness	Dark Sky	Dark Sky	< Light (8:59 > 9:00)

-23-	Abib / Nisan 23rd is the most significant date, being the date of the resurrection of IESOUS CHRISTOS. And this date implies in the biblical context even more significance.		
	First Fruits (Abib / Nisan 23)	*Speak to the children of Israel, and you shall say to them, When you shall enter into the land which I give you, and reap the harvest of it, then shall you bring a sheaf, the first-fruits of your harvest, to the priest; and he shall lift up the sheaf before KYRIOS, to be accepted for you. On the morrow of the first day the priest shall lift it up.*	Lev 23:10-13
	First Fruits, Resurrection (Abib / Nisan 23)	*But now CHRISTOS has been raised from the dead, the First Fruits of those who have fallen asleep.*	1Cor 15:20
	Liberty of the Jews, Book of Esther (Abib / Nisan 23)	*So the scribes were called in the first month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.* [...] *But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, and being the sons of the living THEOS, the Most High and Mighty, who maintains the Kingdom* [...] *For in the place of the destruction of the chosen race, Almighty THEOS has granted them this time of gladness.* [...] *And the Jews had light and gladness, in every city and province wherever the ordinance was published: wherever the proclamation* [of the good news] *took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.*	Est 8:9 Greek OT
	Return Travel, 2 Travellers to Emmaus (Abib / Nisan 23)	*That very day two of them were going to a village named Emmaus* [...] *While they were talking and discussing together, IESOUS Himself drew near and went with them.* [...] *IESOUS OF NAZARETH, a Man who was a prophet mighty in deed and word before THEOS and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him.* [...] *Yes, and besides all this, it is now the third day since these things happened.*	Luk 24:13-34
	Return Travel, Feast of Tabernacles (Ethanim 23)	*And on the twenty-third day of the seventh month he* [Solomon] *dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which KYRIOS had done to David, and to Solomon, and to Israel His people.*	2Chr 7:10

-50-	The number 50 is related to the HOLY SPIRIT, Pentecost, a Jubilee year and to freedom (from work and contracts).		
	The Jubilee Year.	*... You shall have the fiftieth year as a Jubilee; you must not reap its aftergrowth, and you must not harvest its unpruned vines. Because it is a Jubilee, it shall be holy to you ...*	Lev 25:8-13
	The Feast of Harvest / Weeks / Pentecost.	*... Until the day after the seventh Sabbath you shall count fifty days; then you shall present a new grain offering for KYRIOS.*	Lev 23:15-16
	The time between IESOUS' Final Anointing (Abib 13) and His Ascension into Heaven (Sivan 2).	*And IESOUS having been in Bethany, in the house of Simon the leper* [Abib 13; ...], *there came to Him a woman having an alabaster box of ointment, very precious, and she poured on His head* [...] *she having put this ointment on my body - for my burial she did [it] ...*	Mat 26:6-13
		And after He had said these things, while they were watching, He was taken up, and a cloud received Him from their sight [Sivan 2].	Act 1:9-11