



## 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.

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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 accommodation 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 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 differentiation on page 3). This statement, which I found coincidentally 3 years after the initial study, fully affirms this study and cancels already the traditional assumption of a Fast-Track-Trial.

## Passover Day &gt; Arrest

"The Passover, indeed, was CHRISTOS, →

It is also written that on the **Day of the**

## Passover Week &gt; Crucifixion

... who was **later** sacrificed, as Isaia foretold when he said:

"He was led as a sheep to the slaughter."

and that **during the Passover** [Week, lack of the

designation 'day'] you crucified Him."

Justin  
Martyr,  
Dialogue  
Chapter 111.  
Greek Text

Full text with Greek Original

KAI TOYC EN AIGYPTOI ΔE CΩΘENTAC, OTE APIΩΛΛYNTO TA PIΩTOTOKA TΩN AIGYPTIΩN, TO TOY ΠACXA EPPYCATO AIMA, TO EKATEPΩCE TΩN CTAΘMΩN KAI TOY YPIERYPOY XPICTΩN. HN ΓAP TO ΠACXA (Passover) O XPICTOC, O TYΘEIC YCTEPON (later), ΩC KAI HCAIAC EΦH: AYTOC ΩC PРОBATON EPII CΦAΓHΝ HXΘH. KAI OTI EN HMEPAI TOY ΠACXA (Day of the Passover) CYNEΛABETE AYTON KAI OMOIΩC EN TΩ ΠACXA (Passover) ECTAYPODCA.

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** (YCTEPON, husteron, Strong's 5305 = afterward, later) sacrificed, as Isaia 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** (HMEPAI TOY ΠACXA) you seized Him, and that during the Passover (ΠACXA; without addition of the term 'day') you crucified Him."

Greek and  
English, side  
by side.

YCTEPON,  
husteron,  
Strong's  
5305

Fast-Track Trial  
(6 Trials within 6 hours)

5 'Traditional' Crucifixion &amp; Resurrection Dates

Standard Trial  
(6 Trials within 5 Days)

1 Possible Crucifixion &amp; Resurrection Date

▼ Biblical & Logical Conditions ▼		Passover Timeline ▶	7-Day Passover / Unleavened Bread (Abib 14, Evening – Abib 21, Evening)							Standard Trial (6 Trials within 5 Days)						
			Abib (Nisan)	Day Of Preparation	Evening Day 1 Sabbath of Sabbaths & Weekly Sabbath (overlap)	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day Of Preparation	Sabbath of Sabbaths (Sunset-Sunset)	Weekly Sabbath (Sunrise-Sunrise)	First Day Of The Week	
1	The First Day of the Month follows the New Moon ('Waxing Crescent').	-	13	13 (Thu)	14 (Fri)	15 (Sat)	16 (Sun)	17 (Mon)	18 (Tue)	19 (Wed)	20 (Thu)	21 (Fri)	22 (Sat)	23 (Sun)	24	
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.	<i>1Sam 19:11</i>			14 (Wed)	(Thu)	(Fri)	17 (Sat)				Crucifixion 9am	Tomb 6pm		Resurrection 6am	
3	IESOUS taught every day in the Temple. (at least 3 times from Abib 11th (Tue), Abib 10th only with a brief visit)	<i>Luk 19:47</i>			14 (Thu)	(Fri)	(Sat)	17 (Sun)								
4	The Passover Lamb was always to be eaten on the evening of Abib (Nisan) 14th.	<i>Lev 23:5</i>			14 (Fri)	(Sat)	16 (Sun)									
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)	<i>Mat 26:17-20</i>			15 (Sat)	(Sun)	17 (Sun)									
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	NO	YES	YES				YES				
7	At least one night must have legally passed before the death sentence was carried out.	see introduction			NO	NO	NO						YES			
8	IESOUS died on a 'Day of Preparation'.	<i>Joh 19:31</i>			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					YES			
10	IESOUS died during Passover Week in order to typify the LAMB.	<i>Joh 1:29</i>			NO (Death 1 full day before Passover started)	NO (Time of death even before Passover started in the evening)		YES					YES			
	This typology does not require His death on the evening of the Passover Lamb, but anytime during the 7 days.	<i>1Cor 5:6-8</i>														
11	His body must have been taken down before sunset.	<i>Deu 21:22-23</i>			YES	YES	YES						YES			
		<i>10:26-27</i>														
12	IESOUS remained 3 days in the tomb. (~6 hrs after sunset + 24 hrs + 24 hrs + 6 hrs until sunrise)	<i>Mat 23:40</i>			YES	YES	NO	NO				YES	6 hrs	24 hrs	24 hrs	6 hrs
13	IESOUS remained 3 nights in the tomb.	<i>Mat 23:40</i>			YES	YES	NO	NO				YES	1	2	3	4
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				Resurrection
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.	<i>Mar 16:1</i>			NO	NO		NO				YES (between 1st and 2nd)	Sabbath of Sabbaths (Sunset-Sunset)	Burial Spices	Weekly Sabbath (Sunrise-Sunrise)	
16	IESOUS resurrected on the first day after the Sabbath (Sunday).	<i>Luk 24:1-2</i>			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.	<i>Luk 24:2-21</i>			YES	YES	NO	NO	NO			YES		1st Day Since	2nd Day Since	3rd Day Since
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.	<i>1Cor 15:20</i>			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.	<i>Mat 13:33</i>			NO	NO		NO				YES				Bread of Life
20	IESOUS must have logically resurrected after the time of affliction what the unleavened bread stood for.	<i>Deu 16:3</i>			NO	NO		NO				YES				
21	His resurrection must have coincided with the return travel of the visitors -after- the Passover week.	<i>Luk 24:13-21</i>			NO	NO		NO				YES				Return Travel
	IESOUS did -not- appear to two unfaithful travelers who left the Passover one week too early.															
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)	<i>2Chr 7:10</i>			NO	NO		NO				YES				23rd



## What is the Passover Week?

## Passover Week &amp; 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
	Sabbath of Sabbaths						Sabbath of Sabbaths	Weekly Sabbath
'Passover' Meal (evening time)								
'Passover' Week								
'Unleavened Bread'								

Now the <b>Feast of Unleavened (Bread)</b> [G106 AZYM(DN, Azumon] drew near, which is called the <b>Passover</b> [G3957 ΠΑΣΧΑ, Pascha].	Luk 22:1
<i>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.</i>	2Chr 30:22
<i>And the children of the captivity kept the <b>Passover</b> on the fourteenth day of the first month. [...] And they kept the <b>Feast of Unleavened Bread</b> seven days with gladness ...</i>	Ezr 6:19-22
<i>... he proceeded to arrest Peter also. This was during the <b>days of Unleavened Bread</b>. And when he had seized him, he put him in prison [...] intending after the <b>Passover</b> [proof for spreading over 7 days] to bring him out to the people.</i>	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 <b>first day</b> a <b>holy assembly</b> and on the <b>seventh day</b> a <b>holy assembly</b> [not a Weekly Sabbath, ...] you will eat <b>unleavened bread</b> <b>until the evening of the twenty-first day</b> ...	Exo 12:16-18
Now on the <b>last day</b> of the <b>feast</b> [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 <b>Passover lamb</b> was not eaten on Abib 12 or 13th as often wrongly accommodated, but always on the <b>14th from evening until morning</b> . 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] <b>until the fourteenth day of this month</b> , and ... will slaughter it <b>at twilight</b> . [...] And they will eat the meat <b>on this night</b> [...] And you must not leave any of it until morning [...] It is the <b>Passover of KYRIOS</b> ... And they slaughtered the <b>Passover lamb</b> on the <b>fourteenth day of the second month</b> .	Exo 12:6-14
[Josiah's Passover, which was bigger than usual and took even until the morning:] And they <b>slew the Passover</b> , and the priests sprinkled the blood from their hand, and the Levites <b>flayed the victims</b> . And they prepared the <b>whole-burnt-offering</b> 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. And <b>thus they did till the morning</b> . And they <b>roasted the Passover</b> with fire according to the ordinance; and boiled the <b>holy pieces</b> in copper vessels and caldrons, and the <b>feast went on well</b> , 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 <b>whole-burnt-offerings</b> and the <b>fat until night</b> , then the Levites prepared for themselves, and for their brethren the sons of Aaron.	2Chr 30:11-14
· 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. <b>Make preparations there.</b> [...] And He said to them, "I have earnestly desired to eat this <b>Passover</b> with you before I suffer."	Luk 22:12-15
· The <b>Passover lamb</b> 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 <b>Passover sacrifice</b> 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 <b>Passover sacrifice</b> 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

1 (Mar-Apr) New Month (Abib / Nisan)	Official Start (15th)														Resurrection Return Travel (23rd)															
	New Year							Selection of Lamb							Passover / Unleavened Bread							Beginning of Harvest (Barley) First Fruits (Wave Sheaf Offering)								
2 (Apr-May) Second Month (Ziv)	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
3 (May-Jun) Third Month (Sivan)	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
7 (Sep-Oct) Seventh Month (Ethanim)	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
Feast of Trumpets														Day of Atonement														Feast of Booths (Tabernacles)		
	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)		

## 1-Abib 23

## 7-Ethanim 23

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 <b>the two travellers would have left the festival one entire week too early</b> . 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 <b>two unfaithful travellers who did not even take the Passover seriously enough to celebrate it in its entirety</b> .	Luk 24:13-34
That very day two of them were going to a <b>village named Emmaus</b> [...] 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 <b>visitor to Jerusalem</b> 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 <b>returned to Jerusalem</b> . And they found the eleven and those who were with them gathered together, saying, "KYRIOS has risen indeed, and has appeared to Simon!"	Lev 23:34-36
The return travel on the <b>23rd day of the month is most remarkably affirmed by the Feast of Tabernacles</b> , 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.	2Chr 7:8-9
On the <b>fifteenth day of this seventh month</b> , there shall be a <b>feast of tabernacles</b> seven days to KYRIOS. On the <b>fifteenth day of this seventh month</b> , there shall be a <b>Feast of Tabernacles</b> seven days to KYRIOS. 35 And on the <b>first day</b> shall be a <b>Holy Convocation</b> ; you shall do no servile work. 36 Seven days shall you offer whole-burnt-offerings to KYRIOS, and the <b>eighth-day</b> shall be a <b>Holy Convocation</b> to you; and you shall offer whole-burnt-offerings to KYRIOS: <b>it is a time of release</b> [so was IESOUS 'released' from the tomb in the precise moment the eighth day since the beginning of the Passover Week would finish; Greek ΕΞΩΔΙΟΝ, exodion: belonging to an exit], ye shall do no servile work.	2Chr 7:8-9
And Solomon kept the feast at that time <b>seven days</b> , and all Israel with him, a very great assembly, from the entering in of ΕΞΩΔΙΟΝ, and as far as the river of Egypt. And on the <b>eighth day</b> [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 7:10
And on the <b>twenty-third day of the seventh month</b> 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



## 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 &amp; 3 Nights

or

3 Days &amp; 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, META, meta, after(-ward), follow, hereafter, since] *three days I will rise.' Therefore give orders that the tomb be made secure until* [Strong's G2193, EΩC, 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

*... it was necessary for the SON of man to suffer many things and [...] to be killed, and after* [Strong's G3326, META, meta, after(-ward), follow, hereafter, since] *three days to rise.*

G3326

*... the stone had been rolled away from the tomb [...] this is the third day since* [Strong's G575, AΠO, apo, (here-) after, ago, from, since, with. Usually denotes separation, departure, cessation, etc.] *these things took place ...*

G575



## A Sabbath of Sabbaths, followed by a Weekly Sabbath.

## 2 Types of Sabbaths

Same Verse  
Greek OR - Hebrew OR

## Defining Preparation / Foresabbath

Or Old Testament, &amp; New Testament

Two Consecutive Sabbaths

-The Decisive Section-

The Burial Spices

- The Bible describes 2 different types of 'Sabbaths'.
- The **Weekly Sabbath** which stands for the seventh day of every ordinary week, and
- 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

*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.'*

*32 CABBATON CABBATON ECTAI YMIN, KAI TAIIEINOCETE TAC ΨΥΧΑC YMΩΝ. AIIO ENATHC TOY MHNOC AIIO ECTIEPAC EOC ECTIEPAC CABBATIEITE TA CABBATA YMΩN.*

Greek OT

*32 A 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'].*

AIP

## List of Sabbaths of Sabbaths (7 Per Year)

- Passover / Unleavened Bread; First Day; Abib 14 evening - 15 evening
- Passover / Unleavened Bread; Last Day; Abib 20 evening - 21 evening**
- The Feast of Weeks / Harvest / Pentecost ; Abib 23 +49 Days
- The Feast of Trumpets; Ethanim 1
- Day Of Atonement; Ethanim 10
- Feast of Booths / Tabernacles; First Day; Ethanim 15
- Feast of Booths / Tabernacles; Eight Day; Ethanim 22

*... 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

- 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 day was 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, ΙΑΡΑΚΕΥΗ, paraskeuē par-ask-yoo-ay', as if from G3903; readiness: - preparation. Total KJV occurrences: 6:

*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 ΙΠΟ- CABBATON, 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

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	Abib 16 (Sun) · First Day of The Week	Abib 17 (Mon)	Abib 18 (Tue)	Abib 19 (Wed)	Abib 20 (Thu) · Day of Preparation (II) - Crucifixion	Tomb, Day 1	†	Evening (6 hrs)	Night 1
							Tomb, Day 2	1st Day Since	1 Full Day (24 hrs)	Night 2
							Tomb, Day 3	2nd Day Since	1 Full Day (24 hrs)	Night 3
								3rd Day Since	Daybreak (6 hrs)	

Month, Day (Gregorian Equivalent)	Tomb	Resurrection	Technical Count (Tomb)	Nights
Abib 21 (Fri) · Sabbath of Sabbaths - Tomb				

Passover Week	Abib 22 (Sat) · Weekly Sabbath - Tomb	Abib 23 (Sun) · First Day of The Week - Empty Tomb	Tomb	Resurrection	Technical Count (Tomb)	Nights

*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

*[~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.*

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Luk 23:54-56

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Joh 19:31

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Joh 19:31

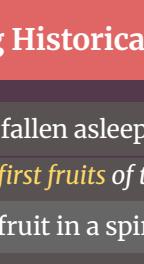
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Joh 19:31

*[~5:45am] And late in the Sabbaths [*



## 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:

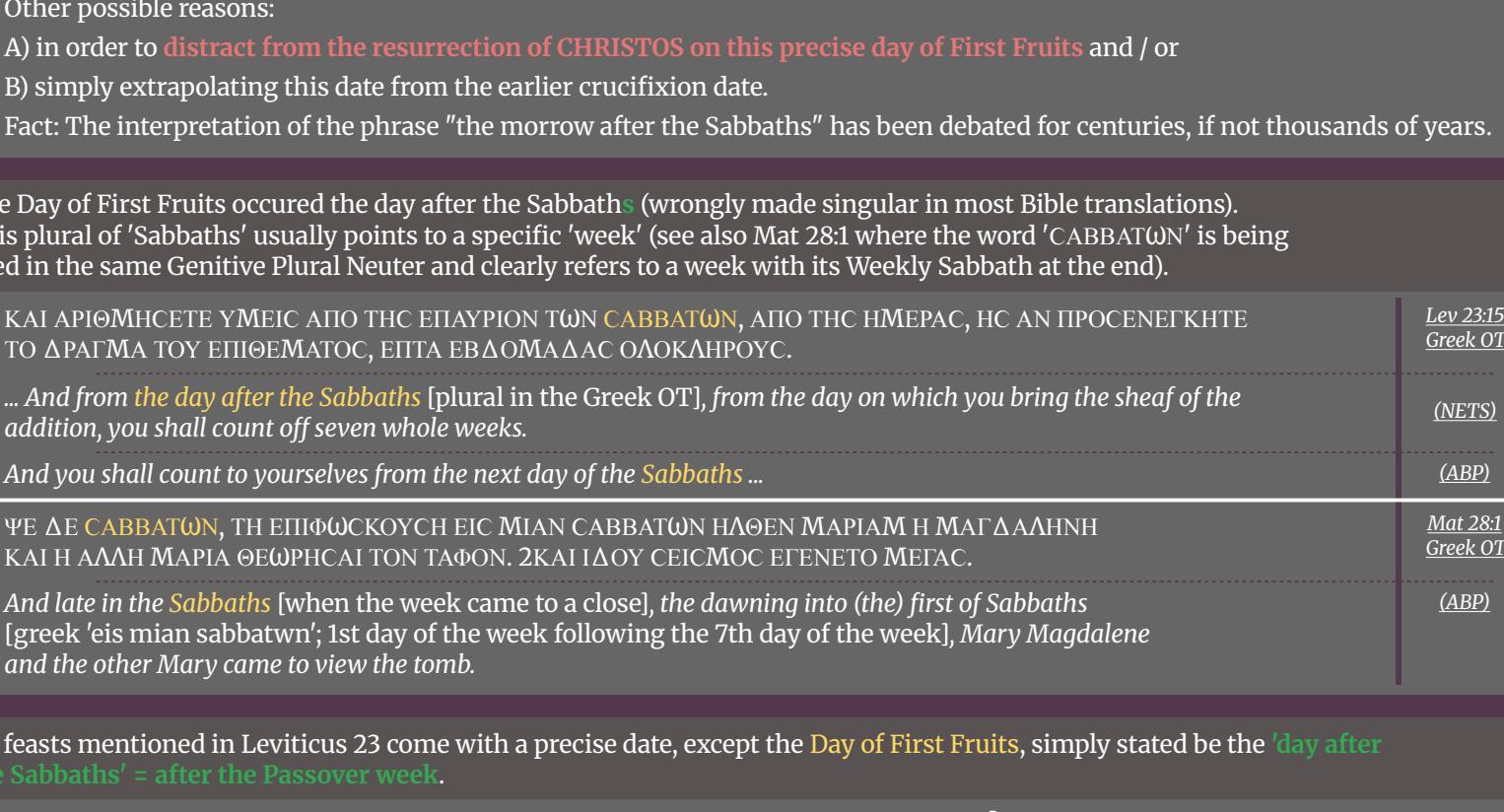
- The narrative thread of all biblical feasts in Lev 23 and Deu 16 advances from the beginning to the end of the year:
 

1st Month	Lev 23:4-8	Deu 16:1-8	Passover, Day 1-6	<i>The Day of First Fruits FOLLOWS the seventh day of the Passover week specified in verses 8 &amp; then separate paragraph in most translations!</i>
1st Month	Lev 23:8	Deu 16:8	Passover, Day 7	
3rd Month	Lev 23:9-14	Deu 16:9	Wave Sheaf Offering	
7th 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	

Lev 23:1-26 & Deu 16:1-15

To now assume that the Day of First Fruits occurred 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.



**[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.

**[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.

**[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.

**[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

- Leading Verse **KAI APIΩΜΗΤΕ ΥΜΙΝ ΑΙΤΩ ΤΗΝ ΚΑΒΒΑΤΩΝ, ΑΠΩ ΤΗΝ ΗΜΕΡΑΝ, ΗΝ ΑΝ ΙΡΟΥΝΕΙ ΚΗΤΗ ΤΟ ΔΑΠΑΝΑ ΤΟΥ ΕΙΗΝ ΜΑΤΟΑΤΟ, ΕΙΤΑ ΕΒΑΛΟΜΑΔΑ ΟΛΑΚΟΗΡΟΥ.** 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.
- And you shall count to yourselves from the next day of the **Sabbaths** ... (ABP)

- Parallel Verse **ΨΕ ΔΕ ΚΑΒΒΑΤΩΝ, ΤΗ ΕΠΙΦΟΥΚΟΥΧΗ ΜΙΑΝ ΚΑΒΒΑΤΩΝ ΗΝΑΞΝ ΜΑΡΙΑΝ Η ΜΑΓΔΑΛΗΝΗ ΚΑΙ Η ΑΛΛΗ ΜΑΡΙΑ ΘΕΩΦΗΡΑΙ ΤΟΝ ΤΑΞΩΝ. 2ΚΑΙ ΙΔΟΥ ΚΕΙΜΟΣ ΕΤΕΝΕΤΟ ΜΕΓΑΚΑ.** 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 & Weekly Sabbath	Extra- ordinary & Weekly Sabbath	Passover / Unleavened Bread (7/8 Days)			Extra- ordinary Sabbath	Weekly Sabbath	▲ Wave Sheaf Offering			Feast of Weeks ▲	

- 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 ▲	

- 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 ▲

- 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 ▲

- 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 ▲

- 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 ▲

\* Beta Israel (literally 'house of Israel' in Ge'ez) are a significant community of Jews who emigrated earliest with the Queen of Saba (6th 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, Mishnah 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 Balaam, or doctrine and practice of Orthodox Rabbinic Judaism.

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 proteges Aquila and Yose ben Halaffa 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 consequences than the First Jewish-Roman war which culminated in the destruction of the Temple. Very few Jews survived and the spiritual oversight in Zippori was close to zero compared to Jerusalem.

- 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.

Today, in the month of Abib [Strong's H24, אַבִיב, 'ābīb, 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.

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

Source: Exo 13:2 Source: H24 Source: Mar 4:28

- 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, אַבִיב, 'ābīb, 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.

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

Source: Exo 13:2 Source: H24 Source: Mar 4:28

- Hezekiah's Passover clearly



## 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.

- [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
- 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.
- 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.*

1Cor 5:6-8

*... For CHRISTOS our Passover [it says only 'Passover', not 'Passover lamb'] has been sacrificed ...*

*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.**



## 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:
  - Translators are not always recognizing changes of hours, days or weeks, and do not translate decisive words (e.g. ΔΕ, de' which can mean 'and', 'but', 'then', 'moreover', 'yet ...') in a more nuanced manner.
  - 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).
  - 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]:

**Then [= leap; Strong's G1161, ΔΕ, 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.**

Luk

23:13-15

13ΠΙΑΤΟΣ ΔΕ ΣΥΓΚΑΛΕΑΜΕΝΟΣ ΤΟΥC ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΤΟΥC ΑΡΧΟΝΤΑC ΚΑΙ ΤΟΝ ΛΑΟΝ 14ΕΙΠΕΝ ΠΡΟC ΑΥΤΟYC: ΠΡΟCHNEΓKATE ΜΟΙ ΤΟΝ ΑΝΩΡΩΠΙΟΝ ΤΟΥΤΟΝ ΩC ΑΠΟCTΡΕΦΟNTA ΤΟΝ ΛΑΟΝ, ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΝΩΠΙΟΝ ΥΜΩN ΑΝΑΚΠΙΝAC ΟΥΘΕΝ ΕΥΡΟΝ ΕΝ ΤΩ ΑΝΩΡΩΠΙΩ ΤΟΥΤΩ AITIΩN ΩN KATHGORΕITE KATAYTOC ΚΑΙ ΑΥΤΟΥ. 15ΑΛΛ ΟΥΔΕ ΗΡΩΔΗC, ΑΝΕΠΕΜΨΕΝ ΓΑP ΑΥΤΟΝ ΠΡΟC ΗMAC, ΚΑΙ ΙΔΟΥ ΟΥΔΕΝ ΑΞΙΩN ΘΑΝΑΤΟΥ ECTIN ΠΙΕΠΡΑΓΜΕΝΟΝ ΑΥΤΩ.

Original Text

https://Marvel.Bible													Luke 23:13	
Πιλάτος	δέ	συνκαλεσάμενος	τούς	άρχιερεῖς	καὶ	τούς	ἄρχοντας	καὶ	τὸν	λαὸν	λαός	λαός		
Pilate	de	synkalesamenos	tous	arkhieresis	kei	tous	archontas	kei	ton	laon	N-ASM	G2992		
Πιλάτος	δέ	συγκαλέω	τό	άρχιερεύς	καὶ	τό	άρχοντ	καὶ	τόν	laon	laon	laos		
N-NSM-P		V-AMP-NSM	T-APM	N-APM	CONJ	T-APM	N-APM	CONJ	T-ASM	N-ASM	G2992			
G4091		G4779	to call together	high-priest	G2532	and	G3588	ruler	and					
Pilate	but/and	having called together	chief priests	chief priests	and	the/this/who	the	rulers	the/this/who					
Pilate	then		the	the	and	the	the	the	the					
14	εἶπεν	πρὸς	αὐτούς	Προσηνέκατε	μοι	τὸν	ἄνθρωπον	τοῦτον	ώς	ἀποστέφοντα	τὸν	λαόν	ἴδοὺ	έγώ
eipen	pros	autous	Prosenekate	moi	ton	anthropon	tuton	os	CONJ	apostephonta	ton	laon	idou	egō
ἔπει	pros	aftus	prosingege	miy	ton	anthropon	tuton	os	G5613	ἀποστέφω	ton	laon	iydu	ego
ἔπει	PREP	P-APM	prosfeher	égo	ton	anthropo	tuton	os		V-AP-ASM	ton	laos	iydu	egō
V-2AAI-3S	G4314	G846	to bring to	I/we	T-DSM	G3588	a human	os	G654	to turn away	T-ASM	G3588	G2992	egō
G2036			You brought	to me	G1473	the/this/who	man	which/how		misleading	the/this/who	a people		
to say						the	man	as			the	people		
said														
15	ἐνώπιον	ὑμῶν	ἀνακρίνας	οὐδέν	εἰν	τῷ	ἀνθρώπῳ	τοῦτῳ	αἴτιον	τὸν	κατηγορεῖτε	καὶ	κατ'	αὐτὸς
enopion	hymon	anakrinas	outhen	en	en	to	anthropo	tuton	aition	ton	katagoreite	kei	kat	auto
enopion	iymon	anakrinas	uthen	en	en	to	anthropo	tuton	aition	ton	katagoreite	kei	kat	aftu
ἐνώπιον	σύ	ἀνακρίνων	οὐδένεις	εύρον	en	to	anthropo	tuton	aition	ton	katagoreite	kei	kat	auto
PREP	P-2GP	G4771	to investigate	euron	T-DSM	G3788	a human	os	G159	τὸν	katagorewo	kei	kat	auto
G1799			having examined [Him],	euron	G3762	the/this/who	man	which/of that		accusation	you are bringing	kei	kat	auto
before	you	you		nothing	G2147	to/with	in/on/among	as						
before	you	you												
16	άλλα	οὐδὲ	Ηρόδης	ἀνέπειψεν	γάρ	αὐτὸν	πρὸς	τό	αἴτιον	ών	κατηγορεῖτε	καὶ	κατ'	αὐτὸς
all	oude	herodes	anepipesen	gar	auton	afton	pros	to	aition	on	katagoreite	kei	kat	auto
άλλα	οὐδὲ	Ιρόδης	ἀνεπειψεν	gar	afton	afton	pros	to	aition	on	katagoreite	kei	kat	aftu
CONJ	CONJ-N	G2264	anepipesen	gar	afton	afton	pros	to	aition	on	katagoreite	kei	kat	auto
G2355	but	Herod	to send back	gar	for	for	pros	to	aition	on	katagoreite	kei	kat	auto
No,	and not	Herod [did;]	he sent back	gar	for	for	pros	to	aition	on	katagoreite	kei	kat	auto
	and not even													
17	έιπεν	οὖν	πάλιν	εἰς	τῷ	πραιτώριον	ό	Πιλάτος	καὶ	τὸν	κατηγορεῖτε	καὶ	κατ'	αὐτὸς
eipen	oun	paliyn	eis	to	to	praitorion	o	Pilatos	kei	ton	katagoreite	kei	kat	auto
ἔπει	un	paliyn	ei	to	to	praitorion	o	pilatos	kei	ton	katagoreite	kei	kat	aftu
ἔπει	οὖν	πάλιν	εἰς	τῷ	to	praitorion	o	Πιλάτος	kei	ton	katagoreite	kei	kat	auto
V-2AAI-3S	G3767	G3825	again	T-DSM	G3588	the/this/who	the	G4091	kei	ton	katagoreite	kei	kat	auto
G1525			again	T-DSM	G3588	the/this/who	the	Pilate	kei	ton	katagoreite	kei	kat	auto
to enter								Pilate	kei	ton	katagoreite	kei	kat	auto
Entered														

**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]

Joh

18:33

https://Marvel.Bible													John 18:33
Εἰσῆλθεν	οὖν	πάλιν	εἰς	τῷ	πραιτώριον	ό	Πιλάτος	καὶ	έφόνησεν	τὸν	καὶ	έπιεν	αὐτὸς
Eiselthen	oun	paliyn	eis	to	praitorion	o	Pilatos	kei	efoniyses	ton	kei	epien	autos
εἰσῆλθεν	iyseyon	paliyn	ei	to	praitorion	o	Πιλάτος	kei	efoniyses	ton	kei	epien	autos
εἰσῆλθεν	σύ	πάλιν	εἰς	τῷ	πραιτώριον	o	G4091	kei	efoniyses	ton	kei	epien	autos
V-2AAI-3S	G3767	G3825	again	T-DSM	G3588	the/this/who	Pilate	kei	efoniyses	ton	kei	epien	autos
G1525													
to enter													
Entered													

- 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)

Mat

27:9-14

https://Marvel.Bible													Mat 27:9





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

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
Work Day	Sabbath Day					

1  <b>Abib</b> 30 (29) Days	1					1 New Moon End of Year	
	2	3	4	5	6	7	
	First (Day) Of The Week					8 Weekly Sabbath	
						- IESOUS in Ephraim / Jericho First Passover Visitors Arrive Early To Jerusalem And Look For IESOUS	
	9	10	11	12	13	14	
	Purification Ceremonies					15 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 After- noon · 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 <sub>(Thu)</sub>	21 <sub>(Fri)</sub>	
	7-Day Passover / Unleavened Bread (Evening 14th - Evening 21st)						
	First (Day) Of The Week				Day Of Preparation	Sabbath of Sabbaths (Sunset-Sunset)	
	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"	
	23 <sub>(Sun)</sub>	24	25	26	27	28	
	First Fruit Offering					29 Weekly Sabbath	
	3rd Day Since · -Sunrise: Resurrection · Appearances To Mary & Travellers · Giving Of The HOLY SPIRIT to Disciples						
	1 (count to Ascension & Pentecost)	2 (count)	3 (count)	4 (count)	5 (count)	6 (count)	
	7	8	9	10	11	12	
	First (Day)					13 W. Sabbath	
	15 (count Ascension & Pentecost)	16 (count)	17 (count)	18 (count)	19 (count)	20 (count)	
	14	15	16	17	18	19	
	First (Day)					20 W. Sabbath	
	22 (count Ascension & Pentecost)	23 (count)	24 (count)	25 (count)	26 (count)	27 (count)	
	21	22	23	24	25	26	
	First (Day)					27 W. Sabbath	
	29 (count Ascension & Pentecost)	30 (count)	31 (count)	32 (count)	33 (count)	34 (count)	
	28	29	30	1	2	3	
	First (Day)		New Month			4 W. Sabbath	
	36 (count Ascension & Pentecost)	37 (count)	38 (count)	39 (count)	40 (count)	41 (count Pentecost)	
	5	6	7	8	9	10	
	First (Day)					11 W. Sabbath	
	43 (count Pentecost)	44 (count Pentecost)	45 (count Pentecost)	46 (count Pentecost)	47 (count Pentecost)	48 (count Pentecost)	
	12	13	14	15		49 (count Pentecost)	
	Day of Pentecost						
	120 Brothers Receive the HOLY SPIRIT · Peter's Sermon · 3000 Believers Added (10 Days after Ascen- sion; 50 Days after First Fruits) 50 (count Pentecost)						

2  <b>Ziv</b> 30 (29) Days	1	2	3	4	5	6
	First (Day) Of The Week	New Month				Weekly Sabbath
	IESOUS Appears Again To Disciples					
	8 (count Ascension & Pentecost)	9 (count)	10 (count)	11 (count)	12 (count)	13 (count)
	7	8	9	10	11	12
	First (Day)					13 W. Sabbath
	15 (count Ascension & Pentecost)	16 (count)	17 (count)	18 (count)	19 (count)	20 (count)
	14	15	16	17	18	19
	First (Day)					20 W. Sabbath
	22 (count Ascension & Pentecost)	23 (count)	24 (count)	25 (count)	26 (count)	27 (count)
	21	22	23	24	25	26
	First (Day)					27 W. Sabbath
	29 (count Ascension & Pentecost)	30 (count)	31 (count)	32 (count)	33 (count)	34 (count)
	28	29	30	1	2	3
	First (Day)		New Month			4 W. Sabbath
	36 (count Ascension & Pentecost)	37 (count)	38 (count)	39 (count)	40 (count)	41 (count Pentecost)
	5	6	7	8	9	10
	First (Day)					11 W. Sabbath
	43 (count Pentecost)	44 (count Pentecost)	45 (count Pentecost)	46 (count Pentecost)	47 (count Pentecost)	48 (count Pentecost)
	12	13	14	15		
	Day of Pentecost					
	120 Brothers Receive the HOLY SPIRIT · Peter's Sermon · 3000 Believers Added (10 Days after Ascen- sion; 50 Days after First Fruits) 50 (count Pentecost)					



Dark Moon (Modern New Moon)

1 Moon Phases Calendar Timeline



True New Moon (First Crescent)

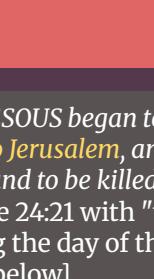
2. The 'Dark Moon' lasts from 21 to 26 hours, therefore the real 'New Moon' / Waxing Crescent occurs 1 day after the date indicated in the common moon phases calendar.

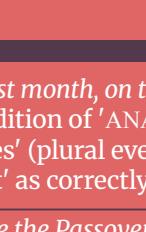
3. A biblical month starts on the morning after the sighting of the New Moon on the previous evening. This is not based on the modern definition using the day that was formerly called 'Dark Moon', but on the traditional definition that does not 'start' with darkness but with light. This is the first 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 Biblical 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 month = 29 1/2 days of 360 days'). Most that probably after the flood things began to shift, and today we have 365 days in a year, and one month 31 days long. This means that the month after the flood (Abib 1) and Ziv (2) 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

see next page





## Scripture

## Event

**14** In the first month, on the **fourteenth** of the month at the **evening** [the precise rendition of 'ANA MECON TON ECHEPINON' 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

**14** ... observe the **Passover** at its **appointed time**. On the **fourteenth day of this month** at **twilight** [precisely 'HPOC ECHEPAN' = '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 9:2-5

**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 **mann** 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 12:7-20

**14** [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 24:5

**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.

Provision and preparation of the lamb.

[morning] see above

[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

## 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 13:2-14

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 **threw 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 16:17-25

... 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, "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 a 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 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 26:57-56

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 witness? [...] 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

## IESOUS before the Sanhedrin; High Council.

(3rd trial)

And while He was still 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 26:57-56

And immediately - while he is still 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

## 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))

[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

## 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)

[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

[later that day] **Then they brought IESOUS from Caiaphas to the governor's residence** [now how 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

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

## 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

## 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." ...

Mat 27:9-14

## (break of 1 day)

... So [other times] "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]

## 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 23:13-12

## 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]

And at the feast [in the evening] that IESOUS was not dead before or on the first day [of Passover] so that IESOUS did not die before the feast [in the evening] it is improbable that such a crowd had **repeated spontaneously formed**, just hours after IESOUS was still



Event		Scripture
<b>Abib 22</b> (2nd Day After Crucifixion)	<b>Weekly Sabbath (Sunrise-sunrise)</b>  IESOUS in the Tomb.  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.  Albert Barnes' Commentary on the whole Bible best describes the significance and application of this prophecy:	<i>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.</i>  <i>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]</i>  <i>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".</i>
<b>Abib 23</b> (3rd Day After Crucifixion)	<b>First Day Of The Week (Starts with sunrise)</b>  Wave Sheaf / First Fruits Offering.  (The date of the Feast must be the day after the Sabbath)	<i>(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)</i>  <i>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 Sabbath [plural], from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks.</i>  <i>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 ...</i>
	<b>Resurrection!</b>  (Right before sunrise when a new day began; with a possible revival already after 2 days)	<i>... to be killed, and after three days to rise.</i>  <i>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].</i>  <i>... 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] ...</i>  <i>... the SPIRIT of the one who raised IESOUS from the dead lives in you ...</i>
	<b>IESOUS is the First Fruit, risen on the day of the Wave Sheaf Offering.</b>	<i>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.</i>  <i>But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep.</i>  <i>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 ...</i>
	<b>Resurrection not within 3 days, but 3 days after the day of crucifixion.</b>  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.	<i>... He said, 'After three days I will rise.' Therefore give orders that the tomb be made secure until the third day ...</i>  <i>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!]</i>
	<b>Encounter Of 3 Women - With 2 Individual Angels</b>	<i>[-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.</i>
	<b>1. Mary Magdalene, Mary (Mother of James / other Mary) and Salome are on their way to the tomb.</b>	<i>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.</i>
	<b>2. From a distance, they see an Angel coming down from Heaven. The Roman guards are witnesses.</b>  ·One Angel; sitting ·Appearance as lightning ·Clothing white as snow ·Rolling the Stone Away	<i>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]</i>
	<b>3. The women stand at the foot of the hill and see that the stone is rolled away.</b>	<i>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.</i>
	<b>4. The women walk into the tomb and see an Angel.</b>  ·One Angel; sitting ·Clothing white (not as snow) ·Inside the Tomb	<i>... "Say 'His disciples came during the night and stole Him while we were sleeping.'</i>
	<b>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</b>	<i>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.</i>
	<b>6. John and Simon Peter are called by some of the women and find the empty tomb.</b>	<i>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.</i>
	<b>7. Mary stays, encounters the Angels and IESOUS.</b>  ·Two Angels; sitting ·Clothing white (not as snow) ·Inside the Tomb ·Then IESOUS CHRISTOS Himself	<i>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.</i>
	<b>The Jewish leaders fabricate a legend.</b>	<i>... 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" ...</i>
	<b>First appearances.</b>  (to Mary Magdalene, 2 travellers, Simon, 11 disciples in Jerusalem)	<i>... "Say 'His disciples came during the night and stole Him while we were sleeping.'</i>
	<b>IESOUS appears to the 10 disciples; 1st time; excluding Thomas.</b>	<i>... 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 ...</i>
	<b>Giving of the HOLY SPIRIT, 40 days before Pentecost!</b>	<i>... 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.</i>
	<b>IESOUS appears to the 10 disciples; 1st time; excluding Thomas.</b>	<i>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."</i>
<b>Abib 30</b>	<b>First Day Of The Week</b>	<i>... "Say 'His disciples came during the night and stole Him while we were sleeping.'</i>
	<b>IESOUS appears to the 11 disciples; 2nd time; including Thomas.</b>	<i>... 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!" ...</i>
<b>Abib 23 - Sivan 2</b> (Counting Day Resurrection)	<b>40 days until Sivan 2</b>	<i>... And 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.</i>
	<b>IESOUS appears to the 11 disciples; 3rd time.</b>	<i>... 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.</i>
	<b>Further appearances.</b>	<i>... 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].</i>
	<b>The Great Commission.</b>	<i>So the eleven disciples proceeded to Galilee, to the mountain which IESOUS had designated for them. And when they saw Him, they worshipped Him, but some doubted. And IESOUS had approached and spoke to them, saying, "All authority in Heaven and on earth has been given to me. Therefore, go forth 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."</i>
<b>Sivan 2</b> (40th Day of Resurrection)	<b>Fifth Day Of The Week</b>	<i>And after He had said these things, while they were watching, He was taken up, and a cloud received him from their sight. [...] This is the same way you saw Him departing into heaven! like this will come back in the same way you saw Him</i>
	<b>Ascension of IESOUS to the spiritual Heaven(s).</b>	<i>1:Act 1</i>
<b>Sivan 4</b> (Possibly The Sabbath After Ascension)	<b>Weekly Sabbath</b>	<i>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 1] 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 [the twenty five filled place] and the said, "Men and brothers, it was necessary that the twenty five be filled with the HOLY SPIRIT and proclaimed beforehand through the mouth of David, and behold, I am with you all the days until the end of the age."</i>
	<b>IESOUS appears to the 12th apostle, Matthias.</b>	<i>And they cast lots for them, and the lot fell on Matthias, and he was added to serve with the eleven apostles.</i>
	<b>First Day Of The Week; Day of Pentecost.</b>	<i>... And the Day of Pentecost takes place on a First Day of The Week - the day after the Weekly Sabbath.</i>
	<b>Pentecost simply means '50'.</b>	<i>And from the day after the Sabbath, from the day on which you bring the sheaf of the addition, you shall count off seven days, from the day on which you bring the sheaf of the addition, you shall count off fifty days, and you shall present a new sacrifice to KYRIOS.</i>
	<b>The HOLY SPIRIT manifests.</b>	<i>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 three thousand souls were added.</i>
<b>Sivan 12</b> (10 Days After Ascension)	<b>Many of us doubted the chronology of the biblical narrative of the death and resurrection of CHRISTOS IESOUS. We found supporting discrepancies such as the women purchasing burial spices between the Sabbaths, we have now seen clear clarification on many levels and on -all- the most essential aspects.</b>	<i>Many of us doubted the chronology of the biblical narrative of the death and resurrection of CHRISTOS IESOUS. We found supporting discrepancies such as the women purchasing burial spices between the Sabbaths, we have now seen clear clarification on many levels and on -all- the most essential aspects.</i>
	<b>Epilogue</b>	<i>We who doubted have to ask for forgiveness. There is no weak chain in the Bible. Do not lean on your own understanding but simply the Bible in its entirety. Even if you sometimes do not (yet) fully understand it.</i>
		<i>Thomas Lorenz, Greater Vancouver, September 2021</i>



1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
1 <b>Abib</b> 30 Days	9	10	11	12	13	14
					Day Of Preparation	7-Day Passover 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
	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	4. Trial Pilate -2- 'I AM' To Pilate (= World)	5. Trial Herod -3- 'I AM'	6. Trial Pilate -4- -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						

Day No.	Symbolism	Scripture	
<b>-6-</b>	<p>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.</p> <p>6 days of creation.</p> <p>Three 6's is the number and mark of the beast.</p> <p>The darkness initiated in the sixth hour.</p> <p>IESOUS suffered 6 long hours on the cross.</p>	<p>So THEOS created humankind in his image [...] there was evening, and there was morning, a sixth day.</p> <p>... calculate the number of the beast, for it is man's number, and his number is six hundred sixty-six.</p> <p>Now from the sixth hour (noon), darkness came over all the land until the ninth hour (3pm).</p> <p>And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?"</p> <p>Now it was the third hour when they crucified Him.</p> <p>And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?"</p>	
<b>6+1 Pattern</b>	<p>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).</p> <p>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!</p> <ol style="list-style-type: none"> <li>1. The Creation Week (6 work days + 1 rest day).</li> <li>2. The Calendar Week (6 work days + 1 rest day)</li> <li>3. The Battle of Jericho (6 marching days + 1 day of victory)</li> <li>4. The Passover Week (6 days of Unleavened Bread + 1 day of culmination through the Sabbath of Sabbaths)</li> </ol>	<p>And THEOS blessed the seventh day, and He sanctified it, because on it He rested from all His work ...</p> <p>For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest ...</p> <p>You will march around the city, all the warriors circling the city once; you will do so for six days.</p> <p>Then on the seventh day ... the wall fell flat ...</p> <p>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.</p>	
<b>-7-</b>	<p>The number 7 symbolizes rest, completeness and perfection.</p> <p>IESOUS rested on the Sabbath of Sabbaths (Abib 21).</p>	<p>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 ...</p> <p>And they returned and prepared fragrant spices and perfumes, and on the [Weekly] Sabbath they rested according to the commandment ...</p>	
<b>-8-</b>	<p>The number 8 represents atonement, purification and reconciliation. It also stands for a new beginning, meaning a new order or creation.</p> <p>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).</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>Lev 23:1-2</p> <p>Lev 23:18</p> <p>Mat 27:45</p> <p>Mat 27:46</p> <p>Mar 15:25</p> <p>Mat 27:46</p> <p>Gen 2:3</p> <p>Lev 23:3</p> <p>Jos 6:3</p> <p>1Cor 10:10-20</p> <p>Deu 16:8</p> <p>Lev 23:3</p> <p>Luk 23:55-56</p>	
<b>6+3 Pattern</b>	<p>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.</p> <p>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).</p> <p>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.</p> <p>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).</p>	<p>... "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 possibly allusion to the old bread without leaven (Passover &amp; Unleavened Bread) and the new bread which was eaten on the 9th day, equal to 9th year of the new yield].</p> <p>6th Day / Year</p> <p>1. Golgotha</p> <p>Crucifixion</p> <p>2. Jubilee Year</p> <p>Extra Provision</p> <p>7th</p> <p>Rest (Sabbath)</p> <p>Rest (Jubilee)</p> <p>8th</p> <p>Restoration of CHRIST &gt; Restoration of Field</p> <p>9th (Beginning)</p> <p>First Fruits (1st hour)</p> <p>New Yield (1st Month)</p>	<p>Lev 25:18-22</p> <p>Mat 27:45</p> <p>Mat 27:46</p> <p>1Cor 10:10</p> <p>Est 8:9</p>
<b>-9-</b>	<p>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.</p> <p>First Fruits (Abib / Nisan 23)</p> <p>First Fruits, Resurrection (Abib / Nisan 23)</p> <p>Abib / Nisan 23, Book of Esther (Abib / Nisan 23)</p> <p>Return Travail, 3 Travellers to Emmaus (Abib / Nisan 23)</p> <p>Return Travail, Feast of Tabernacles (Ethanim 23)</p>	<p>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 in the first-fruits of your harvest, to the priest; and you shall lift up the first-fruits of your harvest, to be accepted for you. On the morrow of the first day the priest shall lift it up.</p> <p>But now CHRISTOS has been raised from the dead, the First Fruits of those who have fallen asleep.</p> <p>Now from the sixth hour (noon), darkness came over all the land until the ninth hour (3pm).</p> <p>And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ...</p> <p>That every 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 word and deed, and who knew 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.</p> <p>And on the twenty-third day of the seventh month he [Solomon] dismissed the people of the seventh month, 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.</p>	<p>Lev 23:10-13</p> <p>1Cor 10:20</p> <p>Est 8:9</p> <p>Lev 23:10-13</p> <p>1Cor 10:20</p> <p>Act 2:1-12</p>
<b>-50-</b>	<p>The number 50 is related to the HOLY SPIRIT, Pentecost, a Jubilee year and to freedom from work and contracts.</p> <p>The Jubilee Year.</p> <p>The Feast of Harvest / Weeks / Pentecost.</p> <p>The time between IESOUS' Final Anointing (Abib 13) and His Ascension into Heaven (Sivan 2).</p>	<p>You shall have the fiftieth year as a Jubilee; you must not reap its aftergrowth, and you shall not harvest its unpruned vines. Because it is a Jubilee, it shall be holy to you ...</p> <p>Until the day after the seventh Sabbath you shall count fifty days; then you shall present a new grain offering for KYRIOS.</p> <p>And IESOUS having been in Bethany, in the house of Simon the brazier, having a brazier box of ointment, very precious, and she poured it on His head [...] she having put this ointment on my body - for my burial [...] she did [it] ...</p> <p>He was taken up, and a cloud received Him from their sight [Sivan 2].</p>	<p>Lev 23:11-12</p> <p>Lev 23:16</p> <p>Mat 26:6-13</p> <p>Act 1:3-11</p>