



Introduction

Prologue

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

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

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

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

Index

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

Is a Fast-Track Crucifixion Biblical?

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

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

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

Justin Martyr

(Extrabiblical Witness)

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

*Upon a careful reading of his text 'Dialogue with Trypho' (a second-century Christian apologetic text, ~155-160 AD), we notice that he stated that CHRISTOS was crucified **after / later** than the Passover, which does most probably not only refer to a later hour, but to a day different than the Passover Day. This becomes very clear in the next line, where he specifically uses the term 'Passover Day' and then relates the crucifixion to the Passover as a whole, meaning the Passover Week (see detailed 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 > Arrest

"The **Passover**, indeed, was CHRISTOS, →

It is also written that on the **Day of the Passover** you seized Him, →

Passover Week > Crucifixion

... who was **later** sacrificed, as Isaias 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 with Trypho, Chapter III, Greek Text

Full text with Greek Original

ΚΑΙ ΤΟΥΤΟ ΕΝ ΑΙΓΥΠΤΩ ΔΕ ΣΩΘΗΝΤΑΣ, ΟΤΕ ΑΠΩΛΛΥΝΤΟ ΤΑ ΠΡΩΤΟΤΟΚΑ ΤΩΝ ΑΙΓΥΠΤΙΩΝ, ΤΟ ΤΟΥ ΠΑΣΧΑ ΕΡΡΥΚΑΤΟ ΑΙΜΑ, ΤΟ ΕΚΑΤΕΡΩΣΕ ΤΩΝ ΣΤΑΘΜΩΝ ΚΑΙ ΤΟΥ ΥΠΕΡΘΥΡΟΥ ΧΡΙΣΘΕΝ. ΗΝ ΓΑΡ ΤΟ ΠΑΣΧΑ (Passover) Ο ΧΡΙΣΤΟΣ, Ο ΤΥΘΕΙΣ ΥCΤΕΡΟΝ (later), ΩΣ ΚΑΙ ΗΣΑΙΑΣ ΕΦΗ: ΑΥΤΟΣ ΩΣ ΠΡΟΒΑΤΟΝ ΕΠΙ ΣΦΑΓΗΝ ΗΧΘΗ. ΚΑΙ ΟΤΙ ΕΝ ΗΜΕΡΑΙ ΤΟΥ ΠΑΣΧΑ (Day of the Passover) ΣΥΝΕΛΑΒΕΤΕ ΑΥΤΟΝ ΚΑΙ ΟΜΟΙΩΣ ΕΝ ΤΩ ΠΑΣΧΑ (Passover) ΕCΤΑΥΡΩCΑΤΕ.

*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** (ΥCΤΕΡΟΝ, husteron, Strong's 5305 = afterward, later) sacrificed, as Isaias foretold when he said: "He was led as a sheep to the slaughter. (Isa 53:7). It is also written that on the **Day of the Passover** (ΗΜΕΡΑΙ ΤΟΥ ΠΑCΧΑ) you seized Him, and that during the **Passover** (ΠΑCΧΑ; without addition of the term 'day') you crucified Him.*

Greek and English, side by side.

ΥCΤΕΡΟΝ, husteron, Strong's 5305



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

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

Passover Timeline

Timeline table showing days 13-24 with trial dates and Passover events like Sabbath of Sabbaths and Weekly Sabbath.

Biblical & Logical Conditions

Main table with 22 rows of conditions (General, Passover Lamb, Trials, Crucifixion, Tomb, Resurrection, First Fruit & Bread of Life, Return Travel) and columns for trial dates and biblical references.



What is the Passover Week?

Passover Week & Unleavened Bread

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

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

Now the Feast of Unleavened (Bread) [G106 ΑΖΥΜΩΝ, Azumon] drew near, which is called the Passover [G3957 ΠΑΣΧΑ, Pascha].
 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.
 And the children of the captivity kept the Passover on the fourteenth day of the first month. [...] And they kept the Feast of Unleavened Bread seven days with gladness ...
 ... he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison [...] intending after the Passover [proof for spreading over 7 days] to bring him out to the people.

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

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

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

"You will keep it [the lamb] until the fourteenth day of this month, and ... will slaughter it at twilight. [...] And they will eat the meat on this night [...] And you must not leave any of it until morning [...] It is the Passover of KYRIOS ...
 And they slaughtered the Passover lamb on the fourteenth day of the second month.
 [Josiah's Passover, which was bigger than usual and took even until the morning:]
 And they slew the Passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to KYRIOS, as it is written in the book of Moses. 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, then the Levites prepared for themselves, and for their brethren the sons of Aaron.

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

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

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

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

Passover Week vs. Feast of Tabernacles

	Official Start (15th)														Resurrection Return Travel (23rd)													
1 (Mar-Apr) New Month (Abib / Nisan)	New Year														Beginning of Harvest (Barley) First Fruits (Wave Sheaf Offering)													
2 (Apr-May) Second Month (Ziv)	Alt. Passover (For Absentees)																											
3 (May-Jun) Third Month (Sivan)	Feast of Weeks (Pentecost) End of Harvest (Wheat)																											
7 (Sep-Oct) Seventh Month (Ethanim)	Feast of Trumpets														Return Travel (23rd, 2Chr 7:10)													

The Return Travel

The two travellers left Jerusalem for Emmaus, in order to return to their homes after the Passover week. Fact: They left the very same day after CHRISTOS had risen in the morning (Abib 23; after the Weekly Sabbath). If CHRISTOS would have risen on Abib 16 (beginning of Passover Week) as traditionally proposed, then the two travellers would have left the festival one entire week too early. But we do not find any hint or explanation for such a premature departure, nor does it make any sense that CHRISTOS would have precisely chosen to appear to two unfaithful travellers who did not even take the Passover seriously enough to celebrate it in its entirety.

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

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

On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to KYRIOS. On the fifteenth day of this seventh month, there shall be a Feast of Tabernacles seven days to KYRIOS. 35 And on the first day shall be a Holy Convocation; you shall do no servile work. 36 Seven days shall you offer whole-burnt-offerings to KYRIOS, and the eighth-day shall be a Holy Convocation to you; and you shall offer whole-burnt-offerings to KYRIOS: it is a time of release [so was IESOUS 'released' from the tomb in the precise moment the eighth day since the beginning of the Passover Week would finish; Greek ΕΞΟΔΙΟΝ, exodion: belonging to an exit], ye shall do no servile work.
 And Solomon kept the feast at that time seven days, and all Israel with him, a very great assembly, from the entering in of Zmath, and as far as the river of Egypt. And on the eighth day [which was an ordinary Sabbath after the Passover Week and had possibly a symbolic character connected to Atonement; see last page with the meaning of numbers] he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar.
 And on the twenty-third day of the seventh month he dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which KYRIOS had done to David, and to Solomon, and to Israel His people.



What Constitutes a Biblical Day?

A Biblical Day

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

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

[Exception #1 - Day of Atonement] ... from **evening to evening** [specifically mentioned because of deviation from general rule; no specific reason provided] you must observe your **Sabbath of Sabbaths**.”

Lev
23:32

[Exception #2 - Passover] ... you shall offer the Passover sacrifice in the **evening at sunset**, at the **designated time of your going out from Egypt** [= a very specific reason for the exception is provided, following the historical origin when the firstborn were killed at night and the lamb had to be eaten between sunset and midnight].

Deu
16:6

And they slew the Passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. [...] And thus they did **till the morning**. And they roasted the Passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they **quickly** served all the children of the people.

2Chr
35:11-13

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

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

[1. THEOS worked during the day] **And** [2. then, only after His work was done!] **there was evening and** [3. then] **there was morning**, [marking] **the** [end of the] **first day**. [clearly indicating morning-morning rhythm]

Gen
1:5

The first lamb you will offer **in the morning**, and the second lamb you will offer **at twilight** [clearly same day].

Exo 29:39

'And when ye sacrifice a sacrifice of thanksgiving to KYRIOS, at your pleasure ye do sacrifice, **on that day it is eaten**, ye do not leave of it **till morning**; I [am] KYRIOS ...

Lev
22:30

And the people rose up [1] **all the day**, and [1] **all the night**, and [2] **all the next day**, and gathered quails ...

Num 11:32

[The Smoking Guns] Then Saul sent messengers to David's house to guard him and to kill him in the **morning**, but Michal his wife told David, saying, "**If you do not save your life tonight, then tomorrow you will be killed!**"

1Sam
19:11

... burn the **morning** burnt offering and the grain offering of the **evening** ...

2Kin 16:15

... and late in the **Sabbaths**, the **dawning into** [clear proof for morning- morning rhythm] (the) **first (day) of (the) Sabbaths** ...

Mat
28:1

Now from the **sixth hour** [noon; counting from the sunrise], darkness came over all the land until the **ninth hour** ...

Mar 27:45

Now when it was **evening on that day - the first day of the week - and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you."**

Joh
20:19

"**And they arrested them and put them in custody until the next day, for it was already evening**".

Act 4:3

... for you are all **sons of light and sons of day**. We are not of the night nor of darkness.

1The 5:5

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

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

3 Days & 3 Nights

or

3 Days & 2 Nights?

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

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

And the rain came upon the earth **forty days and forty nights**.

Gen 7:12

... and Moses was on the mountain **forty days and forty nights**.

Exo 24:18

So he [Elijah] got up, ate, drank, and went in the strength of that food **forty days and forty nights** up to Horeb ...

1Kin 19:8

Then they sat with him [Job] on the ground for **seven days and seven nights**, but no one spoke a word to him ...

Job 2:13

... Jonah was in the belly of the fish **three days and three nights**.

Jon 1:17

... and having fasted **forty days and forty nights**, He eventually was hungry.

Mat 4:2

[Prophecy] ... so will be the SON of man in the heart of the earth **three days and three nights**.

Mat 12:40

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

... he gathered them into the prison for **three days**. On the **third day** Joseph said to them, "Do this and you will live ...

Gen 42:17

"Go, gather all the Jews that are found in Susa and fast for me; do not eat or drink for **three days**, both **night and day** [...] And it happened, on the **third day**, and Esther ... stood in the inner courtyard of the king's palace ...

Est
4:16 - 5:4

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

... He said, '**After** [Strong's G3326, 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, ΕΩΣ, heos, until, - even (until, unto), (hither-, un-, up) to] the **third day** [the word 'until' also excludes an inclusive count because a hypothetical use of 'until the first day' would be identical with day 1 and would lose its distinguishing feature] ...

Mat 27:63

G3326

G2193

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

Mar 8:31

G3326

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

Luk 24:1-21

G575



A Sabbath of Sabbaths, followed by a Weekly Sabbath.

2 Types of Sabbaths

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 [...]"

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 C **ABBATA CABBATDN** ECTAI YMIN, KAI TATEINOCETE TAC ΨΥΧΑΣ ΥΜΩΝ. ΑΙΟ ΕΝΑΤΗC ΤΟΥ ΜΗΝΟC ΑΙΟ ΕCΤΙΕΡΑC ΕΩC ΕCΤΙΕΡΑC **CABBATETTE TA CABBATA** ΥΜΩΝ.

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'].

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; Ethaniam 1
- Day Of Atonement; Ethaniam 10
- Feast of Booths / Tabernacles; First Day; Ethaniam 15
- Feast of Booths / Tabernacles; Eight Day; Ethaniam 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 ...

Defining Preparation / Foresabbath

The (day of) Preparation is a decisive and often overlooked element when it comes to the definition of the Passover schedule. Albert Barnes describes the Day of Preparation as follows: *"The Preparation ... - The following day was to be a day of special solemnity, called the "great day" of the feast. More than ordinary preparation was therefore made for "that Sabbath on the day before. Hence, the 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, ΠΑΡΑΣΚΕΥΗ, 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 ...

And now evening having come, seeing it was **the Preparation**, that is, the **Foresabbath** [Strong's G4315 ΗΠΟ- 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.

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**.

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 ...

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.

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.

Two Consecutive Sabbaths

IESOUS died on a '**Day of Preparation**' (see Joh 19:31 above), meaning the **day before a Sabbath of Sabbaths**
 - AND -
 IESOUS had left the empty tomb at the sunrise **after the Weekly Sabbath** ended (see Mat 28:1, Luk 24:1), at the beginning of the 'First Day of the Week'.
 =
2X CONSECUTIVE SABBATHS
 Crucifixion ||| **1 Sabbath of Sabbaths** ||| **1 Weekly Sabbath** ||| Empty Tomb

Month, Day (Gregorian Equivalent)	Tomb	Resurrection	Technical Count (Tomb)	Nights
Abib 14 (Fri) · Day of Preparation (1)				
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 (1) - Crucifixion	Tomb, Day 1	†	Evening (6 hrs)	Night
Abib 21 (Fri) · Sabbath of Sabbaths - Tomb	Tomb, Day 2	1st Day Since	1 Full Day (24 hrs)	Night
Abib 22 (Sat) · Weekly Sabbath - Tomb	Tomb, Day 3	2nd Day Since	1 Full Day (24 hrs)	Night
Abib 23 (Sun) · First Day of The Week - Empty Tomb		3rd Day Since	Daybreak (6 hrs)	Night

3 Days
3 Days
(-60 Hours)
3 Nights

-The Decisive Section-

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

[~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.

Matt 28:1

https://Marvel.Bible											
Matt 28:1											
Ὁψε	δὲ	σαββάτων	τῆ	ἐπιφωσκούσῃ	εἰς	μίαν	σαββάτων	ἦλθεν	Μαριάμ	ἡ	Μαγδαλινῆ
Opse	de	sabbaton	te	epiphoskouse	eis	mian	sabbaton	elthen	Mariam	he	Magdalinē
opse	de	savvaton	ty	epifyfoskusi	iys	miyan	savvaton	iythen	maryam	iy	magdalyiniy
ὄψε	δὲ	σάββατον	ὅ	ἐπιφώσκου	εἰς	μίαν	σάββατον	ἔρχομαι	Μαρία	ὅ	Μαγδαλινῆ
ADV	CONJ	N-GPN	T-DSF	V-PAP-DSF	PREP	A-ASF	N-GPN	V-2AAL-3S	N-NSF-P	T-NSF	N-NSF-LG
G3796	G1161	G4521	G3588	G2020	G1519	G1520	G4521	G2064	G1317	G3588	G3094
evening	but/and	Sabbath	the/this/who	to dawn	toward	one	Sabbath	to come/go	Mary	the/this/who	Magdalene
After	then	[the] Sabbaths,	it	being dawn	toward	[the] first [day]	of [the] week,	came	Mary	-	Magdalene

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

Luk 24:1

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

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

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

Mat 26:17-20

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

The only sequence of 2 consecutive Sabbaths occurs on Abib 21st and 22nd.
 At the beginning of the Passover Week the 2 types of Sabbaths overlap,
 not allowing for a purchase of the burial spices in between (1):

The Burial Spices

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

0	24	0	24	0	24
Abib 20		Abib 21		Abib 22	Abib 23
Day of Preparation		Sabbath of Sabbaths (sunset-sunset)	-12-Hour Window	Weekly Sabbath (sunrise-sunrise)	First Day of The Week
Tomb (-60 hours; -3 days)					

Abib 20 (Thu) · Day of Preparation - Crucifixion

And now evening having come, seeing it was **the Preparation** [always for a Sabbath of Sabbaths, not a Weekly Sabbath], that is, **the foresabbath**, Joseph of Arimathea, an honourable counsellor, who also himself was waiting for the reign of THEOS, came, boldly entered in unto Pilate, and asked the body of IESOUS.

And the day was a Preparation, and **Sabbath [of Sabbaths; Extraordinary]** was approaching, and the women also who have come with Him out of Galilee having followed after, beheld the tomb, and how His body was placed.

Mar 15:42-43

Abib 21 (Fri) · Sabbath of Sabbaths - Tomb (evening Abib 20 - evening Abib 21)

And the **Sabbath [of Sabbaths]** having past [after ~6pm] ...

Time window of max. 12 hours for the purchase and preparation of the burial spices (from Abib 21 in the evening (~6pm) until Abib 22 in the evening (~6pm))

... Mary the Magdalene, and Mary of James, and Salome, bought spices [in the evening when markets opened for a few hours; the Weekly Sabbath would only start the next morning], that having come [meaning ~1.5 days later], they may anoint him.

And having turned back, they made ready spices and ointments ...

Mar 16:1

Abib 22 (Sat) · Weekly Sabbath - Tomb (start with sunrise)

... and on the [Weekly] Sabbath, indeed, they rested, according to the **command** [= rather a differentiation between the Weekly Sabbath included in the 10 commandments and the Sabbath of Sabbaths being part of the 600+ Old Covenant Laws].

Luk 23:56

Abib 23 (Sun) · First Day of The Week - Empty Tomb

And early in the morning of the **First of the Sabbaths** [first day of the week], they came unto the sepulchre [rising of the sun [the 'rising of the sun' proves that they purchased the spices not after the Weekly Sabbath, because the Weekly Sabbath ended with the rising of the sun; the women did certainly not purchase the spices at 6:00am in the morning, prepared those while walking and stood seconds later at the tomb outside the city of Jerusalem], and they said among themselves [on their way], "Who shall roll away for us the stone out of the door of the sepulchre?"

And on the **First of the Sabbaths**, at early dawn, they came to the tomb, bearing the spices they made ready, and certain [others] with them, and they found the stone having been rolled away from the tomb ...

Luk 24:1-2



Correcting Historical Misconceptions.

The First Fruits And IESOUS

IESOUS is not only the First Fruit of all those who have fallen asleep, but even resurrected on the precise Day the First Fruits. But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep. 1Cor 15:20

IESOUS resurrected on Abib 23, incorporating the first fruit in a spiritual, physical and exemplary manner.

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

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

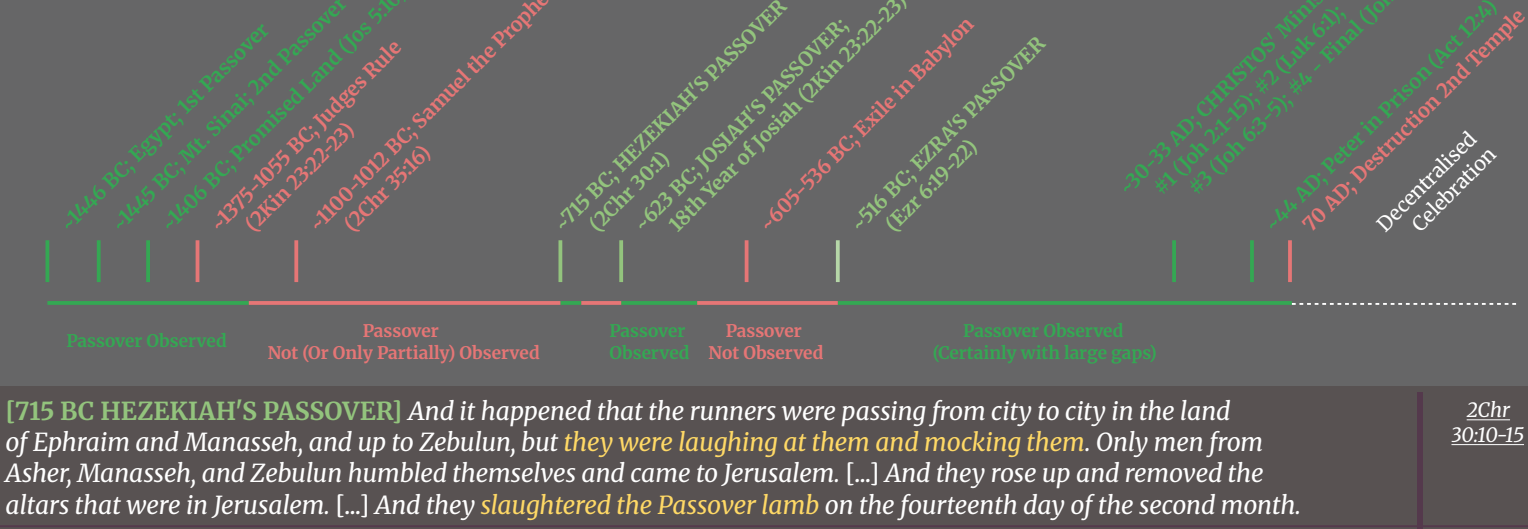
1 Biblical Narrative Thread

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

1st Month	Lev 23:4-8	Deu 16:1-8	Passover, Day 1-6	The Day of First Fruits (The Wave Sheaf Offering) Must be Observed on the Day of First Fruits (The Wave Sheaf Offering) (Lev 23:10-14; Deu 16:9-10)	Lev 23:4-8 & Deu 16:1-15
1st Month	Lev 23:9-14	Deu 16:8	Passover, Day 7		
3rd Month	Lev 23:15-22	Deu 16:10-12	Feast of Weeks / Harvest		
7th Month	Lev 23:23-25	-	Feast of Trumpets		
7th Month	Lev 23:26-32	-	Day of Atonement		
7th Month	Lev 23:33-36	Deu 16:13-15	Feast of Booths		

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.

... Hilkiah the priest found the Book of the Law of KYRIOS given through Moses. [...] And when the king [Josias] heard the words of the Law, he tore his clothes. [...] our fathers have not kept the word of KYRIOS ...

[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 interpolating this date from the earlier crucifixion date.
Fact: The interpretation of the phrase "the morrow after the Sabbaths" has been debated for centuries, if not thousands of years.

2 Plural Sabbaths

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

... 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 ...

And late



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
- In that hour spoke IESOUS to the multitudes: "Have you come out as against a robber, to arrest me with swords and sticks? Every day (KAΘ HMEPAN – kath hemeran) I was sitting in the Temple teaching, and you did not seize me."* Mat 26:55

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:

- 1. 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.
2. Translators do either not recognize the very important Greek Participle (e.g. having called), or they simply decide to simplify it (called), be it because it is definitely one of the more intricate parts of a translation process; sentences including it sound more convoluted and less smooth; and / or Bibles become slightly longer and therefore more expensive.
3. We do sometimes not read in the wider context, but tend in times of daily devotionals to highly selective reading.

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

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

Original Text

13 ΠΙΛΑΤΟΣ ΔΕ ΣΥΝΚΑΛΕΣΑΜΕΝΟΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΝ ΛΑΟΝ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ: ΠΡΟΧΘΗΝΕΓΚΑΤΕ ΜΟΙ ΤΟΝ ΑΝΘΡΩΠΙΟΝ ΤΟΥΤΟΝ ὡς ΑΠΟΣΤΡΕΦΟΝΤΑ ΤΟΝ ΛΑΟΝ, ΚΑΙ ΙΔΟΥ ΕΓΩ ΕΝΩΠΙΟΝ ΥΜῶΝ ΑΝΑΚΡΙΝΑΣ ΟΥΘΕΝ ΕΥΡΟΝ ΕΝ Τῷ ΑΝΘΡΩΠῶ ΤΟΥΤῷ ΑΙΤΙΟΝ ὧΝ ΚΑΤΗΓΟΡΕΙΤΕ ΚΑΤ' ΑΥΤΟΥ. 15 ΑΛΛ' ΟΥ ΔΕ ΗΡῶΔΗΣ, ΑΝΕΠΕΜΨΕΝ ΓΑΡ ΑΥΤΟΝ ΠΡΟΣ ΗΜΑΣ, ΚΑΙ ΙΔΟΥ ΟΥ ΔΕΝ ΑΞΙΟΝ ΘΑΝΑΤΟΥ ΕΣΤΙΝ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤῸ.

Marvel Bible screenshot showing Greek text with annotations for Luke 23:13-15. Annotations include Strong's numbers and English translations for various words like Pilatos, archiereis, and theos.

Marvel Bible

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 for a fast-track-trial]

Joh 18:33

Marvel Bible screenshot showing Greek text with annotations for John 18:33. Annotations include Strong's numbers and English translations for words like praetorium and Iesous.

Marvel Bible

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 received the thirty silverlings ... and gave them for the field of the potter, as KYRIOS appointed to me." ... (Break of 1 day)

Mat 27:9-11

... Now [Strong's G1161, ΔΕ, de; other translations use 'so', meaning a conceptual and therefore timely leap; any time could have passed; it does rather not mean just a few hours later] IESOUS was brought before the governor ... ['was brought' = Passive, some manuscripts include here erroneously the Active*; a Passive rather implies a process 'IESOUS was brought', instead of the Active 'IESOUS stood' which expresses a singular action]

* The widely respected Nestle Aland NA28 includes the Passive (ΕΤΙΘΗ), and also the following manuscripts: Codex Ephraemi, SBL, Codex Sinaiticus, Tischendorf, Codex Vaticanus, Westcott and Hort ... It is unknown why this word has been manipulated - possibly either because the word was only understood as 'to stand' which cannot carry a Passive (yet the word 'histeimi' can very well mean 'to bring' which must be chosen as only this word can carry a Passive = 'was brought') or there was an intentional manipulation by certain people who tried for whatever reason to paint a fast-track-trial.

Another, even more striking passage occurs just a few verses later, where the Perfect Participle is being used, which expresses that an action was completely finished [Pilate having convened the people] before another action in the main clause occurs [Pilate now speaking to the crowd who came at the appointed time to him]. That not being enough, not the Active is being used here [the crowd came together], but the Passive [the crowd 'having been convened'], which clearly implies that they were called together / invited, which in combination with the Perfect Participle is an ongoing action which required time, and certainly did not imply a Pilate who spontaneously called outside to a supposedly already waiting crowd.

Now at a feast, the governor had been accustomed to release to the multitude one prisoner, whom they were willing. But they were holding at that time a famed prisoner, called Barabbas.

Mat 27:15-17

They therefore [OYN, G3767, then, therefore] having been convened [Perfect, Participle, Passive], Pilate said to them: "Whom do you wish I may release to you, Barabbas, or IESOUS the one being called CHRISTOS?"

Table with 8 columns: Verse, Greek text, Strong's numbers, English translation, and other notes. Row 1: 27:17 CYNHΓMENOΩN OYN AYTOΩN EIPEN AYTOIC O ΠIΛATOC TINA sunEgmenOn oun autOn eipen autois ho pilatos tina

Scripture 4All.org

KJV Translation Count — Total: 2,870x. The KJV translates Strong's G1161 in the following manner: but (1,237x), and (934x), now (166x), then (132x), also (18x), yet (16x), yea (13x), so (13x), moreover (13x), nevertheless (11x), for (4x), even (3x), miscellaneous (10x), not translated (300x).

Strong's G1161; BlueLetter Bible.org

Now [Strong's G1161, ΔΕ, de] when the SON of man comes in His glory ...

Mat 25:31

Marvel Bible screenshot showing Greek text with annotations for Matthew 25:31. Annotations include Strong's numbers and English translations for words like otan, de, elthe, and huios.

Marvel Bible

Now [Strong's G1161, ΔΕ, de] during the day He was teaching in the Temple ...

Luk 21:37

Now [Strong's G1161, ΔΕ, de] on the first day of the week, very early dawn, they came to the tomb ...

Luk 24:1

Numbers

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

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

see also the study 'Numbers'

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



Other thought-provoking numbers that simply result from the overall schedule of events:

- 10 days from Final Anointing of IESOUS CHRISTOS (Abib 13) - Resurrection (Abib 23)
10 days from Ascension of IESOUS CHRISTOS (Sivan 2) - Pentecost bringing the Fruits of the SPIRIT (Sivan 12)
40 days from Resurrection (Abib 23) - Ascension of IESOUS CHRISTOS (Sivan 2)
50 days from Final Anointing of IESOUS CHRISTOS (Abib 13) - Ascension of IESOUS CHRISTOS (Sivan 2)
50 days from Resurrection (Abib 23) - Pentecost (Sivan 12)




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


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

1 Abib 30 (29) Days						
				 Dark Moon	 New Moon End of Year	1 New Year
2	3	4	5	6	7	8
First (Day) Of The Week						Weekly Sabbath
- IESOUS in Ephraim / Jericho First Passover Visitors Arrive Early To Jerusalem And Look For IESOUS						
9	10	11	12	13	14	15
Purification Ceremonies						7-Day Passover
First (Day) Of The Week	Traditional Selection Of The Lamb				Day Of Preparation	Sabbath of Sabbaths & Weekly Sabbath, First Day Of Unleavened Bread
IESOUS Travels From Jericho To Bethany · Dinner · First Anointing · Plot Against IESOUS	IESOUS Enters Jerusalem · Brief Temple Visit In The Late Afternoon · Night In Bethany	Partial Curse Of Fig Tree · Cleansing Of The Temple · Miracles & Teaching In The Temple · Night In Bethany	Total Curse Of Fig Tree · Teaching & Questioning In The Temple · Teaching Of Disciples On Mount Of Olives · Night In Bethany	Teaching In The Temple · Final Anointing · Judas Agrees To Betray IESOUS · Night In Bethany	Morning: Teaching In The Temple · Preparation Of Lamb · Evening: Passover Meal · ~Midnight: Arrest	Before Sunrise: 1. Trial Annas · 2. Trial Caiaphas After sunrise: 3. High Council Later that Day: Handover Pilate · Judas Hangs Himself
16	17	18	19	20 ^(Thu)	21 ^(Fri)	22 ^(Sat)
7-Day Passover / Unleavened Bread (Evening 14th - Evening 21st)						
First (Day) Of The Week				Day Of Preparation	Sabbath of Sabbaths (Sunset-Sunset)	Weekly Sabbath (Sunrise-Sunrise)
Purchase Of Potter's Field	4. Trial Pilate · Handover To Herod	5. Trial Herod · Handover To Pilate	6. Trial Pilate · Handover To Roman Soldiers	9am - 3pm: Crucifixion · Before Sunset: IESOUS Laid In The Tomb	1st Day "Since These Things Took Place" Women Buy & Prepare Burial Spices	2nd Day "Since These Things Took Place"
23 ^(Sun)	24	25	26	27	28	29
First Fruit Offering						Weekly Sabbath
3rd Day Since ~Sunrise: Resurrection · Appearances To Mary & Travellers · Giving Of The HOLY SPIRIT to Disciples						
1 (count Ascension & Pentecost)	2 (count)	3 (count)	4 (count)	5 (count)	6 (count)	7 (count)

2 Ziv 30 (29) Days						
30	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)	14 (count)
7	8	9	10	11	12	13
First (Day)						W. Sabbath
15 (count Ascension & Pentecost)	16 (count)	17 (count)	18 (count)	19 (count)	20 (count)	21 (count)
14	15	16	17	18	19	20
First (Day)						W. Sabbath
22 (count Ascension & Pentecost)	23 (count)	24 (count)	25 (count)	26 (count)	27 (count)	28 (count)
21	22	23	24	25	26	27
First (Day)						W. Sabbath
29 (count Ascension & Pentecost)	30 (count)	31 (count)	32 (count)	33 (count)	34 (count)	35 (count)

3 Sivan 30 (29) Days						
28	29	30	1	2	3	4
First (Day)		New Month				W. Sabbath
				Ascension (Acts 1:3 - Appearances During 40 Days; 50 Days After Anointing)		Gathering of Disciples With 120 Brothers · Matthias 12th Apostle
36 (count Ascension & Pentecost)	37 (count)	38 (count)	39 (count)	40 (count)	41 (count Pentecost)	42 (count Pentecost)
5	6	7	8	9	10	11
First (Day)						W. Sabbath
43 (count Pentecost)	44 (count Pentecost)	45 (count Pentecost)	46 (count Pentecost)	47 (count Pentecost)	48 (count Pentecost)	49 (count Pentecost)
12	13	14	15			
Day of Pentecost						
120 Brothers Receive the HOLY SPIRIT · Peter's Sermon · 3000 Believers Added (10 Days after Ascension; 50 Days after First Fruits)						
50 (count Pentecost)						

 Dark Moon (Modern New Moon)

 True New Moon (First Crescent)

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



	Event	Scripture		
Preceding Events (Timeline not provided)	IESOUS predicts His death the first time.	Since then, IESOUS began to show to His disciples that it is imperative for Him to go away to Jerusalem, and to suffer much from the presbyters and chief priests and scribes, and to be killed, and to be raised the third day [the third day is defined in Luke 24:21 with "the third day –since– these things took place", not counting the day of the crucifixion as often wrongly interpreted; see Abib 23 below].	Mat 16:21-28	
	Transfiguration on the mountain.	... IESOUS charged them, saying: "You should not tell anyone the vision, until the SON of man may rise from the dead."	Mat 17:2	
	IESOUS predicts His death the second time (in Galilee).	... "The SON of man is about to be delivered into hands of men. And they will kill Him, and He will be raised the third day."	Mat 17:22-23	
	IESOUS predicts His death the third time (near Jericho).	... the SON of man will be delivered to the chief priests and scribes. And they will condemn Him to death. And they will deliver Him to the nations, to mock and to flog, and to crucify. And He will be raised the third day."	Mat 20:17-19	
Abib 8	Weekly Sabbath (No Extended Travel)	[Law in the New Covenant:] Then they returned to Jerusalem from the mountain that is called Olive Grove which is near Jerusalem, a Sabbath day's journey away.	Act 1:11-12	
Abib 9 (Abib 15, the first full Passover Day, ~ 6 days)	First Day Of The Week			
	IESOUS ends His stay in or near Jericho and travels to Bethany.	When they were going out from Jericho, a great multitude followed Him. And behold, two blind, seated beside the road, having heard that IESOUS is passing by, cried out, saying: "Be merciful to us, SON of David!"	Mat 20:29-30	
		And they came to Jericho, and as He is going forth from Jericho, with His disciples and a great multitude, a son of Timaeus – Bartimaeus the blind – was sitting beside the way begging, and having heard that it is IESOUS the Nazarene, he began to cry out, and to say, "The SON of David – IESOUS! deal kindly with me; [...] and immediately he saw again, and was following IESOUS in the way. And having said these things, He went on before, going up to Jerusalem.	Mar 10:46-52 Luk 19:28	
	Meanwhile, the first Passover visitors arrive at Jerusalem; Jewish leaders order to report IESOUS to them.	Now the Passover of the Jews was near, and many went up to Jerusalem from the surrounding country before the Passover, so that they could purify themselves. So they were looking for IESOUS [...] the chief priests and the Pharisees had given orders that if anyone knew where He was, they should report it, in order that they could arrest Him.	Joh 11:55-57	
	When IESOUS approached Bethany, He sent two disciples to look for a specific donkey.	And when they drew near to Jerusalem, and came to Bethphage on the Mount of Olives, then IESOUS sent out two disciples, saying to them: "Go into the village, the one before you! And immediately you will find a donkey having been bound, and a colt with her. Having loosened, bring (them) to me! And when they come nigh to Jerusalem, to Bethphage, and Bethany, unto the mount of the Olives, He sendeth forth two of His disciples ... And having said these things, He went on before, going up to Jerusalem. And it came to pass, as He came nigh to Bethphage and Bethany, unto the mount called of the Olives, He sent two of his disciples ...	Mat 21:1-5 Mar 11:1-6 Luk 19:28-30	
IESOUS in Bethany; Dinner with Lazarus; First anointing with perfume.	Then, six days before [Greek: 'pro'] the Passover, IESOUS came to Bethany [here, 'six days' is a reference to the Passover Week which starts according to Leviticus 23:6 on Abib 15; "And on the seventh day of the feast, is the feast of Unleavened (bread)". This is affirmed by John himself in Joh 13:1 where he equates the day of the Passover dinner with the day before – (same word before / Greek: 'pro' see Gal 2:53) the Passover Week: "And before the feast of the Passover, IESOUS knowing that His hour hath come ... And supper being come, the devil already having put into the heart of Judas ..."] Then Mary took a pound of ointment of very valuable genuine nard and anointed the feet of IESOUS [...] "Leave her alone, so that she may keep it for the day of my preparation for burial ...	Joh 12:1-11		
Abib 10	Day of Selection of Lamb. (IESOUS' disciples were still able to find a lamb on the 14th)	And KYRIOS said to Moses [...] "On the tenth of this month, they will each take for themselves a lamb for the family ...	Exo 12:1-5	
	IESOUS enters Jerusalem. Important analogy: He enters as the LAMB of THEOS into the 'house' of THEOS, Jerusalem – on the same day each family took a lamb into their house.	"Speak to the Daughter of Zion: Behold, your King comes to you, meek and having mounted on a donkey and on a colt, offspring of an (animal) under yoke." [...] And the very great multitude spread their robes on the road, yet others were cutting branches from the trees and were spreading them on the road. And the multitudes, those going before Him and those following, were crying out, saying: "Hosanna to the SON of David! Praise has been the One coming in the name of KYRIOS! Hosanna in the highest!" Then He having entered into Jerusalem, all the city was stirred up, saying: "Who is This?" And the multitudes were saying: "This is the prophet IESOUS, the One from Nazareth of Galilee." And many did spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way. And those going before and those following were crying out, saying, "Hosanna! blessed [is] He who is coming in the name of KYRIOS; blessed is the coming reign, in the name of KYRIOS, of our father David; Hosanna in the highest!" On the next day [or 'morrow'; ...] when they heard that IESOUS was coming to Jerusalem, took the branches of palm trees and went out to meet Him, and began crying out, "Hosanna! Blessed is the One who comes in the name of KYRIOS, even the KING OF ISRAEL!" So IESOUS found a young donkey and sat on it ...	Mat 21:5-11 Mar 11:8-10 Joh 12:12-19	
	Brief (!) visit to the Temple.	And IESOUS entered into Jerusalem, and into the Temple. And having looked round on all things, it being now evening ...	Mar 11:11	
	Overnight stay in Bethany. (3 kms East of Jerusalem on the opposite slope of the Mount of Olives)	... He went forth to Bethany with the twelve.	Mar 11:11	
Abib 11	Third Day Of The Week			
	Return to Jerusalem; Fig Tree, Partial Curse. The fig tree describes the state of religion the Jews and their teachers had at that time – showing a perfect facade (leaves = superficial and purely professed religiosity; see also allusion to palm tree branches where fruitless people hypocritically presented beautiful leaves), but not bearing a single fruit. After IESOUS would now rise 12 days later as the First Fruit. He would introduce a new era with much spiritual fruit to come – Christianity.	And on the morrow [after the brief Temple visit on Abib 10; therefore not on Abib 10 as often claimed], they having come forth from Bethany, He hungered, and having seen a fig-tree afar off having leaves, He went, if perhaps He will find anything in it. And having come to it, He found nothing except leaves, for it was not a time of figs. [...] And IESOUS answering said to it, "No more from thee – to the age – may anyone eat fruit". And His disciples were hearing it.	Mar 11:12-14	
	Return to Jerusalem; Cleansing of the Temple (courts).	Then IESOUS entered into the Temple, and He cast out all those selling and buying in the Temple. And He overturned the tables of the money changers, and the seats of those selling the doves. And He said to them: "It has been written: My House will be called a house of prayer. But you make it a cave of robbers." And they come to Jerusalem, and IESOUS having gone into the Temple, began to cast forth those selling and buying in the Temple, and the tables of the money-changers and the seats of those selling the doves, he overthrew ... And He entered into the Temple courts and began to drive out those who were selling ...	Mat 21:12-14 Mar 11:15-18 Luk 19:45-46	
	Miracles in the Temple.	Then came to Him blind and lame ones in the Temple, and He cured them. But the chief priests and the scribes having seen the wonderful things which He did, and the children crying out in the Temple and saying "Hosanna to the Son of David", they were indignant.	Mat 21:14-15	
	IESOUS teaches in the Temple courts. The chief priests actively seek to destroy Him.	... and He was teaching, saying to them, "Hath it not been written – My house a house of prayer shall be called for all the nations, and you did make it a den of robbers?" And the scribes and the chief priests heard, and they were seeking how they shall destroy Him, for they were afraid of Him, because all the multitude was astonished at his teaching. [morning] And He was teaching every day in the Temple courts ... ["every day" implies a chain of at least 3 days; 2 days do not constitute "every day"]	Mar 11:17-18 Luk 19:47	
	Overnight stay in Bethany.	And having left them, He went out of the city to Bethany, and He lodged there. ... and when evening came, He was going out of the city.	Mat 21:19	
The Fig Tree Day 1: Partial Curse Day 2: Total Curse	Abib 10 (Brief Temple visit after triumphal entry into Jerusalem)	10-11 And He having entered into Jerusalem, all the city was stirred up, saying: "Who is This?" And the multitudes were saying: "This is the prophet IESOUS, the One from Nazareth of Galilee."	Mark 11	
	Abib 11 · 1st sighting of fig tree from afar off. · It was not yet the time. · Partial curse: This implies that no one may eat fruit from it. Most importantly, it does not yet say that the tree won't bear fruit anymore! It only states that no one will eat fruit anymore from it.	[Matthew does not include the first sighting of the fig tree; nor does any other Evangelium]	12 And on the morrow, they having come forth from Bethany, He hungered, and having seen a fig-tree afar off, He went, if perhaps He will find anything in it. And having come to it, He found nothing except leaves, for it was not a time of figs [this is absent from Matthew's account = another soft indicator that Matthew's account is later, although only by one day]. 14 And IESOUS answering said to it, "No more from thee – to the age – may anyone eat fruit". And His disciples were hearing it. [only hearing it, no question nor astonishment at this point]	Mark 11
	· Cleansing of the Temple.	12 Then IESOUS entered into the Temple, and He cast out all those selling and buying ... 17 ... He went out of the city to Bethany, and He lodged there.	15 And they came to Jerusalem, and IESOUS having gone into the Temple, began to cast out those selling and buying ...	Mark 11
	Abib 12 · 2nd sighting of now 'A Certain' fig tree – not anymore from far off. · Total curse: Not only implying that no one may eat fruit from it, but that the tree wouldn't even produce fruits at all! This intensification (being found in similar forms elsewhere in the Bible) is affirmed by the addition of 'beyond use'.	18 Now returning at daybreak into the city, He was hungry. 19 And having seen a certain [one, one and the same, a certain; see Strong's G1520 MIAN, mian] fig tree on the way, He went to it and found nothing on it, except leaves only. And He said to it: "No longer may there be fruit from you to the age." And the fig tree was dried up beyond use [which is commonly mistranslated with 'And the fig tree dried up immediately', based on a seldom error in the Strong's Exhaustive Concordance of the Bible. The word ΠΑΡΑΧΡΕΜΑ (parachrema, G3916) is composed of ΠΑΡΑ (para = beside(s), beyond, past, by ...) and ΧΡΕΜΑ (chrema = useful, of use, needed, needful ...) and consequently should be translated with 'beyond use, past usefulness, useless (short form)', or per extension 'by necessity, necessarily, as a result, in consequence, consequently, as required' (those 2 words are correctly rendered in Strong's, but strangely enough not the compound word). 20 And the disciples having seen it, they marveled, saying: "How was the fig tree dried up beyond use?"	20 And in the morning, passing by, they saw the fig-tree having been dried up from the roots. 21 And Peter having been reminded said to Him, "Rabbi, behold the fig-tree which you cursed has been dried up."	Mark 11
· The fig tree is now totally withered up, after it had dried up from its roots upwards.				
Abib 12	Fourth Day Of The Week			
	Return to Jerusalem; Fig Tree – total curse.	Now returning at daybreak into the city, He was hungry. And having seen a certain fig tree on the way, He went to it and found nothing on it, except leaves only. And He said to it: "No longer may there be fruit from you to the age." And the fig tree was dried up beyond use. And the disciples having seen it, they marveled, saying: "How was the fig tree dried up beyond use?"	Mat 21:20-26	
	Withered up beyond use.	And in the morning, passing by, they saw the fig-tree having been dried up [Perfect, Participle, Passive] from the roots, and Peter having remembered said to Him, "Rabbi, behold, the fig-tree which you cursed has been dried up."	Mar 11:20-26	
	IESOUS teaches in the Temple. Questioning by religious leaders; Traps by Pharisees; Traps by Sadducees; Parables · Evil Farmers · Poor Widow · Two Sons · Warnings · Wedding Dinner	Then He having come to the Temple for teaching, the chief priests and the presbyters of the people came to Him, saying: "By what authority do you do this? And who gave you this authority?" And they come again to Jerusalem, and in the Temple, as He is walking, there came unto Him the chief priests, and the scribes, and the elders, and they say to Him, "By what authority dost thou these things? And who gave thee this authority that these things thou mayest do?" And it came to pass, on one of those days, as He is teaching the people in the Temple, and proclaiming the Evangelium, the chief priests ... came upon [Him], and spake unto Him, saying, "Tell us by what authority thou dost these things? ... And they sought to lay hold on Him, but feared the people; for they knew that He had spoken the parable against them: and they left Him, and went their way. Then having departed, the Pharisees took counsel, how they might trap Him through a word. And they sent Him their disciples with the Herodians [...] On that day, Sadducees came to Him ... And they send unto him certain of the Pharisees and the Herodians, to catch Him in His words [...] Then came unto Him the Sadducees [...] The first of all the commandments is, Hear, O Israel, The KYRIOS our THEOS is one KYRIOS: and thou shalt love the KYRIOS thy THEOS with all thy heart, and with all thy soul [...] And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these ... And the scribes and the chief priests sought to lay their hands on Him at that same hour, and they were afraid of the people, for they knew that He had told this parable with reference to them. And they watched Him closely and sent spies who pretended they were upright, in order that they could catch Him in a statement, so that they could hand Him over to the authority and the jurisdiction of the governor. [the word 'jurisdiction' implies a legal process]	Mat 21:27-33 Mar 11:27-28 Luk 20:1-26 Mar 12:12 Mat 22:15-23 Mar 12:13-14	
	The poor widow.	And IESOUS answering said, teaching in the Temple, "How say the scribes that the CHRISTOS is son of David? [...] And the great multitude were hearing Him gladly, and He was saying to them in His teaching, "Beware of the scribes, who will in long robes, and love salutations in the market-places, and first seats in the synagogues, and first couches in suppers, who are devouring the widows' houses, and for a pretence are making long prayers; these shall receive more abundant judgment." And IESOUS having sat down over-against the treasury, was beholding how the multitude do put brass into the treasury, and many rich were putting in much, and having come, a poor widow did put in two mites, which are a farthing. And having called near His disciples, He saith to them, "Verily I say to you, that this poor widow hath put in more than all those putting into the treasury, for in all of their abundance, put in, but she, out of her want, all that she had put in – all her living." And having looked up, He saw those who did cast their gifts to the treasury – rich men, and He saw also a certain poor widow casting there two mites ...	Mar 12:35-44 Luk 21:4	
	Teaching to His Disciples on the (way to the) Mount of Olives. · End Times · Second Coming · Ten Virgins · Loaned Money · Announcement of His Death	Then men, and He saw also a certain poor widow casting there two mites ... Then having stepped out from the Temple, IESOUS was going forth. And the disciples approached Him, to show Him the buildings of the Temple. And answering, He spoke to them: "Do you not see all these? Truly I tell you: Here may certainly not be left a stone upon stone, which will not be ablated." Now He was sitting on the Mount of Olives. The disciples approached Him in private, saying: "Speak to us, when will this be, and what is the sign of Your Coming and of the consummation of the age?" And as He is going forth out of the Temple, one of His disciples saith to Him, "Teacher, see! what stones! and what buildings!" and IESOUS answering said to him, "Seest thou these great buildings? there may not be left a stone upon a stone, that may not be thrown down." And as He is sitting at the mount of the Olives, over-against the Temple, Peter, and "Tell us when these things shall be? there shall not be left a stone upon a stone [...] you may hear of wars and up-risings, be not terrified, for it behoveth these things to happen first, but the end (is) not immediately." Then said he to them, "Nation shall rise against nation, and kingdom against kingdom, great shakings also in every place, and famines, and pestilences, there shall be; fearful things also, and great signs from heaven there shall be [...] Jerusalem shall be trodden down by nations, till the times of nations be fulfilled. And there shall be signs in the sun, and moon, and stars [...] And then they shall see the SON of Man, coming in a cloud, with power and much glory [...] And He spake a simile to them: "See the fig-tree ... And it came to pass, when IESOUS finished all these words, He said to His disciples, "You have known that after two days the passover cometh [here Matthew (and below Mark) use the same word 'after' (Greek: 'meta')] and count towards the evening of the Passover meal on Abib 14, while John counts in Joh 12:1 and Joh 13:1 towards Abib 15 while using the word 'before' (Greek: 'pro')], and the SON of Man is delivered up to be crucified."	Mat 24:1-26:2 Mar 13:31-37 Luk 21:5-36 Mat 26:2	
	Religious leaders plot to kill IESOUS. (House of Calaphas)	Then were gathered together the chief priests, and the elders of the people, to the court of the chief priest, who was called Caiaphas, and they consulted together that they might take IESOUS by guile, and kill [him], and they said, "Not in the feast, that there may not be a tumult among the people." [= not necessarily a fact as often wrongly assumed; their intention could have been pointingless; if put into practise it implies that IESOUS could not have been killed during the Sabbaths on Abib 15 / 21 / 22, and He was not killed on or before the 14th, when He still ate the lamb in the evening, but rather towards the end of the feast]	Mat 26:3-5 Mar 14:2	
		And the Passover was the fourth day of the week, and the scribes were seeking to arrest Him, having taken hold of Him, they might kill Him; and they said, "Not in the feast, lest there shall be a tumult of the people."	Mar 14:2	
		And when it was day, the Jews made a conspiracy and bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul.	Act 23:12	
	Overnight stay in Bethany.	see above		
Abib 13 (Abib 14 ~ 2 days)	Fifth Day Of The Week			
	Teaching in the Temple.	[early morning] And He was during the days in the Temple teaching, and during the nights, going forth, He was lodging at the mount called of Olives [in Bethany]; and all the people were coming early unto Him in the Temple to hear Him.	Luk 21:37-38	
	The chief priests are still desperate ...	And the feast of the Unleavened (food) was coming near [= the day before, verse 7 continues with "and the day of the Unleavened (food) came ..."] that is called Passover, and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.	Luk 22:1-2	
	Second Anointing of IESOUS (also Bethany, in the House of Simon).	And IESOUS having been in Bethany, in the house of Simon the leper, there came to Him a woman having an alabaster box of ointment, very precious, and she poured on His head [...] a good work she wrought for me; for the poor always ye have with you, and me ye have not always; for she having put this ointment on my body – for my burial she did [it] ... And He, being in Bethany, in the house of Simon the leper, at His reclining (at meat), there came a woman having an alabaster box of ointment, of spikenard, very precious, and having broken the alabaster box, did pour on His head [...] she anticipated to anoint my body for the embalming ...	Mat 26:6-13 Mar 14:3-9	
	Judas agrees to betray IESOUS.	And the Adversary entered into Judas [immediately after pestering against the –waste– of the ointment], who is surnamed Iscariot, being of the number of the twelve, and he, having gone away, spake with the chief priests and the magistrates, how he might deliver Him up to them, and they rejoiced, and covenanted to give Him money, and He agreed, and was seeking a favourable season to deliver Him up to them without tumult. Then one of the twelve, who is called Judas Iscariot, having gone unto the chief priests, said, "What are ye willing to give me, and I will deliver Him up to you?" and they weighed out to him thirty silverlings, and from that time he was seeking a convenient season to deliver Him up. And Judas the Iscariot, one of the twelve, went away unto the chief priests that he might deliver Him up to them, and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver Him up.	Luk 22:3-6 Mat 26:14-16 Mar 14:10-11	
Overnight stay in Bethany.	see above			



	Event	Scripture		
Abib 22 (2nd Day After Crucifixion)	Weekly Sabbath (Sunrise-sunrise)			
	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:	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. 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] 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".	Luk 23:55-56 Hos 6:1-3 Albert Barnes' Notes	
Abib 23 (3rd Day After Crucifixion)	First Day Of The Week (Starts with sunrise)	(often wrongly associated with the Christian Sabbath on Sunday – wrongly because the Bible clearly states that the "Sabbath" preceded the "First Day of the Week" and that IESOUS rose precisely at the dawn of the First Day towards / following the Sabbath)	Sabbaton, plural form, related to week	
	Wave Sheaf / First Fruits Offering. (The date of the Feast must be the day after the Sabbaths)	And on the fifteenth day of the same month is the Feast of Unleavened Bread to KYRIOS; seven days you shall eat unleavened things. [...] And you shall eat no bread or parched fresh kernels until [until= indicating a previous partial fasting] this very day, until you yourselves offer the gifts to your THEOS [...] And from the day after the Sabbaths [plural], from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks. 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 ...	Lev 23:6-15 Deu 16:8-12	
	Resurrection! (Right before sunrise when a new day began; with a possible revival already after 2 days)	... to be killed, and after three days to rise. 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]. ... 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] the SPIRIT of the one who raised IESOUS from the dead lives in you ...	Mar 8:31 Luk 24:1-21 1Cor 15:4 Rom 8:11	
	IESOUS is the First Fruit, risen on the day of the Wave Sheaf Offering.	Not only this, but we ourselves also, having the first fruits of the SPIRIT , even we ourselves groan within ourselves while we await eagerly our adoption, the redemption of our body. But now CHRISTOS has been raised from the dead, the first fruits of those who have fallen asleep. 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 ...	Rom 8:23 1Cor 15:20 2The 2:13	
	Resurrection not within 3 days, but 3 days after the day of crucifixion. Mat 27:63 includes both terms "after three days" and "the third day", making it clear that the third day can only be the one – after- and not within 3 days, nor meaning an overlapping time lapse of 3x 24-hours.	... He said, ' After three days I will rise.' Therefore give orders that the tomb be made secure until the third day ... For just as Jonah was in the hollow of the huge fish three days and three nights , so will be the SON of man in the heart of the earth three days and three nights. [IESOUS did not remain in the tomb for 2, but for 3 nights!]	Mat 27:62-65 Mat 12:40	
	Encounter Of 3 Women – With 2 Individual Angels			
	1. Mary Magdalene, Mary (Mother of James / other Mary) and Salome are on their way to the tomb.	[~5:45am] And late in the Sabbaths [when the week came to a close], the dawning [the first hour of the new day was from 6-7am] into (the) first of Sabbaths [greek "eis mian sabbatwn"; 1st day of the week following the 7th day of the week], Mary Magdalene and the other Mary came to view the tomb.	Mat 28:1	
	2. From a distance, they see an Angel coming down from Heaven. The Roman guards are witnesses. Two Angels, sitting · Appearance as lightning · Clothing white as snow · Rolling the Stone Away	And behold, a great commotion occurred, – for, a Messenger of KYRIOS, descending out of Heaven , and coming near [= the women saw the Angel from a distance], had rolled away the stone, and was sitting upon it [it was after the Sabbath when the Angel rolled the stone away = empty tomb on the First Day of the Week]. Now His appearance was like lightning and His clothing white as snow [this usually points to IESOUS Himself]. And the guards trembled from the fear of him and became like dead men.	Mat 28:2-4	
	3. The women stand at the foot of the hill and see that the stone is rolled away.	And when they looked up [the hill], they saw that the stone had been rolled away (for it was very large). [= they saw it from far because it was large]	Mar 16:4	
	4. The women walk into the tomb and see an Angel. Two Angels, sitting · Clothing white (not 'as snow') · Inside the Tomb	And as they were going into the tomb, they saw a young man dressed in a white robe sitting on the right side , and they were alarmed. But he said to them, "Do not be alarmed. You are looking for IESOUS the Nazarene who was crucified. He has been raised, He is not here! See the place where they laid Him! But go, tell His disciples and Peter that He is going ahead of you to Galilee.	Mar 16:5-7	
	Encounter Of Many Women & The Disciples – With IESOUS CHRISTOS and 2 Angels			
	5. More of the 'many women from Galilee' (Mat 27:55) arrive at the scene (possibly Joanna, Mary, others). Two Angels, standing (!) · Clothing is gleaming · Inside the Tomb · Unclear chronological order	And they found the stone had been rolled away from the tomb, but when they went in, they did not find the body. And it happened that while they were perplexed about this, behold, two men in gleaming clothing stood near them. And as they were terrified and bowed their faces to the ground, they said to them, "Why are you looking for the living among the dead? [...] they returned from the tomb, they reported all these things to the eleven and to all the rest. Now ["now" implies a break and a different scene; the second group of women possibly arrived shortly after the first group to the location of the disciples] Mary Magdalene and Joanna and Mary the mother of James and the others with them were telling these things to the apostles.	Luk 24:2-10	
6. John and Simon Peter are called by some of the women and find the empty tomb.	So she ran [...] "They have taken away KYRIOS from the tomb and we do not know where they have put him!" Then Peter and the other disciple went out and were going to the tomb [...] Then the disciples went away again to their own homes. But Mary stood outside at the tomb, weeping.	Joh 20:2-11		
7. Mary stays, encounters the Angels and IESOUS. Two Angels, sitting · Clothing white (not 'as snow') · Inside the Tomb · Then IESOUS CHRISTOS Himself	... Then, while she was weeping, she bent over to look into the tomb, and she saw two angels in white, seated one at the head and one at the feet where the body of IESOUS had been lying. [...] she turned around and saw IESOUS standing there [...] She thought that It was the gardener [...] IESOUS said to her, "Mary." [...] "Rabboni" ...	Joh 20:11-18		
The Jewish leaders fabricate a legend.	... "Say 'His disciples came during the night and stole Him while we were sleeping.'	Mat 28:13		
First appearances. (to Mary Magdalene, 2 travellers, Simon, 11 disciples in Jerusalem)	... And behold, on that same day , two of them were traveling to a village named Emmaus [...] IESOUS Himself also approached [...] "Were not our hearts burning within us while He was speaking with us on the road [...] And they got up that same hour and returned to Jerusalem and found the eleven everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled" [...] "Thus it is written that the CHRISTOS would suffer and would rise from the dead on the third day, and repentance and the forgiveness of sins would be proclaimed in His name to all the nations , beginning from Jerusalem.	Luk 24:13-34 Luk 24:44-47		
IESOUS appears to the 10 disciples; 1st time; excluding Thomas.	Now when it was evening on that day – the first day of the week – and the doors had been shut where the disciples were because of fear of the Jews, IESOUS came and stood in their midst and said to them, "Peace to you." [...] He breathed on them and said to them, " Receive the HOLY SPIRIT. If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained."	Joh 20:19-23		
Giving of the HOLY SPIRIT; 40 days before Pentecost!				
Abib 30	First Day Of The Week			
	IESOUS appears to the 11 disciples; 2nd time; including Thomas.	... And after eight days His disciples were again inside, and Thomas with them. Although the doors had been shut, IESOUS came and stood in their midst and said, "Peace to you." Then he said to Thomas, "Place your finger here and see my hands, and place your hand and put it into my side. And do not be unbelieving, but believing!" ...	Joh 20:24-29	
Abib 23 – Sivan 2	40 days until Sivan 2			
	IESOUS appears to the 11 disciples; 3rd time.	After these things IESOUS revealed Himself again to the disciples by the Sea of Tiberias [...] This was now the third time IESOUS was revealed to the disciples after He had been raised from the dead.	Joh 21	
	Further appearances.	... to whom He also presented Himself alive after He suffered, with many convincing proofs, appearing to them over a period of forty days and speaking the things about the Kingdom of THEOS. ... 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.	Act 1:3 1Cor 15:6	
The Great Commission.	So the eleven disciples proceeded to Galilee, to the mountain which IESOUS had designated for them. And when they saw Him, they worshiped Him, but some doubted. And IESOUS approached and spoke to them, saying, "All authority in Heaven and on earth has been given to me. Therefore, go and make disciples of all the nations, baptizing them in the name of the FATHER and of the SON and of the HOLY SPIRIT, teaching them to observe everything I have commanded you, and behold, I am with you all the days until the end of the age. "	Mat 28:16-20		
Sivan 2 (40th Day Counting From Resurrection)	Fifth Day Of The Week			
	Ascension of IESOUS to the spiritual Heaven(s).	And after He had said these things, while they were watching, He was taken up, and a cloud received Him from their sight. [...] This IESOUS who was taken up from you into heaven like this will come back in the same way you saw Him departing into Heaven!"	Act 1:9-11	
Sivan 4 (Possibly The First Weekly Sabbath After The Ascension)	Weekly Sabbath			
	Gathering of the disciples with 120 believers. The 120 believers became the firstfruits of THEOS' spiritual harvest of humans.	All these were busily engaged with one mind in prayer, together with the women and Mary the mother of IESOUS and with His brothers. [unclear time lapse, but probably the first Weekly Sabbath after Sivan 2] And in those days [= shortly after Sivan 2, probably excluding Sivan 11] Peter stood up in the midst of the brothers (and it was a crowd of persons of about one hundred twenty at the same place) and said, "Men and brothers, it was necessary that the Scripture be fulfilled, which the HOLY SPIRIT proclaimed beforehand through the mouth of David ...	Act 1:14-17	
	Matthias is added as the 12th apostle.	And they cast lots for them, and the lot fell on Matthias , and he was added to serve with the eleven apostles.	Act 1:26	
Sivan 12 (10 Days After Ascension)	First Day Of The Week; Day Of Pentecost.	The Day of Pentecost takes place on a First Day of The Week – the day after the Weekly Sabbath.		
	Pentecost simply means '50'.	And from the day after the Sabbaths, from the day on which you bring the sheaf of the addition, you shall count off seven whole weeks. You shall count until the day after the last week, fifty days, and you shall present a new sacrifice to KYRIOS.	Lev 23:15-16	
	The HOLY SPIRIT manifests. The 120 believers and probably also Matthias received the HOLY SPIRIT – 50 days after the 11 disciples. On the same day, 3000 people were baptized and added to the church.	And when the fiftieth day (Pentecost) came, they were all together in the same place. And suddenly there came from Heaven a sound like a mighty rushing wind [...] And they were all filled with the HOLY SPIRIT and began to speak in other tongues [...] So those who accepted his message were baptized, and on that day about three thousand souls were added.	Act 2:1-41	
Epilogue	Many of us doubted the chronology of the biblical narrative of the death and resurrection of CHRISTOS IESOUS. We found supposing discrepancies such as the women purchasing burial spices between the Sabbaths, and have heard and followed many other discussions. While this study cannot answer all questions, we have now seen clarification on many levels and on –all– the most essential aspects. We who doubted have to ask for forgiveness. There is no weak chain in the Bible. Let it be a lesson for us to believe not only a part, but the Bible in its entirety. Do not lean on your own understanding, but simply have faith in His Word – even if you sometimes do not (yet) fully understand it.			
	Thomas Lorenz, Greater Vancouver, September 2021 (Updated 04/2026)			





1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
9	10	11	12	13	14	15
					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	22
7-Day Passover / Unleavened Bread (Evening 14th - Evening 21st)						
First (Day) Of The Week				Day Of Preparation	Sabbath of Sabbaths	Weekly Sabbath
Potter's Field	4. Trial Pilate	5. Trial Herod	6. Trial Pilate	IESOUS In Tomb	1st Day Since	2nd Day Since
-2-	-3- 'I AM' To Pilate (= World)	-4-	-5-	-6- Crucifixion 6 = Man, Evil	-7- Rest' in Tomb 7 = Rest	-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
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-6-	The number 6 symbolizes man, created on the sixth day . It also stands for human weakness, the evils of satan , the manifestation of sin and even for exactly 6 earthquakes mentioned in the Bible. It is only consistent that IESOUS therefore was killed by man (who was created on day 6) while suffering for 6 hours on the precise day symbolizing evil , accompanied by an earthquake . Symbolism cannot become any more impressive than this.	
	6 days of creation .	So THEOS created humankind in his image [...] there was evening, and there was morning, a sixth day. <i>Gen 1:27-31</i>
	Three 6's is the number and mark of the beast calculate the number of the beast, for it is man's number, and his number is six hundred sixty-six . <i>Rev 13:18</i>
	The darkness initiated in the sixth hour.	Now from the sixth hour (noon) , darkness came over all the land until the ninth hour (3pm) . And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" <i>Mat 27:45-46</i>
	IESOUS suffered 6 long hours on the cross .	Now it was the third hour when they crucified Him. And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ... <i>Mar 15:25-27:46</i>

6+1 Pattern	Significant events in Bible history repeatedly show the 6+1 pattern. It can therefore hardly be a coincidence that precisely 6 days passed from the first day of Unleavened Bread (Abib 15) until the day of crucifixion (Abib 20) and that the seventh day equals the first full day of IESOUS resting in the tomb (Abib 21) . This means 6 days of suffering for IESOUS CHRISTOS (analogous to the 6-day-labor we ought to do every week) and the seventh day of total rest for Him!	
	1. The Creation Week (6 work days + 1 rest day).	And THEOS blessed the seventh day , and He sanctified it, because on it He rested from all His work ... <i>Gen 2:3</i>
	2. The Calendar Week (6 work days + 1 rest day)	'For six days work is to be done, and on the seventh day shall be a Sabbath of complete rest ... <i>Lev 23:3</i>
	3. Manna Provision (6 days of Manna + 1 day of leftovers)	And it came to pass on the sixth day , they gathered double what was needed, two homers for one man [...] Six days ye shall gather it, and on the seventh day is a Sabbath, for there shall be none on that day ... <i>Exo 16:22-30</i>
	4. Mount Sinai (6 days of waiting + 1 day of THEOS' glory)	... And the glory of THEOS came down upon the mount Sina, and the cloud covered it six days ; and KYRIOS called Moses on the seventh day out of the midst of the cloud. <i>Exo 24:16</i>
	5. The Battle of Jericho (6 marching days + 1 day of victory)	You will march around the city, all the warriors circling the city once; you will do so for six days . Then on the seventh day ... the wall fell flat ... <i>Jos 6:3-10:1</i>
	6. The Passover Week (6 days of Unleavened Bread + 1 day of culmination through the Sabbath of Sabbaths)	Six days [Abib 15-20] you shall eat unleavened bread [just as IESOUS -being the Bread of Life- was bound, so only bread without yeast could be eaten during the same time!], and on the seventh day [Abib 21] there shall be an assembly for KYRIOS your THEOS; you shall not do work. <i>Deu 16:8</i>

-7-	The number 7 symbolizes rest, completeness and perfection.	
	IESOUS rested on the Sabbath of Sabbaths (Abib 21).	'For six days work is to be done, and on the seventh day shall be a [Weekly] Sabbath of complete rest, a holy assembly; you shall not do any work ... And they returned and prepared fragrant spices and perfumes, and on the [Weekly] Sabbath they rested according to the commandment ... <i>Lev 23:3-4; Luk 23:55-56</i>

-8-	The number 8 represents atonement, purification and reconciliation. It also stands for a new beginning, meaning a new order or creation.	
	A) This day could be seen according to the biblical '7 + 1 Pattern', which is mainly found in the book of Leviticus, as the day the perfect atonement / cleansing of our sins had been materialized between His death and resurrection (without allowing theories that He went down to hell in order to do so, but rather in a spiritual sense). See also the study 'Numbers' with the requirement for priests to make atonement precisely on the eighth day (Lev 8:33-36 and Lev 14:8-18), the requirement of people with diseases and bodily discharges to make atonement on the eighth day (Lev 14:8-18 and 15:13-15) and the same applying to the Nazirite vow (Num 6:9-11).	
	B) Another connection could be made based on the prophecy in Hosea 6:1-3, where the prophet foretells that CHRISTOS will be made alive on the second day and rise only on the third day (similar to Mat 27:51-53 where saints were raised at the time of IESOUS' death, but did not yet come out of their tombs). This re-birth on the eighth day could be connected to the beginning of a new (ordinary) week on day eight, circumcision on the eighth day (Luk 1:59; Act 7:8; Php 3:4-5) symbolizing (originally in the Old Covenant) the entering into a New Covenant with THEOS (here) through the cross which is closely connected with our spiritual rebirth, and the salvation of 8 people through the ark (1Pet 3:20) and the respective new beginning after the flood.	

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

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

6+3 Pattern	While the 6+3 pattern is by far not as obvious and frequent as the 6+1 pattern, it still shows a special connection to the events between IESOUS' death (6th day) and His resurrection 3 days later on the 9th day.				
	Just as the fields were given a rest in the 7th year and restored in the 8th year, so IESOUS rested on the 7th day and was restored on the 8th day (see also Hos 6: 2-3).	... "What shall we eat in the seventh year, if we do not sow and we do not gather its yield?" then I will command my blessing for you in the sixth year , so that it will make the yield for three years . And you will sow in the eighth year , and you shall eat from the old yield; until the ninth year , until the coming of its yield, you shall eat the old yield [also possible allusion to the old bread without leaven (Passover & Unleavened Bread) and the new bread which was eaten on the 9th day, equal to 9th year of the new yield]. <i>Lev 25:18-22</i>			
	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.				
	1. Golgotha 2. Jubilee Year	6th Day / Year Crucifixion Extra Provision	7th Rest (Sabbath) Rest (Jubilee)	8th Resurrection of IESOUS Restoration of Field	9th (Beginning) < First Fruit of New > New Field for Sowing
	In the same way the darkness initiated at the 6th hour and lasted until the 9th hour (technically 6:00-8:59), so IESOUS died on the 6th day and left the tomb exactly at the beginning of the 9th day.	Now from the sixth hour (noon) , darkness came over all the land until the ninth hour (3pm) . And about the ninth hour IESOUS cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" ... <i>Mat 27:45-46</i>			

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).

1. Tomb 2. Darkness	6th Day / Hour Crucifixion Fall of Darkness	7th Dark Tomb Dark Sky	8th Dark Tomb Dark Sky	9th (Beginning) < Resurrection > Light over - tomb
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-23-	Abib / Nisan 23rd is the most significant date, being the date of the resurrection of IESOUS CHRISTOS. And this date implies in the biblical context even more significance.	
	First Fruits (Abib / Nisan 23)	Speak to the children of Israel, and you shall say to them, When you shall enter into the land which I give you, and reap the harvest of it, then shall you bring a sheaf, the first-fruits of your harvest , to the priest; and he shall lift up the sheaf before KYRIOS, to be accepted for you. On the morrow of the first day the priest shall lift it up. <i>Lev 23:10-13</i>
	First Fruits, Resurrection (Abib / Nisan 23)	But now CHRISTOS has been raised from the dead, the First Fruits of those who have fallen asleep. <i>1Cor 15:20</i>
	Liberty of the Jews, Book of Esther (Abib / Nisan 23)	So the scribes were called in the first month, which is Nisan, on the thirteenth twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects. [...] But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, and being the sons of the living THEOS, the Most High and Mighty, who maintains the Kingdom [...] For in the place of the destruction of the chosen race, Almighty THEOS has granted them this time of gladness. [...] And the Jews had light and gladness, in every city and province wherever the ordinance was published: in every the proclamation [of the good news] took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews. <i>Est 8:9 Greek OT</i>
	Return Travel, 2 Travellers to Emmaus (Abib / Nisan 23)	That very day two of them were going to a village named Emmaus [...] While they were talking and discussing together, IESOUS Himself drew near and went with them. [...] IESOUS OF NAZARETH, a Man who was a prophet mighty in deed and word before THEOS and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. [...] Yes, and besides all this, it is now the third day since these things happened . <i>Luk 24:13-34</i>

And on the **twenty-third day** of the seventh month he [Solomon] dismissed the people to their tents, rejoicing, and with a glad heart because of the good deeds which KYRIOS had done to David, and to Solomon, and to Israel His people. *2Chr 7:10*

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