

THE PASSION WEEK OF THE MESSIAH

Event	Mark	Matthew	Luke	John
Adib 9, 30 AD ¹ a. Jesus Comes to Bethany				12:1
Abib 10-Evening of the Sabbath: a. Jesus Eats Sabbath Dinner				12:2-11
Abib 10-Daytime: b. Triumphal Entry (Presentation of the Lamb)	11:1-11	21:1-11(17²)	19:28-44	12:12-50
Abib 11-Daytime: a. Jesus Curses the Fig Tree b. Jesus Cleanses the Temple	11:12-14 11:15-19	21:18-19 21:12-17	19:45-48	
Abib 12-Daytime: a. Disciples Marvel About the Tree b. Jesus Enters the Temple Authority Questioned by: 1. Chief Priests, Scribes, and Elders 2. Pharisees & Herodians 3. Sadducces 4. Scribes c. Jesus Teaches in Temple d. Jesus Goes to the Mount of Olives e. Chief Priests Plot Against Jesus **TWO DAYS REMAIN UNTIL PASSOVER	11:20-26 11:27-12:34 11:27-12:12 12:13-17 12:18-27 12:28-34 12:35-44 12:1-37 14:1-2**	21:20-22 21:23-22:40 21:23-22:14 22:15-22 22:23-33 22:34-40 22:41-23:39 24:1-26:2** 26:3-5	20:1-40 20:1-18 20:19-26 20:27-38 20:39-40 20:41-21:4 21:5-38	
Abib 13-Evening: a. Jesus Rests at Simon's House	14:3-9	26:6-13		

¹ In 30 AD the 17th of Nisan/Abib ended at sundown of the Sabbath. Cf. Luke 3:1 and the timeframe of the Gospel of John (28 AD + 2 ½ yrs = 30 AD). see CJF M.P. Publication Jan-Feb 2011

² Matthew's account of the Triumphal Entry and the Cleansing of the Temple are recorded on the same day, this reconciled by Mark's account. There wasn't buying and selling at the Temple on the first day of the Triumphal Entry because it was a Sabbath Day, the Cleansing of the Temple was on the second day.

Abib 13-Daytime: b. Judas Plots Against Jesus c. Jesus Sends the Disciples to Prepare for Passover	14:10-11 14:12-16	26:14-16 26:17-19	22:1-6 22:7-14	
Abib 14-Evening: ‘Search for Leaven’ a. Dinner with the Disciples b. Garden of Gethsemane c. Betrayed & Arrested d. The Trial 1. Taken to Annas 2. Taken to Caiphas	14:17-31 14:32-42 14:43-52 <u>14:53-15:19</u> 14:53-72	26:20-35 26:36-46 26:47-56 <u>26:57-27:31</u> 26:57-75	22:15-38 22:39-46 22:47-53 <u>22:54-23:25</u> 22:54-65	13:1-17:26 18:1 18:2-12 <u>18:13-19:15</u> 18:13-23 18:24-27
Abib 14-Daytime: ‘Examination of the Lamb’ e. Taken to the Sanhedrin (First Hour) f. Taken to Pilate g. Taken to Herod h. Taken back to Pilate (Pilate Pleads 3 Times) 1. Release the Prisoner 2. What about Your King 3. Crucify Him Crucifixion ‘Sacrifice of the Lamb’ i. Taken to Golgotha j. Crucified (3rd Hour) k. The Darkness (6th Hour) l. Jesus Dies (9th Hour) m. Burial of Jesus	15:1 15:2-5 15:6-19 <u>15:20-41</u> 15:20-23 15:24-32 15:33 15:34-41 15:42-47	27:1-2 27:2³-14 27:15-31 <u>27:32-56</u> 27:32-34 27:35-44 27:45 27:46-56 27:57-61	23:1-7 23:8-12 23:13-25 23:13-19 23:20-21 23:22-25 <u>23:26-49</u> 23:26-32 23:33-43 23:44-45 23:46-49 23:50-54	18:28-38a 18:38b-19:15 18:39-40 19:1-11 19:12-(14⁴)15 <u>19:16-37</u> 19:16-17 19:18-29 19:30-37 19:38-42
Abib 15-Daytime (High Sabbath ⁵): a. Guards Set at Tomb b. Women Observe High Sabbath Day		27:62-66	23:54-55	
Abib 16-Daytime:				

³ Matt 27:3-10 records Judas' suicide.

⁴ There's not a way to reconcile this 6th hour with Mark's 3rd hour (cf. Jn 19:14 & Mark 15:25) without adding in an extra day, which is contextually unsound. The time stated may refer to a Roman calculation for the Roman Guard or reflect something else. The translation may also have been corrupted as it is likely that John's Gospel was originally written in Hebrew. The words for three and six are very similar in Hebrew and there have been a Scribal error.

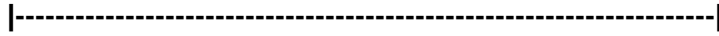
⁵ This Sabbath was a High Sabbath (cf. John 19:31)

a. Women Buy & Prepare Spices After High Sabbath	16:1		23:56a	
Abib 17-Daytime (Sabbath Day): a. Women Observe Weekly Sabbath			23:56b	
Abib 17-Between the Two Evenings ⁶ (9th-12 Hour) Until Dawn of Adib 18: a. Resurrection	16:2-8	28:1-10	24:1-12	20:1-10
Abib 18-Early Morning: a. Appearance to Mary (Feast of Trumpets Paradigm)				20:11-18
Abib 19-Evening: a. Appearance to Disciples (Day of Atonement Paradigm)	16:9-18	28:11-20	24:13-48	20:19-25
Abib 26-Day/Evening???: a. Appearance in Closed Room (Feast of Tabernacles Paradigm)				20:26-31
Abib 26 Until Pentecost: a. Appearance to the Disciples and Peter b. Ascension (Acts 1:1-11)	16:19-20		24:49-53	21:1-25

⁶ First Fruits Festival- The prophetic paradigm of this Festival reveals the resurrection occurring just before sunset on the day of the Weekly Sabbath. This is confirmed through the timing of the Wave-Sheaf harvest that is done as the sun sets on the Sabbath.

NISAN/ABIB 30 AD

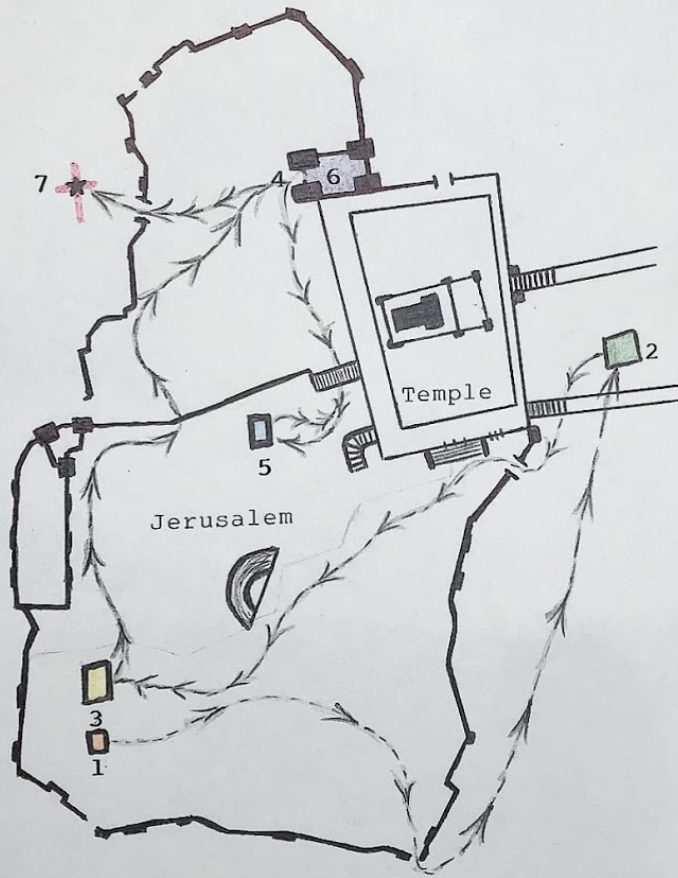
Jesus travels from Ephraim to Bethany, 20 miles.



Sabbath

Abib 4	Abib 5	Abib 6	Abib 7	Abib 8	Abib 9	Abib 10
					Jesus comes to Bethany.	Eve: Jesus eats Sabbath Dinner Day: Triumphal Entry; Presentation of the Lamb
Abib 11	Abib 12	Abib 13	Abib 14	Abib 15	Abib 16	Abib 17
Day: Jesus curses Fig Tree; Cleanses Temple	Day: Disciples marvel about tree; Jesus enters Temple; Mt. of Olives; Chief Priests plot	Eve: Jesus rests at Simon's house Day: Judas plots @ Jesus; Disciples ready Passover meal	Eve: Last Supper; Garden of Gethsemane; the Trial Day: Trial continues; Crucifixion; Burial	HIGH SABBATH Day: Guards set at tomb; women observe High Sabbath	Day: Women buy and prepare spices after High Sabbath	Day: Women observe weekly Sabbath; Between the Two Eves: Resurrection
Abib 18	Abib 19	Abib 20	Abib 21	Abib 22	Abib 23	Abib 24
Early Morning: Appearance to Mary	Eve: Appearance to Disciples					
Abib 25	Abib 26					
	Appearance in closed room; appeared to Disciples until Pentecost					
Sivan 7						
Pentecost						

SEVEN STEPS TO GLORY



0 150 yards

Notes on the Passion Week:

Abib 9 (Friday):

- a. Abib 9-Jesus arrives in Bethany: Jesus went to Ephraim, a city in the wilderness about 60 miles from Jerusalem⁷, after raising Lazarus from the dead. He stayed there an unspecified length of time, but six days before the Passover He returned to Bethany. He must have reached Bethany just prior to the beginning of the Sabbath as travelling that far on a Sabbath was not permissible. Bethany is within a Sabbath's journey distance from Jerusalem.

Abib 10 (Saturday):

- a. Abib 10 Eve: The Sabbath Evening begins as the sun begins to set on the previous day. Upon reaching Bethany Jesus and returning to Mary and Martha's house He ate the Sabbath Meal and rested that Evening. On the following day, the Day portion of the Sabbath, He made His Triumphal Entry into Jerusalem. (see John 11:54-55; 12:1, 12)
- b. Abib 10 Daytime: Jesus went daily into the Temple (Lk 19:47). Matthew records Him healing in the Temple on the first day. Matthew appears to record the events, but not the order. They would not have been buying and selling on the first day He came to the Temple because it was a Sabbath. This visit to the Temple is the Presentation of the Lamb.

Abib 11 (Sunday):

- a. Abib 11 Daytime: Mark provides the correct order of events. From Bethany to Jerusalem on the 2nd day, the first day of the week, Jesus curses the fig tree and cleanses the Temple. As He cursed the fig tree, the Disciples heard it, but did not see the tree wither away presently.

Abib 12 (Monday):

- a. Abib 12 Morning: On the way to Jerusalem on this day (Mk 11:20), in the morning, the Disciples see the fig tree and Peter notices it withered. Then Jesus encourages them about their faith.
- b. Abib 12 Morning: Back at the Temple for the third day Jesus is confronted by the Chief Priests, Scribes, and Elders (Mk & Lk; Matthew has the Chief Priests and Scribes listed only). He explains all things by way of parable to them, the Parables of the two sons, the wicked husbandman, and the marriage feast. The Pharisees, along with the Herodians whom Matthew and Luke call spies, contend with Jesus and ultimately conspire against Him. The Sadducees dispute with Him about the resurrection. He overwhelms all with His answers (notice how the question only reaches to the third brother respectively, but all seven generally; this is a hint at the 4th stage of prophecy taking place, the Prophetic Voice only reaching those up to the 3rd stage [Jews]) Then come the Scribes (described as a lawyer in Matthew) to ask about the Commandments and Jesus answers with a summary of the whole Law in one phrase.

⁷ This city is identified as At-Tayyibah-see map D5

- c. Abib 12 Daytime: After passing the tests of the Principal members of the Jewish Faith Jesus begins openly teaching the people in the Temple about the Messiah, warning against hypocrisy, and encouraging true sacrifice. Matthew and Luke record the teachings about the Messiah amongst the censures of the Pharisees and the condemnation of the Scribes and Pharisees during the teaching in the Temple.
- d. Abib 12 Late Afternoon/Early Evening: After leaving the Temple Jesus heads to the Mt of Olives to deliver the infamous 'End Times' sermon. Matthew records a few parables about being prepared for the Kingdom of God after the Olivet Discourse.
- e. Abib 12 Early to Late Evening: Matthew and Mark at this point mention two more days until the Passover and Luke states rather generally that Jesus taught at the Temple in the morning and at the Mt of Olives in the Evening. It is at this time through the following day that the Chief Priests and the Scribes began to plot against Jesus. After the Olivet Discourse Jesus returns to Bethany.

Abib 13 (Tuesday):

- a. Abib 13 Evening: Jesus rests at Simon's house after returning to Bethany and is anointed with an expensive oil which angers Judas.
- b. Abib 13: Daytime: Judas hatches a plot against Jesus and conspires with the Chief Priests. Luke states that the Feast of Unleavened Bread was drawing nigh before Judas plots with Chief Priests showing that some time had passed between the Olivet Discourse and the sending out of the Disciples to prepare a place for the Passover meal.
- c. Abib 13 Daytime: Jesus presumably remains in Bethany all this day. Most likely after stirring up all that trouble the previous few days, Jesus rested this day in Bethany preparing for what was to come the following day. Either late in the day or early evening Jesus sends out the Disciples to find and prepare a place within Jerusalem to eat the Passover Meal.

Abib 14 (Wednesday):

- a. Abib 14 Evening: Jesus sent His Disciples out ahead of Him to prepare a place to eat the Passover Meal. Jesus came to them in the evening to sit and eat one last meal before being betrayed and arrested. At this meal the main discourse was the Covenant of God which has seven aspects-these are covered in the Gospel According to John 13:1-17:26. After eating dinner they returned to the Mt of Olives.
- b. Abib 14 Evening: At the Mt of Olives they entered the Garden of Gethsemane and there He prayed and the Disciples fell asleep (notice again: He went and prayed and came back and urged them three times to stay awake until His hour came, the fourth time they fell asleep).
- c. Abib 14 Late Evening: Judas came with a great multitude from the Chief Priests, Scribes, and Elders to arrest Jesus. Peter cuts off one of their ears and Jesus heals them. All the Disciples fled except a young boy. They tried to grab the young boy, but he got away leaving behind his loincloth (Mk).⁸

⁸ The young boy could be identified as the Disciple whom Jesus loved, he kept close to Him and was the one who rested on His chest at the Last Supper. This Disciple was John. John lived beyond the turn of the century and is presumably very young at this time, perhaps 8-12 years old.

- d. Abib 14 Late Evening/Early Morning: Jesus was taken to Annas first. Both Caiaphas and Annas were staying at the Palace of the High Priest; Annas happened to be the one who saw Jesus first. He was then presented to Caiaphas and the Chief Priests, Elders, and the Scribes. Peter and John followed, John went in, Peter stayed out. It appears John knows the High Priest and reveals another sign indicative of John's age, none would accuse a young boy of guilt by association at this point. Peter was accused, being just outside, but denied Him three times between the cock crow, the third watch (3 AM-6 AM). Luke records the time between each denial (Lk 22:58-59). Two maids accuse Peter, and one man. After being accused once Peter went outside.
- e. Abib 14 Dawn: At dawn the Sanhedrin (Chief Priests, Elders and Scribes) held a council and agreed to send Him to Pilate. All these events up to this point occurred at the Palace of the High Priest. This occurred at this first hour of the day and began the final examination of the Lamb.
- f. Abib 14 First Hour: They took Jesus to Pilate at daybreak. At the Hall of Judgment the Sanhedrin, remaining just outside so as not to become unclean by approaching the Romans, accuse Jesus of perversion, forbidding to pay tribute to Caesar, and for calling Himself an Anointed King. Pilate then questions Jesus in front of the Sanhedrin, and having realized He was a Galilean, sends Him to Herod.
- g. Abib 14 Early Morning: Herod sends Him back to Pilate.
- h. Abib 14 Before the Third Hour: When Jesus returns from Herod, Pilate chastises Him and orders Him to be scourged. Then Pilate calls for the Sanhedrin to tell them Jesus is being chastised and will be released, saying: 1. "Therefore I am chastising Him and will release Him" (Lk 23:16). This is when Pilate mentions the releasing of a prisoner at the Feast, but the Sanhedrin want Barabbas. While Pilate was speaking with the Sanhedrin Jesus was being scourged, this is evident from the tense Pilate is using in this phrase. Pilate then considers that if he shows them how bad Jesus looks they will want Him and not Barabbas, so he sends for Jesus. The soldiers had already placed the crown of thorns on Him and clothed Him in purple when Pilate saw Him. Pilate then presents Jesus to the Sanhedrin, "Behold the man!" and pleads with them further: 2. "What shall I do with the King of the Jews?" They answer: "Crucify Him!" This shocks Pilate: "Why? I find no fault in Him." He then questions Jesus again, "What have you done?" Pleading to the Sanhedrin one more time: 3. "Therefore I am chastising Him to be released." Now the Sanhedrin is vehement and demand He be crucified. So Pilate releases Barabbas and orders Jesus to be crucified.
- i. Abib 14 Morning: Jesus was led out to be crucified and stumbles carrying the cross beam. Simon, a Cyrenian, is compelled to carry it for Him. He was led to Golgotha (the Place of the Skull) where He was to be crucified. He refused to drink the wine mixture of myrrh and the soldiers divided His garments amongst themselves casting lots to see who would receive which piece (there were four pieces).
- j. Abib 14 Third Hour: It was at the third hour (9am) when they nailed Him to the cross and hung Him on the stake. An inscription was placed upon the stake which read 'King of the Jews' in Hebrew, Latin, and Greek. With Him two brigands were crucified as well, one on

the left, and one on the right. Many people passed by mocking Him and what He had said teaching at the Temple.

- k. Abib 14 Sixth Hour: At the sixth hour (noon) darkness covered the land and lasted until the ninth hour.
- l. Abib 14 Ninth Hour: At the ninth hour He cried “Ilahi Ilahi lama sabachthani” which means “My God My God, why hath Thou left Me alone?” Then the soldiers filled a sponge with vinegar and gave it to Him to drink to mock Him, they thought He cried out for Elijah. Then Jesus died, it was after the ninth hour when the sun had begun to decline, and there was an earthquake and the Temple Veil was torn from top to bottom. The women were looking on from afar-Mary Magdalene, Mary mother of James and Jesus, and Salome, mother of the sons of Zebedee.
- m. Abib 14 Before the Twelfth Hour: It was dusk of the Preparation Day, between the two evenings, Joseph of Arimathea received the body of Jesus from Pilate and hastily prepared the body for burial before the beginning of the High Sabbath which would occur sometime around 630-700 PM. Joseph was a member of the Sanhedrin and a Disciple of Jesus, and he was eagerly awaiting the coming Kingdom of God. The women wanted to bring the proper spices but had none.

Abib 15 (Thursday):

- a. Abib 15 Evening: Guards were set at the tomb to prevent any more mischief.
- b. Abib 15 Daytime: This was the day of the Passover and a High Sabbath. A High Sabbath refers to a Sabbath that occurs during one of the Festivals which does not occur on a weekly Sabbath, it is an extra Sabbath during the Days of Unleavened Bread.

Abib 16 (Friday):

- a. Abib 16 Daytime: The women observed the High Sabbath and then purchased the spices needed for a proper burial. They needed to purchase the spices and prepare them.

Abib 17 (Saturday):

- a. Abib 17 Daytime: There are two Sabbaths mentioned that the women observed between the crucifixion and the resurrection appearance to Mary. First the High Sabbath and then the normal weekly Sabbath. They would not have been able to prepare the spices or handle the body on either Sabbath. After the Sabbath, on the morning of the first day of the next week, they planned to take the spices and prepare the body for its proper burial.
- b. Abib 17 Between the Two Evenings: The Resurrection occurs during the time the First-Fruits Festival is occurring. The First-Fruits Festival occurs on the weekly Sabbath between the two evenings (between the decline of the sun and the sunset) following Passover. The First-Fruits is a representation of the renewal of the Spring season and the resurrection of life.

Abib 18 (Sunday):

- a. Abib 18 Daybreak: Mary is finally able to come and anoint the body with the prepared spices but instead sees two Angels and has an experience with the resurrected Jesus. This narration shares symbology with the Feast of Trumpets, the first of the Fall season Feasts. The Angels typify the Two Trumpets blown at the Feast, and their message is that He is not here. This is also a foreshadow of the Two Witnesses foretold in the Book

of Revelation, and the the Millennial Period known as the first resurrection (Rev. 11:1-10; 20:1-6).

Abib 19 (Monday):

- a. Abib 19 Evening: Jesus appears to His Disciples. This account related by John foreshadows the second of the Fall Feasts, the Day of Atonement. Jesus appears to them and grants them the power of intercession. Something that only the High Priest would be able to bestow. Previously Jesus had forbidden Mary to touch Him because He had not yet ascended, that is, He had not yet entered into the Holy of holies for the Day of Atonement. After this was accomplished they were able to touch Him. The Day of Atonement foreshadows the Day of Judgment.

Abib 20 (Tuesday):

- a. Abib 20: After eight days Jesus again appears to the Disciples. This account from John is a foreshadow of the Feast of Tabernacles which lasts a period of eight days. The Feast of Tabernacles is a foreshadow of the gathering of peoples and nations until the Covenant of God representing the new heavens and the new earth. After this Jesus Tabernacles with them until the Day of Pentecost.