

Christ's Days Between Preparation of the Passover & His First Post-Resurrection Appearance.

Time	Tuesday 13 Abib	Wednesday 14 Abib	Thursday 15 Abib ⁴ (High Sabbath)	Friday 16 Abib	Saturday 17 Abib	Sunday 18 Abib
Pre-dawn (4-6 AM)		From Caiaphas to Herod, then Pilate: <i>Matt. 27:1-2;</i> <i>Jn. 18:28</i>				Christ presented before the Father as the "First Fruits"? ⁵
Early AM (6-9 AM)		Crucifixion around the 3 rd hour (9 AM) <i>Mk. 15:25 et al.</i>				First arrivals at empty tomb: <i>Matt. 28:1; Mk 16:1; Lk. 24:1; Jn 20:1</i>
Mid to Late AM						
Early PM (12-1 PM?)	Readiness for the Passover; Jesus' disciples kill the Passover lamb and prepare the Passover meal: <i>Matt. 26:17-19; Mk. 14:12-16; Lk. 22:7-13; Jn. 13:1</i> ²					
Mid PM (1-3 PM?)		Christ gives up the Ghost around the 9th hour (3 PM): <i>Mk. 15:34 et. al.</i>				
Late PM (3-5 PM?)						
Twilight and evening ¹ (5-8 PM?)	[Wednesday begins; Biblical Passover] Passover dinner (Seder): <i>Matt. 26:20-21; Mk. 14:17-18</i>	[Thursday begins; unbiblical Passover] Joseph asks for the body; Entombment begins: <i>Matt. 27:57-60; Mk 15:42-45;</i> ³ <i>Lk 23:50-54;</i> <i>Jn. 19:38-42</i>	[Friday begins]	[Saturday begins]	[Sunday begins] Conclusion of the 72 hour entombment period. Resurrection would have to occur sometime between evening of Sunday and pre-dawn of Sunday.	[Sunday ends]
Late evening (sun has fully set below horizon 8-12 AM?)	To Gethsemane on Mt. of Olives: <i>Matt. 26:36</i> Betrayal by Judas & arrest by mob: <i>Matt.26:47-50; Mk. 14:43-46; Lk 22:47-53;</i> <i>Jn. 18:2-3, 12</i>					
Night (12-4 AM?)	Trials at the place of Annas and Caiaphas. <i>Matt. 26:57, 59; Mk. 14:53; Lk. 22:54</i> <i>Jn 18:13, 24</i>					

NOTES:

1. The Jewish day began after twilight, not midnight. Sunset began the time known as evening.
2. Matthew, Mark, and Luke are using informal language and are referring to the accepted custom of the Jews which combined the Passover with the Feast of Unleavened Bread and made the Passover the first day of the Feast, which it was not. Remember the rebuke Jesus levelled at the scribes and Pharisees in regard to their own traditions which they were adding to or substituting for God's law (Matt. 15:6; Mark 7:13). John helps to clarify this confusion by calling it the Feast of the Passover, which is exactly what it was. The synoptic writers were merely using language of the day for the readers of their own culture and generation in order to be understood. Mark also makes it clear that Joseph had to ask for Pilates permission to remove the body and that Pilate made sure Jesus was dead before releasing his body to Joseph. This would take time.
3. A very significant verse as it explains the confusion created by a misunderstanding of the difference between the high Sabbath (Holy Convocation, KJV) which was always the first day of the Feast of Unleavened Bread, and the ordinary weekly Sabbath occurring on the 16th Abib.
4. The commonly accepted but unbiblical Passover of the Jews; the biblical first day of the Feast of Unleavened Bread; a holy convocation as specified in Leviticus 23:6-7.
5. This is deduced by good and necessary consequence from Scripture, because Christ fulfilled all righteousness and the law, therefore as the First Fruits, he would necessarily have had to present Himself (as our great High Priest after the order of Melchisedec) to Jehovah God as a wave offering.