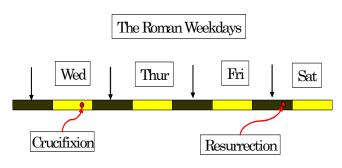
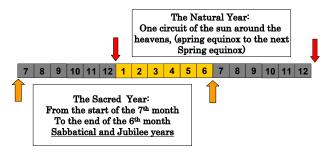
Figure 14



Here are the Roman weekdays of Passion week. A Roman day begins at midnight and ends at midnight.

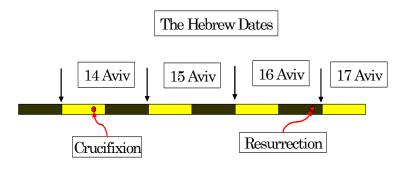
It is possible to calculate "Gregorian" dates for the Passion, as some attempt to do, but this is completely anachronistic. The Gregorian calendar was not used before October 1582. The only difference between the Julian calendar and the Gregorian calendar is that in the Julian calendar the date of the equinox floats or keeps shifting due to the lack of extra leap years. The equinox in A.D. 34 fell on March 22^{nd} at 13^h 13^m J.P.

Figure 16
The common day and sacred day
Correspond to the natural year and sacred year



The Sacred Begins in the middle of a previous common period In order to set it apart and make it distinct (holy).

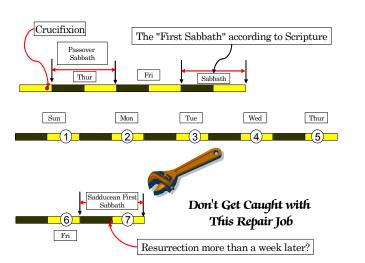
Figure 17



The month of Aviv was known as Nisan after the Babylonian exile. The days are arranged according to the sunrise reckoning here to show that the day of slaying the Passover and the night of eating it are on the same day, namely the 14th, and that the resurrection was on the same day as the wave sheaf offering, namely the 16th of Aviv. The 15th of Aviv was the festival Sabbath, and the "day after" was the 16th.

Also, it should be noted that in "three days and three nights" (Matthew 12:40) that "day" precedes "night" which implies the use of a sunrise day. The days and nights are easily counted in the figure.

Figure 18



The "first of the Sabbaths" (e.g. Lev. 23:15; Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1, 19) was the first Sabbath after the festival Sabbath. By referring to the resurrection day as the "first of the Sabbaths" the gospels reject the Sadducees method of reckoning Pentecost. For the Sadducees "first of the Sabbaths" would have to occur at least a week after Passover.