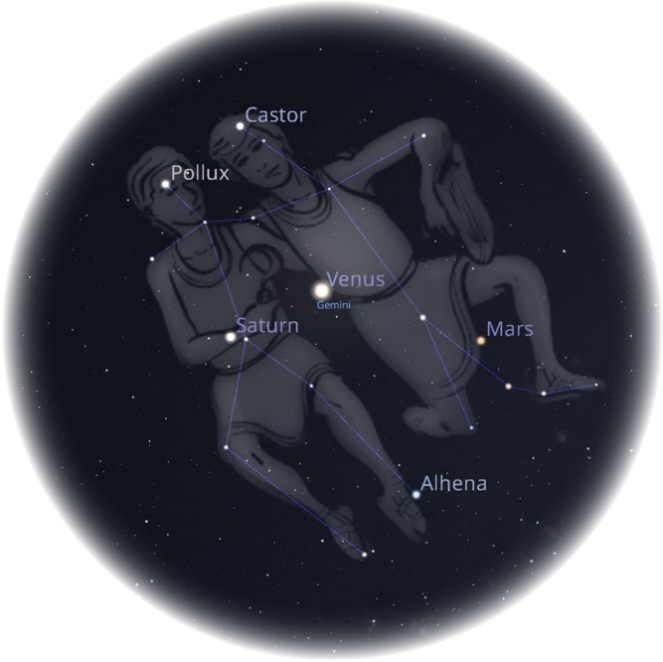
Absolutely Best Crucifixion Date

Irrefutable Scientific Evidence of Christ's *Literal* Resurrection

True Crucifixion Gemini



True Resurrection Gemini



4-7-30 & 4-9-30



4-3-33



4-5-33



"… Christ **died** [crucifixion (day 1)] for our sins **according to the scriptures**;
And that he was **buried** [in the tomb (day 2)],
and that he **rose again** the **third day** **according to the scriptures**:"
(1 Corinthians 15:3,4)

Absolutely Best Crucifixion Date

A. Absolutely Best Evidence of Christ's Resurrection

Many Christians believe that God wrote the gospel, into the stars (especially the constellations); and this is true. The second picture (on the cover) is the Gemini alignment, for the true resurrection date; it is an accurate depiction, of the constellation Gemini, at the very moment of Christ's resurrection (the year, month, day, hour, and minute are fully documented, in this article). Below are three screenshots from the traditional, but *incorrect*, crucifixion and resurrection dates (4-7-30 & 4-9-30; 4-3-33, 4-5-33). The first two dates have almost no motion, of the one planet (Saturn); so there is only one picture, for both dates. The last two dates show a little visible motion, in Mars (but not Jupiter); so there are two pictures.

4-7-30 & 4-9-30



4-3-33



4-5-33



Screenshots are from "Stellarium" (https://stellarium.org/); this software is free to the public, so anyone can verify all of God's astronomy alignments (constellation art by Johan Meuris, https://artlibre.org/licence/lal/en/).

A-1. Anything More Important?

URGENT NOTE: The Shroud of Turin is positively NOT the best scientific evidence, for the *literal* resurrection of Jesus Christ; instead, the best evidence is in Gemini!!! Dr. Gary Habermas, who is a very strong supporter of the *literal* resurrection of Jesus Christ, said the following: "… the 'Shroud of Turin' has a decent chance of being authentic." (https://www.liberty.edu/news/2024/01/26/leading-apologist-takes-part-in-shroud-of-turin-film-releases-first-volume-in-new-work-on-the-resurrection/). The Gemini planetary alignments, on the contrary, are ABSOLUTELY CERTAIN evidence—*not* merely a decent chance.

Unlike Dr. Habermas—skeptics and atheists are NOT strong supporters, of the *literal* resurrection of Jesus. Can you guess why not? Because if the resurrection is true: then their entire worldview collapses, from this single event! It would show that supernatural events *do occur*, which is a deathblow to sheer naturalism (or materialism). Almost all Christians DO believe, in the *literal* resurrection of Christ (except the super progressive / liberal Christians); and it is widely considered the foundation, of Christianity. If indeed the resurrection is not factual history, then Christianity is just another wishy-washy religious myth.

So is there anything more important—than *irrefutable scientific evidence*, of the *literal* resurrection? Skeptics have tried to debunk the Shroud of Turin; and indeed, once again, it is not the best evidence: for Christ's resurrection (regardless of whether or not the Shroud is genuine). For demonstrable scientific proof, that this Gemini evidence is *truly* irrefutable—and cannot be debunked: see the Appendix.

A-2. Outline of **ABCD**

A. Absolutely Best Evidence of Christ's Resurrection
- A-1. Anything More Important?
- A-2. Outline of ABCD [You are here]
- A-3. V+2 Upends All Biblical Dates, to Date

B. Baptism in a Sabbatical Year
- B-1. Luke 3, Documents John or Jesus?
- B-2. Did Luke Use Co-reign Dating, for Tiberius?
- B-3. The Reign of Tiberius, Starting on What *Exact Day*?
- B-4. The "Acceptable Year" Was a Sabbatical

C. Christ Dead for 5 Days and 5 Nights?????
- C-1. Raining How Many Cats, and How Many Dogs?
- C-2. Does Saturday Evening Fulfill the Wave Sheaf?
- C-3. The Corpse of Lazarus Saw Corruption
- C-*4*. Jonah and the Storm

D. Days of the Biblical Passion Week
- D-1. Sabbath, Sunday, Monday, and Tuesday
- D-2. Lost and Found: *Wed*nesday *Wed*ding
- D-3. Passover on Wednesday, Thursday, and/or Friday?
- D-*4*. Last Supper to the Cross—How Many Hours?

E. Finding the Year of the Crucifixion
- E-1. Starting the New Year: Pharisees Versus Sadducees
- E-*2*. List of Potential Crucifixion Years

F. Hidden Chronology Alignments
- F-1. Ten Pounds, Ten Virgins, and Ten Talents
- F-2. Three Passovers, with the Same Julian Date
- F-3. Starting to Dawn on Her
- F-*4*. 483 *Literal* Days, to 4-27 (Rg)

G. Death and Resurrection Anniversaries
- G-1. Birthdays of Abraham and Isaac
- G-2. Sacrifice to the Exodus: 430 Years
- G-3. Jonah and the Storm (Revisited)
- G-*4*. Lazarus: Month, Parable, Omer, Thursday, Esther

H. 70th Jubilee Trumpet Alarm
- H-1. YES FAWN Examples
- H-*2*. Is the Trumpet Loud Enough?

APPENDIX: Questions that *Forever Silence* ALL Skeptics!!!

NOTE: There are three articles on chronology, which are foundational and introductory. If you haven't read those articles yet: some things, in this article, will probably be difficult or impossible to understand—so we recommend that you start, by reading those other articles (https://7GRAILS.world/7-symbolic/chr/articles/).

Wikipedia: "Jesus was put to death … His crucifixion occurred in 1st-century Judaea, most likely in AD 30 or AD 33." (https://en.wikipedia.org/wiki/Crucifixion_of_Jesus).

Indeed, these two years are the most commonly accepted, for the crucifixion. However, they are primarily based upon the false *assumption* that the Jews were using the first visible crescent, to start their months; but this *assumption* lacks any historical evidence, in or near the time of Christ. There are at least three historical cases (from the time of Christ), found in Josephus, which are the first visible crescent plus 2 days (V+2); for documentation, see Basic CHRonology Details (https://7GRAILS.world/7-symbolic/chr/bcd/). The reason for this is not stated, in any known ancient writings; but it is probably either from a calculated new moon, that drifted over the centuries, and/or an intentional delay (allowing time for new month announcements, to reach the Jews who were living far away). Since all biblical dates, to date, have been based upon the *assumption* of the first visible crescent: the V+2 upends ALL of those previously accepted dates, and *requires* honest chronologists to start over from scratch (with any and all biblical dates)—especially since the crucifixion is the foundation, for the timing of many or all other biblical events.

Additionally, the traditional crucifixion years—AD 30 or AD 33—do *not* have very good Gemini alignments. The alignment for AD 30, has almost *nothing*: only Saturn, moving so slow that it looks the same for 4-7-30 (the supposed crucifixion date), and 4-9-30 (the supposed resurrection date)—since these two screenshots look *identical*, only one is shown (see A). The dates in AD 33 are a little better, with a *slight difference* between crucifixion and resurrection—so the screenshots ARE shown, for both dates: the planet Mars is by Castor's left leg, and it moves a little bit (see A); also, this year has two planets, Mars and Jupiter, not just one planet (like AD 30).

The first two screenshots, shown on the cover, are for the correct chronology (both crucifixion and resurrection ARE shown)—they are far better even, than AD 33. Both of these cover screenshots, have three planets; and this triple alignment is much better, than AD 30 and AD 33—not merely because more is better, but primarily because three is the *ideal theological representation* (see H-2). Additionally, there are clear and important theological messages, in the precise locations of these three planets (see H-2). Furthermore, historically, these two Gemini alignments fit the V+2 Jewish calendar (in the time of Christ). Finally, there are MANY other chronology alignments (*some* of which are detailed in this article)—which *perfectly fit* the Absolutely Best Crucifixion Date!

B. Baptism in a Sabbatical Year

Luke 4:16-21 ♦ "And he came to Nazareth … there was delivered unto him the book of the **prophet Esaias** [see Isaiah 61:1,2]. And when he [Jesus] had opened the book, he found the place where it was written, The **Spirit of the Lord** is **upon me**, because he hath **anointed me** to preach the **gospel** … To **preach** the **acceptable year of the Lord**. … And he began to say unto them, **This day** is **this scripture fulfilled** …"

If this year was "acceptable" to the Lord: then quite obviously, any other years would NOT be acceptable. In context, the year mentioned is *not* near the end of Christ's ministry (death); instead, it's near the beginning of His ministry, not long after being "anointed"—at His baptism (see Acts 10:37,38; etc).

Almost everyone agrees that Christ was baptized no earlier than AD 26, and no later than AD 30. This can be established in several ways, including: "the **fifteenth year** of the reign of **Tiberius** Caesar" (Luke 3:1); "Pontius **Pilate** being **governor** of Judaea" (Luke 3:1); "And **Jesus** himself began to be **about thirty years** of **age**" (Luke 3:23); plus "**Forty and six years** was this **temple** in building" (John 2:20). A few different years have been proposed, for the baptism, based upon the above criteria—most commonly, AD 28 or 29 (https://en.wikipedia.org/wiki/Baptism_of_Jesus); as usual, though, the popular views are *not correct*.

Most, of these four statements, do *not* provide any exact year. For example, Pilate was governor for about ten years (AD ~26-36). Most people don't know for sure, when Jesus was born; and even if you had His exact birthday, Luke only said that His age was "**about** [Greek word #5616, *hósei*] thirty"—NOT *exactly* thirty. Some have tried to squeeze an *exact year*, out of 46 years building the temple; however, the year depends on several factors: when did Herod reign; what reckoning were the Jews using (who were talking to Jesus, in John 2): was it inclusive, or exclusive; was it spring, or fall; if spring, did they count the two weeks (from that Nisan 1, to Passover) as another year? Furthermore, some have tried to squeeze a precise meaning out of the Greek word (*naos*), translated as "temple" (John 2:20); they say it refers only to the actual temple, *not* the whole complex (so they start the 46, when the actual temple was built)—failing to realize, that the Jews were NOT speaking to Jesus in Greek: so squeezing a precise definition, *from the Greek*, is squeezing things too hard (plus, the Greek *naos* has several different meanings, in the Bible).

Nevertheless, an exact year CAN be derived from the fifteenth of Tiberius—as long as there is no mistake, in the following details: #1 whether Luke 3 documents the beginning of John's ministry, or the timing of Christ's baptism; #2 whether or not Luke started the fifteen years, with a co-reign (Augustus and Tiberius); #3 whether or not Luke used accession-year reckoning (where a ruler's first partial year, is *not* counted); #4 whether Luke started the years with January, spring, or fall; #5 what time of the year, when Jesus was baptized. All 5 of these questions will be carefully addressed, below (see B-1, B-2, B-3, H-1).

B-1. Luke 3, Documents John or Jesus?

Does Luke 3 document the time, when John the Baptist started his ministry (usually considered to be about six months, before Christ's baptism)? This is a common interpretation, of the chapter; but it fails to recognize the undeniable fact, that *Jesus is the focus* of Luke 3—both His baptism, and His genealogy. The first two verses (of Luke 3) give *extensive* documentation, of the timing; and this is no doubt to document the fulfillment, of the time prophecy (in Daniel 9). So if you say the fifteenth year of Tiberius points to the Baptist's ministry: *you are saying* that John (*not Jesus*) is the prophesied "**Messiah**"!

Additionally, *John himself* was very clear, on WHO is the focus (of Luke 3): "Now in the **fifteenth year** of the reign of **Tiberius** Caesar … the **word of God** came unto **John** … **preaching** the **baptism** of repentance … **saying** unto them all, I indeed **baptize** you with water; but **one mightier than I cometh**, the **latchet of whose shoes I am not worthy to unloose** … **Jesus** also being **baptized** …" (Luke 3:1-3, 16,21). Furthermore, in another gospel, we also find John the Baptist speaking the "**word of God**"; and again, he was talking about Jesus Christ: "The **next day** **John** [the Baptist] seeth **Jesus** coming unto him, and **saith**, Behold the **Lamb of God** … Again the **next day** after **John** stood … And looking upon **Jesus** as he walked, he **saith**, Behold the **Lamb of God**!" (John 1:29,35,36).

B-2. Did Luke Use Co-reign Dating, for Tiberius?

Some Bible expositors have proposed a co-reign dating system, for the reign of Tiberius; but this idea is unreliable, and should not be used. There is *little if any* historical evidence, to support the co-reign dating; it is very possible, that a co-reign did occur (although some dispute the very idea)—yet even if it did happen, this is NOT how the years of Tiberius were counted (either by the Romans, or by the Jews). We don't even know for sure *when to begin* the co-reign (AD ~11-14); and this fact, alone, leaves the timing in a fog of vague *uncertainty*. Furthermore, this uncertainty throws the door wide open—for those with a predetermined agenda, to *cherry-pick* the year that they want (to begin the 15 years, of Tiberius, in Luke 3:1).

Luke 3:1,2 has more chronological information, than any other passage (in the Bible); and this is for very important reasons—it documents the exact timing, for the Messiah (of Daniel 9). And this same book of Daniel, itself, has a most striking example *against* using any co-reign dating system. There is not merely a dual king, but a dual kingdom: Medo-Persia (see 5:28; 8:20; etc); and it specifically says that Persia would be the "higher" one (see 7:5; 8:3). So if indeed there was *ever* a case, where co-reign dating should be

used, this would be it: *two kings* in a double kingdom! Yet co-reign dating was *not* used; Darius the Mede reigned for about two years, and then Cyrus the Persian began his first year—the Bible did NOT count it as his second or third year, in a co-reign with Darius (see 5:31; 9:1,2; 11:1; 10:1; 2 Chronicles 36:22; Ezra 1:1; 5:13; etc).

There are two well-known chronology books, that will be quoted from (in this article); both of them have a lot of great information, and both of them have some mistakes (such as not understanding V+2). The first is titled: "Mystery of the Last Supper" (by Colin J. Humphreys; Cambridge, 2011); the other one is titled: "Calendar and Community" (by Sacha Stern; Oxford, 2001). These two books will be abbreviated MLS, and C&C.

MLS: "From the coins issued in Tiberius' reign it is clear that Tiberius himself reckoned the first year of his reign from the death of Augustus in AD 14 … the New Testament scholar John Meier writes: 'As a matter of fact, all the major Roman historians who calculate the years of Tiberius' rule – namely, Tacitus, Suetonius, and Cassius Dio – count from AD 14, the year of Augustus' death.'" (page 18; see 64).

B-3. The Reign of Tiberius, Starting on What *Exact Day*?

Wikipedia: "Augustus died on 19 August [Rj] AD 14 … On 17 September, Tiberius called the Senate to validate his position as *Princeps*, and … grant himself its powers." (https://en.wikipedia.org/wiki/Tiberius).

MLS: "It is therefore clear that the fifteenth year of the reign of Tiberius should be counted from his appointment as the new emperor by the Roman Senate on September 17, AD 14." (page 64).

Since this is such an important prophecy, about the Messiah: we have every right to expect that *God would preserve* specific historical information (not uncertain dates), which would allow us to know the time very *precisely*. And indeed, we DO have *distinct clarity*, if we abandon the indefensible co-reign idea—and *start* the reign of Tiberius, after the death of Augustus (which is the normal and historical method). Then we have not only an exact year, but even the *exact day*: of both the death (Augustus died on August 19, AD 14), and when Tiberius was appointed emperor by the Senate (on 9-17-14, see the above quotes). So the next question is: did Luke use accession year (starting with 0), or non-accession (starting with year 1)?

Wikipedia: "Under the accession year method, if a king died in the middle of a year, the period to the end of that year would be called the 'accession year' [or year 0] … Year 1 would begin at the new year. Under the non-accession year method the period to the end of the year would be Year 1 … and Year 2 would begin at the start of the new year. Israel appears to have used the non-accession method, while Judah used the accession method until Athaliah seized power in Judah, when Israel's non-accession method appears to have been adopted in Judah." (https://en.wikipedia.org/wiki/The_Mysterious_Numbers_of_the_Hebrew_Kings).

There is no known evidence, or reason, why Luke would've used the accession method—although it is, at least, a possibility (see 2 Kings 8:16,17,25; 9:29). Lacking any clear evidence to the contrary, though, we should count the fifteen years, in Luke 3, using the *standard* non-accession method: starting immediately with year 1—and then changing to year 2, at the next NYD (New Year's Day). This leads right into the next question: what calendar did Luke use? Was it the Julian (with NYD on January 1), or did he use a Jewish calendar (with religious NYD in the spring, and secular NYD in the fall)?

The religious NYD, in the Hebrew calendar, was in the spring (Nisan); we know this because the festivals were religious, and they began in the first month (such as Passover). However, in Nehemiah, we see that the 20th year of Artaxerxes did *not* change to the 21st year, on the religious NYD of Nisan 1 (see 1:1; 2:1). Therefore, we know that the civil NYD was used to reckon the reign of a civil king (at least in this case). "Rosh Hashanah … 'head of the year', is the Jewish [civil] New Year. … the seventh month of the Hebrew calendar [which comes in late summer, or early fall]." (http://en.wikipedia.org/wiki/Rosh_Hashanah; see also the Hebrew for "beginning" and "year" in Ezekiel 40:1; Strong's #7218, #8141; https://7GRAILS.world/7-symbolic/chr/70jubilee/).

MLS: "However, we cannot be certain that Luke used the standard Roman method of counting the years of rulers, and he may have used a Jewish calendar. … If he was using the Jewish civil calendar that began in the previous autumn then the fifteenth year was autumn AD 28 to autumn AD 29." (page 65).

The above quote is *very close*, to hitting the nail squarely on the head; it is based on no co-reign dating (correct), it is based on non-accession method (correct), and it is based on the Jewish civil NYD in the fall (correct). The one mistake—is *not understanding* the V+2 new moon system, which was in use at the time; once you do adjust for V+2, you find that the fall NYD was on 9-18-14—which is the *very next day*, after Tiberius was appointed emperor! This means that his first day was counted as year one, and his second day (NYD) was counted as year two!! This also means that the above quote (MLS 65) is one year too late (it should be fall AD 27 to fall AD 28)—because it is based on the wrong idea, that the fall NYD was just *before* the appointment of Tiberius (rather than one day *after*).

Rosh Hashanah: "If a king ascended to the throne on the twenty-ninth of Adar [last day of the year], the month preceding Nisan, once the first of Nisan arrives, although he *reigned for only one day*, a year is counted toward his reign [and same for a fall NYD] …" (https://www.sefaria.org/Rosh_Hashanah.2a?lang=bi; see 2b, 3a).

Surely, the hand of God aligned these events: so that the correct chronology *just barely* fits! But this first year of reign, lasting only one day, is totally *eliminated*: if you use the co-reign idea, or if you use the accession method, or if you use *any* NYD other than the fall (with V+2); therefore, the hand of God has clearly verified, that those methods are all wrong—and the correct method, once again, *just barely* fits! In fact, in order to further verify the 9-18-14 NYD: there was a total eclipse on 9-27, which was *also* the Day of Atonement—but ONLY if you use the V+2 system, and have NYD on 9-18!

B-4. The "Acceptable Year" Was a Sabbatical

It is very evident, that Christ's baptism was in a sabbatical year—actually, this fact is one major reason why it was referred to as the: "**acceptable** **year** of the Lord" (Luke 4:19; see Isaiah 61:1,2). And the passage from Isaiah, which Jesus quoted from, describes mercy for the "poor"—and the release (of the "captives") in the sabbatical years (see Deuteronomy 15:1-18; 31:10; 2 Chronicles 36:20,21; Jeremiah 34:8-17; etc).

Luke 4:18 ♦ "… to **preach** the gospel to the **poor**; he hath sent me to **heal** the **brokenhearted**, to **preach deliverance** to the **captives**, and recovering of **sight** to the **blind**, to **set at liberty** them that are **bruised**,"

Wikipedia: "… Sabbatical years after the Babylonian exile 'it is necessary to assume the commencement of a new starting-point [not the original, from the time of Joshua], since the laws of Sabbatical years and Jubilees fell into disuse during the Babylonian captivity … We therefore cannot agree with chronologists who assume an unbroken continuity of septennial Sabbaths and Jubilees.'" (https://en.wikipedia.org/wiki/Shmita).

The above article has a list, of well-documented sabbatical years—spanning almost 800 years (both before and after Christ): -331, -163, -135, *-37; 41, 55, 69, 132, 433, 440 (minus = BC; all the sabbatical years end one year later; * for the 37 BC case, see https://7GRAILS.world/7-symbolic/chr/bcd/). All ten of these sabbatical years line up (based on seven-year cycles)—not only with each other, but also with the "new starting-point" (mentioned above, in the Wikipedia quote). At this point, it's easy to take the AD 41 sabbatical year (from the above list)—and just keep subtracting 7, until arriving at the baptism year: 41 - 7 = 34, and 34 - 7 = 27. This means that we now have TWO solid methods, pointing to the exact year for Christ's baptism: the fifteenth year of Tiberius, AD 27 / 28; and the sabbatical year, beginning in AD 27 (and ending in AD 28).

C. Christ Dead for 5 Days and 5 Nights?????

Matthew 12:40 ♦ "For as **Jonas** was **three days and three nights** in the **whale's belly**; so shall the **Son of man** [Jesus] be **three days and three nights** in the **heart of the earth**."

How many nights are there, in "three days and **three nights**"? This might seem like a silly question, but you might be surprised at the answer (only two nights). The Wednesday crucifixion theory claims that Christ died on Wednesday afternoon, and rose on Saturday evening—in order to fulfill the "**three days and three nights**" (Matthew 12:40). But most people believe that Jesus died on Friday afternoon, and rose early Sunday morning (fulfilling Matthew 12:40). This is one of the cases where the popular view, Friday crucifixion, is actually correct. Beware, though, because all too often: popular views are incorrect; this is especially true, with Bible subjects (see Genesis 7:1,7,23; 19:15-26; Numbers 14:2,22-30; Deuteronomy 31:27,29; 1 Samuel 17:24,32; 1 Kings 18:17-22; Daniel 3:7,12; Matthew 2:1-3; 7:13,14; 23:13,15; 26:31,56; Luke 11:52; 13:23-28; John 6:66,67; 7:48; 1 Corinthians 1:26; Galatians 1:2,6; 3:1; 2 Timothy 1:15; Acts 20:29-31; 2 Thessalonians 2:3; 1 John 4:1; 5:19; Revelation 3:4; 12:9; etc, etc).

Time is always rounded—whether rounded to a nanosecond, or a millennium, etc. Therefore, we need to understand the resolution, or level of detail, that each specific situation is dealing with. For example, in the crucifixion timing, Friday afternoon through Sunday morning could be rounded in these ways: it could be rounded down, to include only full 24-hour calendar days (so just 1 day, Saturday); or it could be rounded up, to the nearest total number of 24-hour cycles (so about 36 hours, rounded up to 48 hours = 2 days); or it could be rounded up, to include a whole count for each day or partial day (so Friday, Saturday, and Sunday, is 3 Roman calendar days; or 1-14, 1-15, and 1-16, is 3 Hebrew calendar days).

That last one is called "inclusive reckoning"; this is because the count includes a *full* day, for both the beginning day and the ending day—even though the beginning and ending days are partial (rounded up, to *full* days). This "inclusive" system can be found, repeatedly, in the Bible (see C-1); and it was used by the Jews: a day and a night are an Onah, and the portion of an Onah is as the whole of it (see footnote #102, https://www.sefaria.org/Jerusalem_Talmud_Shabbat.9.3.3?lang=bi). In our day, inclusive counting is not normal; yet even a modern website, which is designed to count the number of days (between two dates), has an option to: "Include end date in calculation (1 day is added)" (https://www.timeanddate.com/date/duration.html).

C-1. Raining How Many Cats, and How Many Dogs?

Exodus 19:10,11,16 ♦ "… sanctify them **to day** [day 1] and **to morrow** [day 2], and let them wash their clothes, And be ready against the **third day** [day 3]: for the **third day** the LORD will come down … And it came to pass on the **third day** in the **morning** [*already* the third day, in the morning!] …" (see 19:15).

Luke 13:32,33 ♦ "… I do cures **to day** [day 1] and **to morrow** [day 2], and the **third day** [day 3] I shall be perfected. … I must walk **to day** [day 1], and **to morrow** [day 2], and the **day following** [day 3] …"

Acts 10:1-30 ♦ "[Cornelius] … **prayed** to God alway. He saw in a vision evidently **about the NINTH hour of the day** [day 1] an **angel** of God … On the **morrow** [day 2], as they went … And on the **morrow** [day 3] Peter went … And the **morrow after** [day 4] … And **Cornelius** said, **Four days ago** I was fasting **until THIS hour**; and **at the NINTH hour** I **prayed** in my house, and, behold, a **man** stood before me **in bright clothing** [an angel]," (see Exodus 16:29; Leviticus 23:15,16; Joshua 6:15-20; 1 Samuel 20:5-42; 30:12,13; 1 Kings 20:29; 2 Chronicles 10:5,12; 29:17; Luke 2:43-46; Acts 27:15-19; Hebrews 11:30; etc).

That last quote is the clearest of all, because it has the time of day: when the count started (9th hour), and when it ended (the *same* hour, 9th). So it was about 72 hours—and people today, would usually count that as 3 days (3 x 24 hours = 72 hours); but with biblical *inclusive* reckoning, it was: "**Four** days"!!!!

Now some might wonder: even with *inclusive* reckoning, Friday afternoon to early Sunday morning *doesn't* make "**three nights**"; it's only two nights, at best (Friday night, and Saturday night). Well, yes;

and whenever you round up, the *total* will include more than the *actual*—even in cases like this, when one of the three nights is NOT part of the *actual* (but it is part of the rounding up, to include 3 full 24-hour days). We can be confident that 3 actual days, and 3 actual nights, is not what was intended here; if Jesus was buried Wednesday evening, and rose Saturday evening (which is the Wednesday crucifixion claim): then the actual count would've been: "three nights [listed first], and three days"! So night should've been stated first—if indeed the count, of actual nights, was intended (see Genesis 1:5,8,13,19,23,31; Daniel 8:14,26; etc).

Also, events usually begin and end during the daytime; and this is another way we can be sure—that it's not a count of daylight periods, plus a separate count of dark periods. If so, the number of days would be one more than the number of nights; for example, a Wednesday afternoon crucifixion would be four days and three nights (daytime on Wednesday, Thursday, Friday, and Saturday; but only three nights: Wednesday night, Thursday night, and Friday night). Yet out of more than fifteen biblical cases—where the number of days and nights are listed—*not* even a single case has the count of nights any less (or any more), than the total count of days (see 1 Samuel 30:12,13; Jonah 1:17; Matthew 12:40; Job 2:13; 7:21; Genesis 7:4,12; Exodus 24:18; 34:28; Deuteronomy 9:9,11,18,25; 10:10; 1 Kings 19:8; Matthew 4:2).

It is extremely unrealistic to claim, that with all these 15+ cases: each event started in the morning, and each event ended in the morning. But if *any* of these cases started or ended in the evening: then the count of nights should be first, and/or the day versus night totals should be different—unless of course, the days and nights were *not* being counted separately (which is the obvious conclusion).

Also, there is a common thread, which runs through all 17 of the above verses: the events occurred continuously, and *without interruption*, during the stated period of days and nights (3, 7, & 40). For example, during the flood, the rain never let up for 40 days (see Genesis 7:4,11,12,17,24; 8:2-4). With fasting, the entire time was spent without food; there was *no snacking* at night: "… **fast** ye for me, and **neither eat nor drink three days, NIGHT or day** [three days and three nights] …" (Esther 4:16; see 5:1; Leviticus 8:35).

So "three days and three nights" is *BOTH literal* (see D-2), and also a symbolic expression (idiom)—meaning that the *Son of Man* remained in the tomb continuously, from burial to resurrection. Today, we might say that it rained for a whole week: "day in, and day out" (meaning both day and night, without interruption); but this would also be an expression, because days don't *literally* have an inside and an outside. And we often use various other chronology expressions, such as "just a second" (usually referring to many seconds, if not a few minutes); or it took "forever" to complete something (if it was *literally* forever, then it could never be completed). In fact, we even have a common expression about raining; the Wednesday crucifixion people say that others can't count to three—so ask them if they can count how many animals *literally* fall out of the sky, when it's "raining cats and dogs"!?!

C-2. Does Saturday Evening Fulfill the Wave Sheaf?

According to the Bible, and also God's very obvious plan: Jesus died on the Passover festival (Nisan 14), and He rose again on the "first-fruits" Wave Sheaf festival (see 1 Corinthians 5:7,8; 15:3,4,20-23; etc). The Wednesday crucifixion theory is forced into the position, that Wave Sheaf *always* falls on a Sunday (which actually starts at sunset, Saturday evening, on the Hebrew calendar). If the crucifixion was really on a Wednesday Passover (Nisan 14)—and the resurrection was *three full* 24-hour periods later—then the resurrection, Saturday evening, would be Nisan 17 / 18 (changing at sunset); and this does NOT fit with the truth, that the Wave Sheaf (Omer) is *always* on Nisan 16 (*not always* on Sunday). Crucifixion on Friday, and resurrection on Sunday, fits perfectly with Wave Sheaf on Nisan 16 (and on Sunday, in this case). For the Wave Sheaf timing, see Basic CHRonology Details (https://7GRAILS.world/7-symbolic/chr/bcd/).

MLS: "… if we accept that the crucifixion was on Friday, Nisan 14, and the resurrection on Sunday, Nisan 16, then in the year of the crucifixion Nisan 16 happened to coincide with the day after the normal *weekly* Sabbath [*and the yearly* 'high day' *sabbath* (John 19:31; see 7:2,37)] … [So] in that year, both the Pharisees and the Sadducees would have been happy that the barley first-fruits festival was held on Nisan 16." (page 70).

But what if, indeed, the Wave Sheaf was always observed on a Sunday (rather than always on the 16th)? Jesus died at "the **ninth hour**"—which was in the afternoon (Mark 15:25-34; Luke 23:44; Matthew 27:45,46; see 20:1-12; etc). This ninth hour does NOT compare *exactly*, with our 3pm (middle of the afternoon); but it was no later than around 5pm (our time)—and that would still be about an hour or two before sunset, in March or April, during Passover (https://www.timeanddate.com/sun/israel/jerusalem?month=4&year=2026). Some might want to start counting from the burial time, rather than the death; even in this case, though, the burial was certainly completed before sunset (see Mark 15:34-47; Luke 23:44-56).

By our exclusive reckoning, 3 days is 72 hours; therefore, 3 days after a Wednesday crucifixion or burial, would end on Saturday before sunset—which certainly would *not* fulfill the Wave Sheaf (even if the "Sunday" Wave Sheaf began at sunset, on Saturday evening). Also, if Jesus rose Saturday afternoon, before sunset, then He did *not* fulfill the Sabbath-rest (see Genesis 2:1-3; Exodus 20:8-11; Luke 23:54-56; etc).

To solve these problems: some might claim that Jesus rose on Saturday, after sunset (to fulfill the Wave Sheaf, and Sabbath rest); and although this does solve two problems, it also creates new problems. This would be a few hours later, than an afternoon resurrection—making a total of about 75 hours that the body would need to last, in warmer weather than Lazarus, without starting to decay and stink (see C-3). Worse than that, if the resurrection was after sunset, it would add another Hebrew day—totaling FIVE days: Wednesday, Thursday, Friday, Saturday, and Saturday night (Sunday); again, Hebrew days start at sunset, not midnight (see Genesis 1:5,8,13,19,23,31; Leviticus 23:27,32; Nehemiah 13:19; Mark 1:21-33; etc). Yet about 24 hours LATER, after the supposed Saturday evening resurrection, it was still only the third day (see next).

Luke 24:20,21,29 ♦ "… the chief priests and our rulers delivered him to be **condemned** to death, and have **crucified** him. … **to day** [early Sunday evening] is the **third day** since **these things** [crucifixion, etc] were **done**. … it is **toward** **evening**, and the **day** is **far spent**." (see 24:1-20,27; Matthew 27:62-64; etc).

If Jesus died on Wednesday, and rose Saturday evening (or Sunday): that would be four or five days, and would make Him a liar and an imposter! But all of these and other problems disappear, when "three days and three nights" is taken *exactly* as it was originally intended: an *inclusive* reckoning, of the three days (Friday, Saturday, and Sunday); and the "three nights" comes from rounding up—as well as from an expression (idiom), which means that Jesus remained in the tomb continuously (both day and night).

C-3. The Corpse of Lazarus Saw Corruption

Another problem—with the Wednesday crucifixion theory—is the fact that the women came "very early" on Sunday morning, and not before, to anoint the body of Jesus (see Mark 16:1,2; Luke 23:54-56; 24:1). If Jesus died late on Friday, then this makes perfect sense: because Saturday is a holy day, during which they were *not* allowed to do physical labor (see Exodus 20:8-11; etc). This makes zero sense, though, if Jesus died on Wednesday: WHY would they wait about 85 hours, before coming to treat Christ's body?? Even if Thursday and Saturday were holy days: still, they could've anointed Jesus on Friday—except of course, there were guards (and a large tombstone); but those things did *not stop* them from coming on Sunday morning, so WHY would the very same things *stop* them on Friday morning?

Referring to Lazarus, Martha said: "by **this time** [day four] he **stinketh**" (John 11:39). With Jesus, though, His body was *not* dead long enough to stink: "But he [Jesus], whom God **raised** again, **saw no corruption**." (see Acts 13:30-37; 2:24-34; Psalm 16:10; Leviticus 7:16-18; 19:6,7). Then why was there a big difference, between Jesus and Lazarus? Because Jesus died late on Friday (not Wednesday), and He rose early on Sunday (~36 hours later); Lazarus, however, was dead about twice as long as Christ (Monday, Tuesday, Wednesday, and Thursday). Lazarus died on a Monday (about one month before Christ died), and was raised on a Thursday: "**four** days" later, *inclusive* (John 11:17,39; see G-4); so if the Wednesday crucifixion theory were actually true—then the total hours, when Lazarus was in the grave, would've been roughly the same hours that Christ was in the grave. Yet Jesus did not see corruption (even though Lazarus did).

Some say that the body of Jesus had special treatments, which preserved it longer (than the body of Lazarus). However, if Jesus *died* on a Passover Wednesday: then Thursday and Saturday would've both been holy days—limiting or eliminating the opportunity, to buy and apply anything extra (see Mark 16:1; Luke 23:55,56; 24:1; etc); and Friday was also of no value, again, *without* someone removing the very large stone (see Mark 16:1-4). With Lazarus, though, there were no holy days observed—and his body was *not* nailed to any cross, *nor* was there any tombstone that was too large to remove (see John 11:39-41); therefore, essentially unlimited opportunities existed, to treat his body. Additionally, Christ's body was treated, according to the "**manner** of the **Jews**" (John 19:40; see 20:5-7; 11:43,44); since Lazarus and Christ had mostly the same family and friends, the "manner" that they cared for the dead was standard—with *no reason* for the corpse of Lazarus to *decay any faster*, than the corpse of Jesus (if anything, Jesus would've decayed faster).

C-4. Jonah and the Storm

Jesus used Jonah, for comparison (see Matthew 12:40); yet even that duration, was probably *less* than 48 hours (definitely NOT more than 72 hours, which is what the Wednesday crucifixion theory requires). Jonah was in the belly for part of day 1 (then night 1); all of day 2 (and night 2); then finally part of day 3 (but *not* any of night 3). Yet Jesus rounded it to 3 days, and 3 nights, especially since Jonah remained continuously in the whale's belly (he did *not* get any breaks, either day or night, to come up for fresh air).

Believers, in the Wednesday crucifixion, have *failed* to understand the correct crucifixion date—which is the foundation, for understanding all other chronology (not only in the four gospels, but also in the rest of the Bible). Therefore, they also don't know the *exact date* when Jesus made this statement, about "three days and three nights"; it was the "same day" that Jesus told parables, then left on a boat: and had a STORM that night, on the Sea of Galilee, which Jesus slept through (see Matthew 8:23-27; 12:40-50; 13:1-53; Mark 3:31-35; 4:1-41; Luke 8:19-25). Jesus intentionally did this parallel—in order to connect Jonah, sleeping during a storm on the sea, with Christ's own boat nap in a storm (see Jonah 1:4-6).

Plus, there is a specific *timing* here, which Jesus also did intentionally: He gave a specific example of what He meant, by "three days and three nights" (as an expression). After crossing the lake, Jesus cast demons out of the men (who went into the pigs); then, after spending much of the day there, He crossed the lake at night again—followed by the first female resurrection, ever (see Mark 5:21-23,35-43; Luke 8:41,42,49-56; etc). This means that the resurrection occurred: not after 72 hours, but after about 48 hours (starting with Christ's statement, 3 days and 3 nights); it was 3 days, *inclusive*, and 2 nights—just like His own death and resurrection (Friday, Friday night, Saturday, Saturday night, and Sunday).

Furthermore, Jesus selected the *perfect* days of the week, for this clear illustration. He foresaw the Wednesday crucifixion error: so He made the Jonah statement, on a Wednesday (May 10, AD 30); then He did the resurrection, on a Friday (May 12)—showing that IF He Himself would die, on a Wednesday Passover (Nisan 14), then His resurrection would *have to be* on a Friday Wave Sheaf (Nisan 16). This illustration *not only refutes* the false Wednesday crucifixion; but at the same time, it also verifies the truth that Wave Sheaf is *always* on Nisan 16 (*not always* on Sunday).

How can we know these dates (May 10-12, AD 30)? First and foremost, by understanding the *correct* crucifixion and resurrection chronology; if you have the wrong year, wrong month, and/or wrong day of the week for the crucifixion (such as Wednesday): then you will NEVER get the correct dates, for these other events. Passover was May 9; and Jesus had just returned, from a trip to Jerusalem (on foot); this explains why He was so tired, that He slept through the storm. Also, Jesus raised this girl on 5-12: because 5-12 is repeatedly associated with weddings, and marriage, in biblical chronology—and exactly one year later, this young woman got married (on 5-12-31; back then: marrying at 13 was common, for women). Plus, exactly 5 times that day, 12 years is mentioned; this is not only to give her age, but ALSO the 5-12 date (see Matthew 9:20; Mark 5:25,42; Luke 8:42,43). And there are many other chronology alignments—for all of the events, in the gospels; but those details are mostly in other articles (https://7GRAILS.world/7-symbolic/chr/articles/).

D. Days of the Biblical Passion Week

Although the "Holy Week" or "Passion Week" is *generally* counted from Sunday to Sunday: the list, below, begins two days earlier; this is important, for several reasons, including the hidden chronology alignments (see F-1). Also, this list is referring to the original historical events—*not* modern holidays, commemorating these events (which are frequently titled "Holy Week" or "Passion Week").

Friday (4-20): lunch with Zacchaeus, at Jericho, then travel to Bethany (about 15 miles)
Sabbath (4-21): evening meal at Simon's house, where Mary anointed Jesus (SOS Dream 1)
Sunday (4-22): the Triumphal Entry (SOS Dream 2)
Monday (4-23): the second temple cleansing (SOS Dream 3)
Tuesday (4-24): the Olivet Discourse (SOS Dream 4)
Wednesday (4-25): the wedding, in Song of Songs (see Part 1, for the SOS dreams and wedding)
Thursday (4-26): last supper, and Gethsemane
Friday (4-27): trials and crucifixion
Sabbath (4-28): Jesus was dead, in the tomb
Sunday (4-29): resurrection of Jesus

MLS: "Some readers may feel that knowing the timing of events in the last days of Jesus is unimportant. However, the chronology of the last week of Jesus provides the historical framework of the MOST MOMENTOUS WEEK in the history of the world. To understand this week fully we have to get the chronology right. The correct chronology provides key new insights into understanding the words and actions of Jesus [including His own *literal* wedding (see D-2)] in his last week." (page 11).

D-1. Sabbath, Sunday, Monday, and Tuesday

The gospel of Luke is organized by subject: therefore, it is the *least chronologically* organized, and John is the *most chronological*; Matthew and Mark are more chronological than Luke, but *less than John* (https://7GRAILS.world/7-symbolic/chr/abc/). Therefore, we should start with John, for Passion Week chronology.

John 12:1-3,12,14 ♦ "Then Jesus **six days before the passover** came to **Bethany**, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took **Mary** a pound of ointment of spikenard, very costly, and **anointed** the feet of **Jesus** … On the **next day** … **Jesus**, when he had found a young ass, **sat thereon** [Triumphal Entry] …"

This passage, if taken alone, *doesn't* nail any event to an exact day. For example: were the "six days" counted inclusively, or exclusively? Did John use sunset reckoning, or midnight, when he wrote "next day"? And which day of the week was the Passover, according to him (see D-3)? What can be done, however: is harmonize John's chronology, here, with the above ten-day list; and that list is established, through other methods (including much of the information, in this entire article).

Mary anointed Jesus, in the evening of 4-21; the "next day" was the Triumphal Entry, on Sunday (4-22). The period of "six days" started on Sabbath; so Passover would be either Thursday, 4-26 (inclusive reckoning), or Friday, 4-27 (exclusive). The Triumphal Entry itself is also *important* here, for chronology, because Jesus was making a public statement: He was setting Himself apart, as the "**Lamb** of God" (John 1:29,36); so this would need to be the tenth day, of the first month (see Exodus 12:1-6; D-3).

Mark 11:7,11-21 ♦ "And they brought the **colt** to **Jesus** [Triumphal Entry, on Sunday] … And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now

the **eventide was come**, he went out unto **Bethany** with the twelve. And on the **morrow** [Monday], when they were **come from Bethany**, he was **hungry**: And seeing a **fig tree** afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he **found nothing but leaves**; for the time of figs was not yet. And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever**. And his **disciples heard it**. And they come to Jerusalem: and **Jesus** went into the **temple**, and began to **cast out them that sold and bought** in the temple [second cleansing, on Monday] … And when **even was come**, he went **out of the city**. And **in the morning** [Tuesday], as they passed by, they saw the **fig tree dried up** from the roots. And **Peter calling to remembrance** [from the previous day, Monday] saith unto him, Master, behold, the **fig tree** which thou **cursedst** is **withered away**."

The above passage has the timing, for the second temple cleansing (Monday, 4-23); the first temple cleansing was at a different Passover, near the beginning of Christ's ministry (see John 2:13-23). The second temple cleansing, in Matthew, is similar to Mark; but Matthew gives the fig tree events, with much less detail (see 21:7-20). Luke and John do *not* report the second cleansing, or cursing the fig tree. Jesus came to the temple, one last time, on Tuesday; at the end of this day, He said: "Behold, **your house** is left unto you **desolate**." (Matthew 23:38; see Luke 13:35). Later that evening, Jesus gave the Olivet Discourse—including the parable of the virgins, who were already waiting for the groom (see Matthew 21 to 25; Mark 11 to 13; Luke 19 to 21).

Matthew 26:1,2 ♦ "And it came to pass, when **Jesus** had **finished all these sayings** [Olivet Discourse, in the two previous chapters], **he said** unto his disciples, Ye know that after [several versions translate #3326, 'in'] **two days** is the feast of the **passover**, and the Son of man is betrayed to be crucified."

Mark 14:1,2 ♦ "After **two days** was the feast of the **passover**, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, **Not** on the **feast day**, lest there be an uproar of the people."

The same questions could be asked here, about Matthew and Mark, as with John: sunset or midnight reckoning, inclusive or exclusive, etc? Both of these passages come right after the Olivet Discourse, on Tuesday "**night**" (Luke 21:37); therefore, Passover could've been on Wednesday, Thursday, or Friday—depending upon which reckoning was used (see D-3). For example: midnight reckoning and inclusive would count Tuesday as day one, and Wednesday as *Passover* on day two (or with exclusive, day one was Wednesday, and day two was *Passover Thursday*); with sunset reckoning and exclusive, *Passover* would be on Friday. Quite interestingly, *all three* of these days ARE indeed *Passover*, depending upon how you start the month (see D-3). Furthermore, God did it this way *intentionally*—so that *three* events, on *three days*, would ALL line up with the *Passover*: Wednesday wedding, SOS is read on *Passover* (see Part 1); *Passover* meal, at the last supper, on Thursday; and the *Passover* Lamb of God, sacrificed on Friday.

D-2. Lost and Found: *Wed*nesday *Wed*ding

Wikipedia: "On the Wednesday before his death, Jesus was in Bethany, in the house of Simon the Leper. As he sat at the supper table with his disciples, a woman named Mary anointed Jesus' head and feet with a costly oil of spikenard." (https://en.wikipedia.org/wiki/Holy_Wednesday).

This tradition, about Wednesday, is *wrong*; it is based on both Matthew and Mark mentioning the anointing, shortly after stating "two days" until Passover (quoted in D-1). However, both of these gospels have a subject and timing *break*, between the "two days" and the anointing—once again, they are *not* the most chronologically organized, of the gospels (see Matthew 26:1-6; Mark 14:1-3). John, on the other hand, is very much organized in chronological sequence—almost *without exception*; and his "six days" is in the immediate context, of defining *when and where* the anointing occurred—SIX DAYS before Passover, and

one day before the Triumphal Entry (see D-1). By *no reckoning whatsoever*: can a supposed Wednesday anointing fit with six days before Passover, and one day before the Triumphal Entry! Some teach *two or three* anointings; but the anointing was so important (Christ / Messiah MEANS anointed): that this *single* event was recorded, in each of the four gospels—so they are all *the very same event* (see Part 1).

Luke 21:37,38 ♦ "And in the **day time** he [Jesus] was **teaching in the temple** [on Tuesday]; and at **night** he went out, and abode in the mount that is called the **mount of Olives** [and gave the Olivet Discourse]. And all the **people came** early in the **morning** [Wednesday] to him in the **temple**, for to **hear him**."

Aside from the ten virgins parable: the above verse is the only record, in any of the four gospels, of *anything happening* on Wednesday (4-25). Plus, this verse actually makes the *deafening silence* much louder: the PEOPLE came to the temple, to hear Jesus, BUT HE HAD NOTHING TO SAY! Because He was *not there*; He had left the temple, the night before (after saying *your* house is *desolate*), and He never returned. The four gospels have nearly 30 chapters, describing events of the Passion Week—in great detail; about one third of the information, during Christ's years of ministry, is focused on just one *very important week*. Yet of that very detailed week: one single day, Wednesday, receives barely the slightest hint of a whisper! Exactly *what is missing*, and WHY?

MLS: "… Wednesday was a 'missing day' on which Jesus did nothing." (page i).

MLS: "The lost day of Jesus … Despite this mass of information [about Passion Week], when biblical scholars try to reconstruct what happened on each day of this week, many find there is a 'missing day' when nothing seems to have happened at all. This is the Wednesday before the Friday crucifixion. … It is clear from the gospels that he [Jesus] was very busy in the last week before his crucifixion. Even if Jesus had spent all day in prayer on this day, surely at least one of the gospels would have mentioned it. WHY then a 'missing day'?" (page 4).

The above quotes point out a true fact: there is a timing gap, in the four gospels—between Tuesday night events (the Olivet Discourse, etc), and Thursday events (the last supper, etc). This clearly indicates a *hidden truth event*, on that Wednesday; and in our day, both *Wed*nesday and *wed*ding are abbreviated with the same three letters: *Wed*. This is what happened, on that missing day: the marriage, as prophesied in Song of Songs (SOS); it's also the same wedding, that is mentioned in the ten virgins parable (see Part 1).

There is more than one reason, why the bridegroom waited until "**midnight**" (Matthew 25:6); there is a very important spiritual lesson, about the spiritual midnight darkness that *currently* exists—just before the return of Jesus Christ, at the second coming (see Isaiah 60:1-3; Luke 18:8; Part 1; etc). However, Jesus also waited for chronological reasons: because at midnight, it would become "*Wed*-day" (*Wed*nesday *wed*ding day); also, the date would become 4-25 (see F-1).

So the Wednesday event was lost, and found (the wedding); but a Wednesday crucifixion was NOT found! And this discovery, of the wedding, is the death knell for the Wednesday death—because it all hangs on this one verse: "… **three days and three nights** in the **HEART** of the **earth**." (Matthew 12:40). Yet "heart" does not necessarily mean "tomb" or death—although that is one of the applications, in the symbolic three days and three nights (see C-1); however, the "heart" usually refers to LOVE, or other emotions (which perfectly fits the *marriage* context). Starting the very next day—after the Wednesday wedding—the *LITERAL* "three days and three nights" began during the *daytime*, on *Thursday*, and ended early *Sunday morning* (Thursday day, Thursday night; Friday day, Friday night; Saturday day, Saturday night: three days, and three nights, *literally*).

Some have attempted a similar idea, starting with Gethsemane on *Thursday night*; but this would be three nights and two days, thereby entirely *skipping one day* (daytime on Thursday); and the reason for this failure, is the lack of understanding the wedding context. The *literal* application, of Matthew 12:40,

began when the groom was *literally* and physically separated—from His newlywed bride (He was in the heart of the earth, *emotionally*); and it ended, when they were reunited (see John 20:16).

Below is the Gemini screenshot, for the wedding and consummation (4-25). Sometimes, the planet Venus is called the "Morning Star"; and this is one of the titles, for Jesus (Revelation 22:16). However, in mythology—which is a mixture of *truth and error*, but does include some truth—Venus represents: "… love, beauty, desire, sex, fertility, prosperity, and victory." (https://en.wikipedia.org/wiki/Venus_(mythology)). All of these fit very well, with the wedding and consummation; and all of these things are *not* sinful, within holy matrimony. The *location* of Venus is actually quite graphic; and again, this location represents these very same things (love, desire, sex, fertility, etc). The wisdom of God planned this rather shocking alignment, for several reasons: #1 it vali-*dates* the wedding *date* (it lines up best, on 4-25); #2 it proves that Jesus not only got married, *literally*, but He also got His bride pregnant ("fertility"); #3 it also proves that Jesus was indeed *fully human*, He even had reproductive organs; #4 this *totally destroys* all Gnostic heresies, which claim that Jesus was merely an apparition (without any actual flesh, etc); #5 by God's design—Venus is on Castor, who represents Christ's humanity (Pollux represents His divinity); #6 Mars is at the calf, which is often called the "second heart" (and "heart" can certainly represent love); #7 Saturn is at the arm, or hand, of Pollux—representing the divine power, that created this wedding night alignment (see H-1).

Gemini for *Wed*nesday *Wed*ding (4-25)



D-3. Passover on Wednesday, Thursday, and/or Friday?

NOTE: This subsection is extra technical, for those who may want to get into the weeds (questions about Passover on Nisan 14 or 15, synoptic gospels versus John, etc); others may want to skip down to D-4.

In the Passion Week: was Passover on Wednesday, Thursday, and/or Friday? The short answer is: YES! All three of these days were Passover, in the Passion Week (see D-1); this is from three different new moon methods: first potentially visible crescent, first actually visible crescent (sometimes one day later than potential visibility, because of clouds or smoke, etc), and V+2 (https://7GRAILS.world/7-symbolic/chr/bcd/).

In addition to the areas already addressed, about crucifixion chronology confusion (such as Wave Sheaf always on Sunday or Nisan 16, crucifixion on Wednesday or Friday, official calendar based on visible crescent or V+2, the year of Christ's baptism, etc): there are at least two other areas of confusion,

that still need clarification. Were the Passover lambs supposed to be sacrificed and eaten on Nisan 14, or Nisan 15? And *why* is Passover timing, in the gospel of John, *different* than in the other gospels?

Each day has four main points: sunrise, noon (most sun, warmer), sunset, midnight (most darkness, colder); each year has four main points: spring, summer (most sun, warmer), fall, winter (most darkness, colder). These points also correspond with calendar systems, and when the day or year changes. For example, the Roman calendar (both Julian and Gregorian) changes the day at midnight, and the year in the winter (January 1); plus, midnight and winter are *parallel* (see the colored highlighting, above). None of the biblical calendars begin at noon or summer (although astronomers do use noon, to change the day). Many calendars change the day, at sunrise or sunset; and many calendars change the year, in the spring or fall. Furthermore, *originally* the Hebrew calendar had NYD in the spring; but *later*, NYD came in the fall. And the Hebrew days also migrated—from sunrise (*originally*), to sunset (*later*). It is widely known, that Jewish days begin at sunset: so everyone just assumes that it was the same, at the time of the exodus; but Israelite days *originally* began at sunrise (like the Egyptians, where they were living at the time). It is the lack of understanding *this*—which has caused all the confusion, regarding Passover on Nisan 14 or 15.

Wikipedia: "In ancient Egypt the day was reckoned from sunrise to sunrise." (https://en.wikipedia.org/wiki/Day).

Wikipedia: "… it is certain the Egyptian day began in the morning … whether the precise start occurred at the first light of dawn or at sunrise." (https://en.wikipedia.org/wiki/Egyptian_calendar).

When the children of Israel were still in "**Egypt**": God gave them a new month, to start their year (see Exodus 12:1,2; 13:4; MLS 121-123); but He did NOT then give them any new start, for their daily cycle (the Egyptian day, starting in the morning). *After* the exodus, God said: "… in the **ninth day** of the **month at even**, **from even unto even**, shall ye celebrate your sabbath." (Leviticus 23:32). This is strange and pointless wording, if they were *already* keeping days from sunset to sunset; furthermore, if their days *already* changed at sunset, *from the ninth to the tenth*, then why didn't this verse simply say: "in the TENTH day of the month"—which is exactly how it is listed, in other verses (see 16:29; 23:27; 25:9; Numbers 29:7; etc).

The fact that the days were NOT originally changing, at sunset, is clear from the exodus account itself—because it was the "**very same day**" (Nisan 14), for ALL of the following events: when the lambs were killed (before sunset, "between the [two] evenings"), when the meal was eaten (after sunset), when the firstborn were slain (midnight), and even when the Israelites left Egypt at "**night**" (after midnight, and before sunrise). There is no mention of any "**fifteenth** day" (in Exodus 12 or 13), at the time of the actual exodus (see Exodus 12:6,17,18,41,42,51; 13:4; Deuteronomy 16:1; MLS 71); this is because everything happened on the fourteenth day—both *before and after sunset* (and even after midnight). Yet once they had changed to sunset reckoning: then and ONLY THEN, is the "**fifteenth** day" *ever* associated with the Passover ceremonies—and/or leaving Egypt (see Leviticus 23:5,6; Numbers 1:1; 9:1; 10:11; 28:16,17; 33:3; etc). So the whole puzzle is *solved*, when you realize that with sunset reckoning: killing the Passover lamb is Nisan 14, *before* sunset; and eating the Passover meal is Nisan 15, *after* sunset (originally, it was *all* on Nisan 14). Now that we have answered the question, of Passover on Nisan 14 and/or 15: there still remain questions about Passover on which day of the week—Wednesday, Thursday, and/or Friday (in the Passion Week).

Wikipedia: "There is an apparent discrepancy of one day in the Gospel accounts of the crucifixion which has been the subject of considerable debate." (https://en.wikipedia.org/wiki/Chronology_of_Jesus).

MLS: "The solution to the above problems … is that, in their description of the last supper as a Passover meal, Matthew, Mark and Luke were using *a different calendar* to John." (page 192; see vii,5,17,33,111,120,193).

Many people realize, that Jesus and His disciples had their Passover meal—about 24 hours prior to the *official* Passover meal; but very few people understand the reason why. The two above statements are

true—but the "different calendar" was NOT the Qumran Essene, or Samaritan (as the author indicates); instead, it is from the *official* V+2 new moon, versus the *original* new moon system (first *actual* visibility, sometimes one day after *potential* visibility). You might think V+2 would cause a two-day difference, between Passovers; but the *original* system allowed for a one-day delay. The fact that the disciples kept Thursday—and the *official* Jews kept Friday (only one day different)—is good evidence, that the *official* calendar was running two days late (from potential visibility). You see, if the *official* calendar was merely one-day late: then the disciples could've kept the Passover, on the same day as everyone else (since the *original* system allowed for a one day delay, but it did NOT allow for two or more days).

Another amazing fact—overlooked by essentially everyone—is that at least one of the disciples did accept the two-day delay, of the *official* calendar. John kept the Passover, on Thursday, with the rest of the disciples; however, in his book (written 35 years after the event), he placed the Passover on Friday (see John 7:2,37; 13:1-4; 18:28,39; 19:14,31; etc). But the synoptic writers put the Passover ceremonies on Thursday (see Matthew 26:17-21; Mark 14:12-18; Luke 22:7-15; MLS 151; etc). Skeptics point to this, as a so-called "contradiction" in the Bible (and claim that it is unreliable, so God doesn't even exist, etc). But they are simply ignorant, of God's wisdom and ways; God fully planned for this to happen, exactly as it turned out (see D-1).

This difference (between John, and the synoptic writers) becomes far more apparent: once we realize that only John ever *even mentioned* ANY Jewish festival, during the entire adult life of Jesus! The one exception is, of course: the synoptic writers DID mention the Passion Week Passover (which these writers couldn't possibly avoid writing about; yet when they did, they placed it on Thursday). Matthew was the most prolific gospel writer, and the festivals were very important to all Jews; there seems to be no reason for this very loud silence, in ALL of the synoptic gospels, except for the fact that they only accepted the *original* new moon system. Yet John clearly accepted V+2, because he placed the Passover on Friday; furthermore, unlike the synoptic gospels, he mentioned several other *official* Jewish festivals (see John 2:13,23; 4:45; 5:1; 6:4; 7:2,8-14,37; 10:22; 11:55,56; 12:1,12,20; 19:31; MLS 162,163; etc).

D-4. Last Supper to the Cross—How Many Hours?

The MLS book—including and especially the title: *Mystery of the Last Supper*—is focused quite heavily on claiming that the last supper was Wednesday evening, not Thursday evening. However, even though the book is *correct* about the missing day on Wednesday: it is *incorrect*, in how it fills the missing time; the mystery on Wednesday is NOT the last supper, the crucifixion (see C), or the anointing of Jesus by Mary—instead, the *Wed*nesday *Wed*ding is the correct mystery event, for that missing day (see D-2).

There are 4 main supports, for the claim that the last supper was on *Wednesday*: #1 the missing day (already answered, in D-2); #2 Passover timing, in the four gospels (already answered, in D-3); #3 if the last supper was on Thursday evening, there was not enough time for everything (this will be answered here, in D-4); #4 the legality of the trials (also answered here, in D-4).

MLS: "If these legal rules [quoted from *Mishnah Sanhedrin* 4.1], written down in about 200 AD but based on earlier practice, applied at the time of the trials of Jesus, then they present a major challenge … not one of the gospels claims that the trials were illegal." (page 10,11; see 4-10,172,185,195).

We do *not* have certainty—that these rules actually applied, some 170 years earlier (in the time of Christ); but even if they did apply, we can be pretty certain that they broke their own rules: because they were hell-bent, on killing Christ. If the Sanhedrin violated their own rules, that would be extremely trivial (at least compared to the other crimes, that they were committing); hence, the gospel silence about it.

Far more important, though, is claim #3 (not enough time). The biggest mistake, here, is a common idea that Jesus was on the cross by 9:00 am (see MLS 190); and this is based on Mark's gospel, stating the "**third hour**" (15:25). However, Mark rounded his times to *three-hour* intervals (see 15:25,33,34); "… written at a time when no standardization of timepieces … time was often approximated to the closest three-hour

period." (https://en.wikipedia.org/wiki/Crucifixion_of_Jesus). John wrote that it was: "**about** the **sixth hour**" (19:14); many have understood this to be some other event, around sunrise—yet the *immediate context* is the crucifixion (19:14-16), so it was actually nearing NOON! Mark rounded backwards, to the "**third**" hour; and John rounded forward, to the "**sixth**" hour—but John did NOT use *three-hour* intervals, so "sixth" is more accurate (see 1:39; 4:6,52,53). Plus, these numbers represent the divinity and humanity of Christ (see Genesis 1:26-31; Matthew 28:19; 2 Corinthians 13;14; 1 John 5:7, *positively written* by John himself; Revelation 13:18; etc); the point is to show that both natures suffered, on the cross (not merely the humanity, as some teach).

So there was plenty of time, for all the events: from the Thursday evening last supper, to the late Friday morning crucifixion. Sunset was about 7:15; the last supper, including foot-washing, could've easily been done by 8:45. Then the walk to Gethsemane, arriving about 9:00; three times Jesus prayed, for about "one hour" (see Mark 14:37-43), which brings us to around midnight. Sunrise was about 6:00; that leaves a full six hours: for the walk to Annas, in central Jerusalem, and the first hearing—then the walk to Caiaphas, in the southern city, for the pretrial. After sunrise, the official Sanhedrin trial began; but much of the preliminary hearings were already done, so it was more of a quick ratification process. This still leaves about four more hours—for travel to the hearing, at Pilate's Roman palace, in western Jerusalem (*not* at the traditional Antonia Fortress, which was merely a guard house); then the hearing with Herod, and finally back to Pilate. Even if these last three hearings took one hour each (unlikely), there would still be a full hour left—for walking between these places, and then on to Calvary. *Regardless* of which sites are correct, for these events: it's clear that there was more than enough time, as long as you calculate the crucifixion time correctly. Finally, Jesus died at 4:42 pm—*not* the traditional 3:00 pm (see Part 3).

E. Finding the Year of the Crucifixion

Section C thoroughly refuted the *Wednesday crucifixion lie*—and section D clearly documented the main events, for each day of the Passion Week; therefore, the crucifixion is solidly placed on a Friday. This means that we can narrow the search, for the crucifixion year, to years when the *official* Passover (based upon V+2, NOT the first visible crescent) was on a Friday (see A-3).

MLS: "… *Great Men of History* … on the first page it listed every person described in the book and it gave their dates of birth and death, but against Jesus it had: 'Born 4 BC? Died AD 30?' Every other person listed … was given a definite date of birth and death. Jesus was the only person whose dates of birth and of death were followed by questions marks. … Jesus made a huge mark upon history, much greater than Julius Caesar, Alexander the Great or ANY of the other 'historical greats' listed. Yet the author of the book did not know the years in which Jesus was born and died. In fact historians and biblical scholars today are still uncertain about these dates." (page 14).

The reason, for this strange paradox, is quite simple: God hid the birth and death chronology, for Jesus. Furthermore, God planned specific *timing*, for the discovery of—not merely the correct years, but also the exact dates of birth and death; and these discoveries, along with many other hidden biblical truths, would reveal that Christ's second coming is: "… NEAR, **even at the doors**." (Matthew 24:33; see H-2).

E-1. Starting the New Year: Pharisees Versus Sadducees

Now we need to address yet another area, of crucifixion chronology confusion: in some years, there are two *potential* lunar months, which can begin the new year (usually the new moon of March or April, in our calendar). Various options, to begin the year, include the following: #1 empirical observation, of spring conditions (rain, aviv barley, trees, lambs, and/or road conditions, etc); #2 calculated leap year cycle, like the 19-year Metonic cycle (7 leap years, every 19); and #3 the "equinox rule" (see C&C 53, below). Different systems were used at different times, by the Jews—as is even indicated, in this next quote.

C&C: "Aristobulus' rule of the equinox [that Passover could not come prior to the spring equinox] is more likely to have originated, therefore, from outside the Bible. … the rule of the equinox may not have been adopted by the Jews till much later, possibly not before the fourth century CE." (page 53; see 31,49,54).

There is NO clear historical or biblical evidence, that the new year—in Christ's time—was based on any calculated cycle, or equinox rule; instead, the evidence does indicate an observed new year. So the decision to add an extra leap month (every two or three years, on average), would be made by the current high priest (see C&C 163). We know that the Pharisees and Sadducees *disagreed*, on many topics—including some calendar issues, such as the Wave Sheaf timing (https://en.wikipedia.org/wiki/Counting_of_the_Omer). And they *also disagreed*, on when to start the new year; for example: the requirement for "aviv" (ripening) barley was considered acceptable, by the Pharisees, based upon projected ripeness at the upcoming Passover—but the Sadducees wanted to see actual ripeness, two weeks earlier (at the *potential* NYD), or else they would insert a leap month (see Exodus 9:31; 13:4; 23:15; 34:18; Leviticus 2:14; 23:14; Deuteronomy 16:1,9; etc). As a result of this difference: the Sadducee NYD might be *one month later*, than the Pharisee NYD (but only about half of the time, not every year). A similar situation still exists, to this very day: "Karaites often keep Passover *one month* (or occasionally more) *later* than the Rabbinical 'official' calendar." (Google AI, April 2026; see the next quote, below).

C&C: "… the Jews of Alexandria did not follow the same calendar as the Jews of the Sardica document (or Antioch). In some years, they would have observed Passover one month apart. This indicates how the Jewish calendar could vary significantly from one community [or high priest] to the next." (page 79).

Again, in the time of Christ, the high priest was in charge of the calendar (in Judaea); this means that when a Sadducee was high priest: the year would frequently begin *one month later*, than when a Pharisee was high priest. In quantity, the Pharisees outnumbered the Sadducees; but they did not have as much political control, as the Sadducees. "High priests in the time of Christ were usually Sadducees. They belonged to the wealthy, aristocratic, and priestly families who controlled the Temple in Jerusalem and were heavily involved in politics, often collaborating with Roman rulers. … Sadducees held most of the 70 seats on the Sanhedrin (the ruling council) and occupied the high priestly offices. … Caiaphas, who was high priest during Jesus' trial, was a Sadducee." (Google AI, April 2026; see Luke 16:19,28; Acts 5:17; etc). All of this information is important, in identifying the year of the crucifixion—because with a Sadducee, as high priest (Caiaphas): the Hebrew NYD would probably be in April, not March (see E-2).

C&C: "The events of 37 CE, as told by Josephus, and the Berenike inscription, suggest that festivals in the first century BCE to the first century CE were celebrated late [at least when the high priest was a Sadducee, which was usually the case]." (page 61; see 55,71).

E-2. List of Potential Crucifixion Years

The background has now been laid, to start looking for the right year (on the Hebrew calendar). We need to find a month and year, that has the *potentially* visible crescent on THURSDAY (see list, below)—which would place the official V+2 new moon, two days later, on Saturday. Then the 14th day, of this official month, would be a Passover on Friday. Also, NYD in April is much better, than NYD in March.

Based on the people in power, when Jesus was baptized: most agree on a crucifixion year between AD 30 and 36 (see Luke 3:1,2,21). Nevertheless, just to be certain, we'll look at AD 26 thru 40 (data is from https://TorahCalendar.com; however, this same information is readily available, on multiple websites and computer programs, etc). Please notice that visible new moons are listed, for both March and April; this is because essentially all methods, for starting the Hebrew year, will have the NYD in either March or April (in the crucifixion year, though, April is much more likely—because the high priest was a Sadducee).

First Visible Sliver Crescent (With No Clouds)
AD 26: March 9 (Saturday); April 8 (Monday)
AD 27: March 28 (Friday); April 27 (Sunday)
AD 28: March 17 (Wednesday); April 15 (THURSDAY; *no* eclipse)
AD 29: March 6 (Sunday); April 5 (Tuesday)
~~AD 30~~: March 25 (Saturday); April 23 (Sunday)
AD 31: March 14 (Wednesday); April 12 (THURSDAY; 4-25 partial lunar eclipse—*very* visible, in Israel)
AD 32: March 2 (Sunday); April 1 (Tuesday); April 30 (Wednesday)
~~AD 33~~: March 21 (Saturday); April 19 (Sunday)
AD 34: March 11 (THURSDAY; 3-23 penumbral lunar eclipse—*not* visible, in Israel); April 9 (Friday)
AD 35: March 30 (Wednesday); April 28 (THURSDAY; *no* eclipse)
AD 36: March 18 (Sunday); April 17 (Tuesday)
AD 37: March 8 (Friday); April 6 (Saturday)
AD 38: March 26 (Wednesday); April 25 (Friday)
AD 39: March 15 (Sunday); April 14 (Tuesday)
AD 40: March 4 (Friday); April 2 (Saturday)

The first thing to notice, is the red highlighted dates; they are all on Saturday. These would be the right possible years for the crucifixion—if, and only if, the *official* calendar was based on the first visible crescent; but it was *not*. This is also why AD 30 and 33 are commonly accepted: because these years have a new moon on Saturday, which would result in a Friday Passover (again, IF based on first visibility). But we can eliminate all the red dates, because the *official* new moon was V+2 (see A-3).

In fact, we can eliminate all of the dates—except the four dates, with a THURSDAY new moon (highlighted in yellow and green). Out of those four dates: only one date jumps out, as being in the center of all the others (AD 31); and this one is indeed in April! Additionally, only one jumps out (the same one, AD 31), as having *any* visible eclipse (partial or total)—during the entire month (either lunar or solar). Especially in ancient times (when they didn't have any BC / AD dating system, like we have): solar and lunar eclipses were important chronological markers; because of this, God intentionally lined up many biblical events, with lunar or solar eclipses—the crucifixion eclipse being the *most important*, of all! Surely, then, we can be very certain that the correct year, for the death of Christ, would have a Passover eclipse!! Also, this AD 31 lunar eclipse is related to Peter's application, of Joel's prophecy: "The **sun** shall be turned into **darkness** [see Matthew 27:45; Mark 15:33; Luke 23:44-46], and the **moon** into **blood** [even with partial eclipses, the moon can appear red] …" (see Joel 2:31; Acts 2:14-23; etc). So Jesus died in April, AD 31.

MLS: "… Tiberius executed Sejanus … Hence the gospels' portrayal of Pilate, at Jesus' trials, as weak and keen to please the Jews is consistent with the crucifixion occurring after October AD 31." (page 78).

NOTE: This rests entirely upon the idea—that Pilate *could not possibly* have been pressured, to crucify Christ, until after Sejanus had died (in October, AD 31). Apparently, the author entirely overlooked the powerful influence, of the Jews; even Herod the Great *rebuilt the temple mount*, just to satisfy the Jews!

F. Hidden Chronology Alignments

The most valuable truths are hidden—yet designed by God to be found, according to His timing. So everyone has *missed* the hidden chronology alignments, for the crucifixion, until the right time: *now*! "**At that time Jesus** answered and said, 'I **praise You**, O Father, Lord of heaven and earth, that You have **hidden** these things from the **wise** and **intelligent**, and have **revealed** them to **babes**.'" (Matthew 11:25, AFV; see C-4; Proverbs 2:1-6; Daniel 12:4-10; Matthew 10:26,27; 11:25; 13:10-17,44-46; Colossians 2:2,3; Revelation 10:4; etc).

F-1. Ten Pounds, Ten Virgins, and Ten Talents

These three parables are connected by the "ten"; also, the two parables, about pounds and talents, are quite similar (see Luke 19:12-27)—furthermore, the virgins and talents were told, one immediately after the other (see Matthew 25:1-30). All three of these parables contain hidden dates, for the Passion Week; and each parable uses a slightly different method, for the dating (yet simple, and easy to understand). The first one (pounds) reveals the Julian date, when it was spoken (in Jericho), one week before the crucifixion (4-20-31); the virgins parable reveals the Julian date, for its fulfillment (4-25)—and the last parable (talents) has the *crucifixion* and *resurrection* dates, in all THREE biblical calendars: Chromo (1-8, 1-10), Hebrew (1-15), and Roman (4-27). For details about these three calendars: https://7GRAILS.world/7-symbolic/chr/bcd/

Shortly before the pounds parable, Zacchaeus promised to repay "**four** times" (19:8, WEB); then, to show that this "four" is indeed part of the hidden date (which is continued, in the parable), Luke wrote: "And **as they heard these things** [4 times, etc], he **added** and spake a **parable** [about pounds] …" (19:11). Next, the parable starts with delivering 10 pounds, to 10 servants (19:12-14); if these numbers are "**added**" (verse 11), we get 20—which means that we already have the date, 4-20 (but no year). Finally, the rest of the parable mentions 10 cities, for the man with 10 pounds; and 5 cities, for the man with 5 pounds—and then 1 more pound, given to the first man (19:15-27). If these numbers are all "added" up, the total is 31—which is the year; notice also that these numbers are in the same sequence, which we normally date things today: 4-20-31 (month, day of the month, and year); this proves that it is by plan, *not* koinkidink!

In order to show that the first man did NOT end up with 12 pounds, total (1 initially, then gained 10 more, then was given 1 more): we are specifically told—just before he was given an extra pound—that he had only "**ten** pounds" (19:24,25); this means that his original pound was invested, *not kept* (so he ended up with 11 total, not 12). This extra detail would be of little value, if the parable contained NO hidden date; but this investment detail is not worthless, because it affirms that the year is 31 (not 32).

This 4-20-31 date is *not* for the crucifixion; it was the day that the story occurred, in Jericho, and it was only one week before the crucifixion—which makes it rather easy, to figure out the crucifixion date. Notice also that Luke listed two reasons, for this parable: "… **because** he was **nigh to Jerusalem**, and **because** they thought that the **kingdom** of God should immediately appear." (19:11). The second reason had to do with the subject matter, of the parable: His "kingdom" and rewards, etc (see 19:12). The first reason, that Luke mentioned, had to do with the chronology: He was near Jerusalem—near the crucifixion location, and near the crucifixion time. So chronology is one of the two main reasons, for the ten pounds parable! The talents parable is very similar (see below)—indicating that it, also, has hidden chronology.

The wedding, in the parable of the ten virgins, was only a few days later; so we don't need the year, or even the month—the *day of the month* is what's needed most (25th), so the chapter is 25. Furthermore, both *the day and the month* are in 25:4, "The **wise bridesmaids**, however, took along **extra oil** for their lamps." (GWT). Some might think that this is cherry-picking, since there are 13 verses in this parable; however, verse 4 is the key verse—it's the heart of the whole matter, which distinguishes the foolish from the wise (extra oil). Also, 4-25 or 25-4 (25:4 reference) is the same date: because obviously, 25 is *not* the month; additionally, biblical dates can have the month listed first, or second (see Leviticus 16:29; 23:27; 25:9; etc).

The talents parable has the following sections: delivery (25:14,15), trading (25:16-18), reckoning (25:19-27), and punishment (25:28-30). Again, we *already know* the year (31), and the month (1 for Chromo and Hebrew, 4 for Roman); it is only the exact day of the month, that is needed here. The delivery section has 5, 2, 1, which adds up to 8; the trading section adds up to 15 (5, 5, 2, 2, 1), and reckoning adds up to 27 (5, 5, 5, 5, 2, 2, 2, 1). Wow! This is *crucifixion* CHRonology in the Chromo (1-8), the Hebrew (1-15), and the Roman calendars (4-27); this parable even gives these numbers, in the *correct* sequence: CHR (https://7GRAILS.world/7-symbolic/chr/bcd/). The punishment section just has the number 10, but nothing else to add; therefore, this 10 refers to all three of these "ten" parables (ten pounds, ten virgins, and ten talents).

But there's more: 10 is the Chromo *resurrection* date (1-10); furthermore, 4-27 is not only the Julian *crucifixion* date, but 4-27 is also the Gregorian *resurrection* date—and 1-15 is the *resurrection* date, on

the official calendar, if you use the original *sunrise* reckoning (see D-3 & F-3). And speaking of 1-15: this is indeed the *crucifixion* date, based upon the disciple calendar (they observed the Passover, and the last supper, on Thursday 1-14; so the Friday *crucifixion* would be 1-15, on their calendar). This means that the talents parable has hidden dates—for the death *and resurrection*—on ALL THREE biblical calendars!

F-2. Three Passovers, with the Same Julian Date

SOS is read by the Jews, during Passover (https://en.wikipedia.org/wiki/Song_of_Songs); this is by providence, because Solomon was born on the exact day of Passover (14th day, of the 1st Hebrew month). Mary Magdalene was also born on Passover—even her wedding occurred on Passover (these two births, and the wedding, are all based on the first potentially visible crescent, see D-3); obviously, the SOS narrative occurred in the spring. But these three Passover alignments are NOT just cherry-picked; each of the three can be verified, by several methods.

For one thing, all three of them land on the same 4-25 Julian date; Passover only lands on a specific Julian date, once every few decades—making it unlikely that *randomly* selected dates, would even come close to realistic timing (for Solomon's birth, Magdalene's birth, and her wedding). Plus, there are other verifications; for example, this entire article validates the 4-25-31 wedding date. Perhaps relatively minor, yet worth noting: Solomon's birth, and the SOS wedding, fell on the same Chromo calendar date (1-6). The odds of two identical Chomo dates (out of three), are about one in ten (which isn't too spectacular); but when you factor in three Passovers, all on 4-25 Julian, the odds become very slim—not to mention the much slimmer odds, of it all fitting perfectly with Solomon's 1005 songs (see the colored text, below).

Solomon's birth: 4-25 (Sabbath), 993 BC; Passover (both Pharisee and Sadducee NYD); 1-6 Chromo
Magdalene's birth: 4-25 (Monday), AD 12; Passover (based on Sadducee NYD)
SOS Wedding: 4-25 (Wednesday), AD 31; Passover (based on Sadducee NYD); 1-6 Chromo

Very amazingly: all three of these dates *also* had a lunar eclipse, around midnight, in Jerusalem (night of 4-24 / 25 in the first two, and 4-25 / 26 in the third); furthermore, the groom came at midnight, and the wedding was shortly after midnight (Jerusalem time). Alternate dates for Passover could be one day later (if the moon was not sighted); or two days later, for official Passover, in the first century (see D-3). This means that potential Passover dates—for these three events—include all seven days of the week, *in order*: Sabbath or Sunday (4-25 or 4-26, 993 BC); Monday, Tuesday, or Wednesday (4-25, 4-26, or 4-27, AD 12); and Wednesday, Thursday, or Friday (4-25, 4-26, or 4-27, AD 31). Yet we know that the births, and the wedding, all happened on 4-25 (because of the eclipses, and because of all the other alignments). For documentation of these eclipses, Hebrew and Julian dates, and days of the week: https://TorahCalendar.com

Finally, for indisputable slam-dunk certainty: the Bible reveals the exact number of years, between Solomon's and Magdalene's births (the SOS bride). "And he [Solomon] spake **three thousand** proverbs: and his **songs** were a **thousand and five**." (1 Kings 4:32). The first quantity is a round number (3000); but 1005 is not round—and it has *BOTH* a *literal* meaning, and a symbolic meaning (as is so often the case). It is a *literal* count, of the songs by Solomon; but it also represents 1005 years, from his own birth to Magdalene's birth. From 993 BC to AD 12 is 1005 years, inclusive reckoning (and no year zero); with *exclusive* reckoning, it is 1004 years—which is the number of his songs, *excluding* his masterpiece (SOS). The main REASON, why we are told about his 1005 songs, is for this slam-dunk chronology alignment!

And with all of these above alignments, we have *undeniable proof* that: #1 these 4-25 Julian dates, all three on Passover, can *not possibly* be cherry-picked; #2 only Jehovah could plan and execute these chronological designs, which are so amazing; #3 Solomon was indeed the author, of SOS; #4 the bride, in the SOS wedding (third application), was born in AD 12 (*not* ~1000 BC); #5 this third application of SOS, was indeed planned by God (*not* merely an imaginary misapplication); #6 Jesus actually did get married, *literally* (see Part 1); #7 there can be no uncertainty, about the crucifixion year (AD 31).

F-3. Starting to Dawn on Her

Skeptics claim that the Bible has contradictions—including, one of the more common complaints, that the four gospels don't agree on the resurrection events (https://7GRAILS.world/babel/). The *con*tradiction *con*, regarding any alleged biblical contradiction, is that once a claim is made: their job is done, and no further evidence is needed—and ABSOLUTELY NO explanations are allowed, *ever*; instead, the skeptic and the claim must be idolized, as totally INFALLIBLE, case closed! If such intellectually lazy standards were applied—to their own imaginary, and *unscientific* worldview (that falsely claims to be "science"): it would totally collapse, in a matter of minutes (https://7GRAILS.world/7-symbolic/m0v1n/).

For example: their own *unwise* but highly worshiped god, Einstein—he claimed that everything is RELATIVE to the observer (space, time, simultaneity, etc); everything, except for his own "let there be invariant light speed" *religion*, aka science-*fiction*. Yet at the same time: these skeptics complain that Bible writers assumed that the sun rose in the east, and set in the west (supposedly they didn't know that the earth is spinning); but their stone-age ignorance has been outdated, by modern science—showing that the earth is rotating, and it's *not* the center of the universe (or the solar system, it's not geocentric, etc).

Wait, what?? Which of these two claims are false, because they can't possibly both be true—they are irreconcilable CONTRADICTIONS, in the unbiblical bible of the skeptics! If indeed everything is relative, to the observer: then the sun *does* indeed rise and set (*literally*); and the earth is indeed geocentric (for observers on earth). Not to worry: the skeptics have wildly unrestrained imaginations (such as the multiverse theories, time travel, etc)—so they will certainly try to come up with something, anything, to get around this unsolvable contradiction. According to their own actions, however, which speak louder than words: ALL contradiction claims are INFALLIBLE—and all must be accepted without question, or explanation; so their whole worldview collapses, on just one contradiction, case closed!

Should anyone question the reality, of the above scenario, just do some searching online: you will find countless claims, from the skeptics, about alleged contradictions in the Bible; and you will also find many explanations, from various Christians, that debunk the so-called contradictions. Yet how many times, do you see skeptics thanking these apologists—for answering their complaints (about the Bible)? It is very, very close to zero; and for *anyone*, who has *more intelligence* than *Einstein* (which includes ALL true Christians): it's very easy, to figure out WHY the skeptics have absolutely no interest—in learning if there's actually any REAL problem, in the Bible (or just a problem, in their own very *careless* and lazy misinterpretation of it). Nonetheless, even though it will probably fall on very deaf ears: the following explanation provides a simple way, to harmonize the gospels (about events, on the resurrection morning).

Mary Magdalene came from Bethany (see Part 1), and arrived at the tomb first—just at the crack of dawn (see Matthew 28:1; Mark 16:1; John 20:1); Jesus had already risen: so the tomb was open, and empty (the stone was rolled away). At this visit to the tomb, Mary did not see or talk to anyone (either humans or angels); so she went to the upper room (the last supper location), where Peter and John were staying (see Mark 14:13-16; Luke 22:8-13; John 18:15,16; Acts 1:13; 3:1-11; 4:13,19; 8:14; etc).

Then, while Mary was going to get Peter and John, a few other women arrived at the tomb; they did see and hear two angels (who looked like humans)—one outside the tomb, at the roll stone, and the other one inside the tomb (see Matthew 28:1-8; Mark 16:1-8; Luke 24:1-9; Hebrews 13:2; etc). After receiving instructions, about the resurrection, these women left the tomb—in order to report their encounter: "… unto the **eleven**, and to **all the rest**." (Luke 24:9-11; see Matthew 28:9).

Once at the upper room, Mary told Peter and John that Jesus was *not* in the tomb; when they heard this, they ran to the tomb—but, just like Mary, they saw no angels or humans (see Luke 24:12; John 20:2-9,13). Shortly after they came and went, Mary herself looked into the tomb: this time, she did see the two angels (now, both of them were in the tomb—rather than one outside, and one inside); then Mary walked away from the tomb, and soon she saw Jesus (see Mark 16:9; John 20:11-17). Next, Magdalene went to report her latest encounter, to the disciples (see Mark 16:10,11; John 20:18). Finally, as the women were traveling (in order to report the resurrection): Jesus showed Himself, and they worshiped Him (see Matthew 28:9; Luke 24:9).

There are NO contradictions—in these resurrection accounts—once you piece together the above sequence of events; yet it is true, that some details are recorded in one gospel account, which are skipped in another account. For example, Matthew and Mark do *not* mention Magdalene arriving, at the tomb, prior to the other women (yet that fact is clear, when you examine all four gospels); but no gospel states that Magdalene arrived, at the same moment as the other women—so again, there are no contradictions, except in the *imagination* of the skeptics (who desperately need a *lame* excuse, to reject the Bible).

All four gospels mention the time of day, when the women came to the tomb; but *none* of them use the same Greek wording (see Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1). What we can glean, from these four accounts—in the Greek, and/or in the translations—is that when Mary Magdalene arrived first, the sky was still "dark"; but shortly after, when the other women arrived, the twilight was already getting brighter. Therefore, God planned for the resurrection to occur, at the last possible moment before dawn; and when Mary arrived, shortly after, it was *starting to dawn on her*!

At exactly what minute, was the crack of dawn? The date was April 29, on the Julian calendar; but that calendar drifts, relative to sunrise time and the solar cycle (this is the reason why the Julian calendar was replaced, with the Gregorian calendar). The resurrection was April 27, on the Gregorian calendar—which has essentially the same sunrise data, every year, on that same date; therefore, the astronomy times for Jerusalem, April 27 (in our day), are about the same as AD 31 (https://www.timeanddate.com/sun/israel/jerusalem?month=4&year=2026). The actual sunrise time, was about 5:57 am; but the very *crack of dawn*—known to astronomers as the *start* of astronomical twilight—was between 4:29 and 4:30 am; yes, Jesus rose from the dead on 4-29, at 4:29! This is no mistake, or koinkidink; God planned the resurrection time, so that it vali*dated* the *date* (the Julian date, because the Gregorian calendar was not in use back then).

Oh, but wait (somebody might say): there was *no such thing* as minutes, in the first century. This is true; and their hours were *different*, than our hours. Furthermore, over the centuries: Israel and Jerusalem have had several changes, to their time system—including Julian to Gregorian, daylight times (IST / IDT), and much more. "On January 1, 1918, Jerusalem transitioned from Ottoman-era time to British time, with clocks turning backward by 20 minutes and 40 seconds … At midnight on Jan 1, 1918, clocks were set backward from 12:00:00 midnight to 11:39:20 pm on Dec 31, 1917." (Google AI, April 2026). It is barking up the wrong tree, to ask what minute Jesus rose—according to the Jews, in their day, because they HAD NO MINUTES! The right question is, what time was it: based on OUR time system, that's in place today (in 2026)? And the answer, to that question, is *very clear*: Jesus rose from the dead, at 4:29 on 4-29!!!!

F-4. 483 *Literal* Days, to 4-27 (Rg)

Daniel 9:24,25 ♦ "**Seventy weeks** [70 x 7 (days per week) = 490] are determined … the commandment to restore and to build **Jerusalem** unto **the Messiah the Prince** shall be **seven weeks** [7 x 7 = 49], and **threescore** [60 x 7 = 420] and **two weeks** [2 x 7 = 14] …" (verse 25: 49 + 420 + 14 = 483).

This is the prophecy, with the 70 sabbaticals; and the total days, in verse 25, adds up to 483 (49 + 420 + 14 = 483). This total (483) does indeed represent years, until the Messiah (https://7GRAILS.world/7-symbolic/arch/dome/); yet it also represents *literal* days, until the resurrection of the Messiah. But what event, and what date, starts the 483 days? The first word, in the YES FAWN chronology acronym, is "Years"—which can be New Year's Day (NYD), or special anniversaries (https://7GRAILS.world/7-symbolic/chr/abc/). In this case, the start date is 1-1-30 (Julian NYD); and the end date is 4-29-31 (* see the link, at the end of this paragraph); this is the Julian date, for the *resurrection* (4-29, Rj). However, the Gregorian date, for the *resurrection*, is 4-27 (Rg); proleptic Gregorian dates, were two days behind Julian dates (in the first century)—so the Julian NYD (in AD 30) + 483 days, is the *resurrection* date: 4-27, Rg (and also 4-29, Rj).

* https://www.timeanddate.com/date/durationresult.html?m1=1&d1=1&y1=30&m2=4&d2=29&y2=31

By the omnipotent power of God: this 4-27 date works for both the *crucifixion* (Julian), and for the *resurrection* (Gregorian). And the reason for this, is simple: hidden in plain sight, in the universally accepted New Testament canon—which is especially about the *death and resurrection* of Christ—there are exactly FOUR gospels, and TWENTY SEVEN total books!!!! This type of alignment doesn't work with ANY date—for a Wednesday *crucifixion*, and a Saturday or Sunday *resurrection*; again, Julian and Gregorian dates were two days apart, in the first century (and Wednesday through Saturday, or Sunday, is more than two days). Last but not least: 4 + 27 = 31; this is the full date (4-27-31), including the year!

Finally, skeptics *doubt* the resurrection of Jesus (NOT His death); and the *same* is true, for *doubting Thomas* (see John 20:24-29). Therefore, God designed the 483 days to end at the resurrection (NOT at the crucifixion). And to really underscore the danger, of *doubting* the resurrection: God also arranged the full 490 days to end, on the very day that *doubting Thomas* recognized his *folly* (see John 20:26); this was Sunday evening, May 6 (Julian)—which was 8 days, or one week, after the resurrection (* 490 total, from 1-1-30). Technical note: both of these counts (483, 490) are based upon exclusive reckoning, not inclusive.

* https://www.timeanddate.com/date/durationresult.html?m1=1&d1=1&y1=30&m2=5&d2=6&y2=31

G. Death and Resurrection Anniversaries

Generally, anniversaries come *after* the primary event (and on the same date); for example, birthdays come *after* the birth itself, or wedding anniversaries come *after* the actual ceremony. Yet many biblical anniversaries, including ones in this section, come *before* the primary and related event (pre-anniversary).

G-1. Birthdays of Abraham and Isaac

Abraham was born on Sabbath, 4-27 (Rj), 1997 BC; this was also 1-16, or Wave Sheaf (Omer), on the proleptic Hebrew calendar. God planned this, for Abraham, because he would sacrifice Isaac—as a *chronological example* of Christ's death (on 4-27 Rj), and resurrection (on Wave Sheaf / Omer, also 4-27 Rg). There are several ways, to verify this timing, most of which are found in other chronology articles (https://7GRAILS.world/7-symbolic/chr/articles/). Nevertheless, this article does include some verifications (here in G).

For example: just a brief search online will show many websites, which state that Abraham lived around 2000 BC. Also, both Isaac and Tirzah (Jephthah's daughter) were sacrificed on a Sabbath (see Part 2); so God also aligned Abraham's birth, with a Sabbath. But *why* weren't these two sacrifices on Friday, like Jesus? Because Jesus died on Friday, and rose on Sunday; and Sabbath was the day in the middle (this, again, *refutes* the Wednesday crucifixion). Isaac and Tirzah did *not* die one day, and then resurrect shortly after (like Jesus did); so they were aligned with the middle of Christ's death, and resurrection, to represent both events (like Abraham's birth: both *Julian crucifixion* date, and *Hebrew resurrection* date).

Abraham and Sarah got married in 1957 BC, when he was 40 years old; so Abraham also chose to get a wife for Isaac, at age 40, like his own marriage (see Genesis 24:1-67). Therefore, Abraham, Isaac, and even Esau were married at 40 (see Genesis 25:20; 26:34). Furthermore, Abraham's wedding was 512 years before the exodus, on 5-12 (https://7GRAILS.world/7-symbolic/chr/dead/); this is because in biblical chronology alignments, 512 is frequently connected with weddings and marriages—*both literal* and symbolic (see C-4).

Isaac was born when Abraham was 100, and Sarah was 90 (see Genesis 17:17; 21:5); this would place Isaac's birth in 1897 BC—and specifically: on a Passover Sunday, 4-29 (Rj). These alignments again are intended to represent Christ's death (Passover), and resurrection (4-29, and on Sunday). Please notice that Abraham and Isaac were born—on the Julian anniversaries of Christ's death (4-27), and resurrection (4-29); they are even in the correct sequence (death on 4-27, before resurrection on 4-29). Now we can see exactly why God was waiting, so long, to give Abraham and Sarah a child; yet they did not understand these chronological alignments: so eventually, they lost faith in God's wisdom (see Genesis 16:1-16).

G-2. Sacrifice to the Exodus: 430 Years

The 400 years is rounded down, from 430; and 430 years is rounded up, from 429—which brings us right back to Isaac's birthday (and Christ's resurrection, etc). Some think that Israel spent 400 years in Egypt, and others say that the full 430 years were spent there (see Genesis 15:1-21; Exodus 12:40,41; Acts 7:6); another idea is that 215 years, exactly half of the 430, were spent in Egypt. The *truth* is between these extremes: it was about 260 years, in Egypt; and the 430 started with the sacrifice of Isaac—ending with the exodus, and then the law at Sinai (https://7GRAILS.world/7-symbolic/chr/dead/).

It is almost impossible to read Galatians, chapters 3 and 4, without noticing Abraham and/or Isaac mentioned, repeatedly. And in this context, we read: "And this I say, that the **law** [Sinai], which was **four hundred and thirty years later**, cannot annul the **covenant** that was **confirmed** before **by God** …" (3:17, NKJV; see Exodus 12:40,41). But exactly when, was the covenant confirmed? "For when **God** made **promise to Abraham** [the covenant], because he could swear by no greater, he **sware by himself** [oath], Saying, Surely **blessing I will bless** thee, and **multiplying I will multiply** thee. … **God**, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, **confirmed** it by an **oath**." (Hebrews 6:13,14,17). "… **By myself have I sworn** [oath], saith **the LORD**, for because thou [Abraham] hast done this thing, and hast **not withheld thy son**, thine only son [Isaac]: That in **blessing I will bless** thee, and in **multiplying I will multiply** thy seed …" (Genesis 22:16,17). So the covenant was confirmed by God's oath, when Abraham sacrificed Isaac; then the exodus, and the law at Sinai, was 430 years later.

Isaac was sacrificed 430 years before the exodus, on his 22nd Julian birthday; the date was 4-29, 1875 BC (both Wave Sheaf, and Sabbath). Just like the crucifixion: Passover, this year, was on 4-27 (Rj); also, just like with Jesus, the *resurrection* of Isaac was on "the **third day**" (see Genesis 22:4; Matthew 16:21; 17:23; 20:19; 27:64; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7,21,46; Acts 10:49; 1 Corinthians 15:4; Hebrews 11:17-19; etc). So Isaac was a chronological and physical example, of Christ's own sacrifice and *resurrection*.

G-3. Jonah and the Storm (Revisited)

Now, for the exact dates, of Jonah's adventure; and this is the final nail in the coffin, which God carefully planned, to show that Jesus died on a Friday—*not* on a Wednesday (or a Thursday). And this is in addition, to all the other evidence (throughout this article); so the Wednesday death is dead, and buried.

2 Kings 14:23,25 ♦ "… **Jeroboam** the son of Joash … according to the word of Jehovah God of Israel, which he spake by the hand of his servant **Jonah**, the son of **Amittai**, the **prophet** …" (see 14:23-29; Jonah 1).

The prophet Jonah was a contemporary, of Jeroboam (the son of Joash). According to the widely accepted biblical chronology, of Edwin Thiele: "Jeroboam II total reign 793-753 [BC]" (*The Mysterious Numbers of the Hebrew Kings*, page 10). It is certainly possible that Jonah continued to live, and be a prophet, even *after* Jeroboam died. And the story, in the book of Jonah, does indeed fit with the later years of Jonah's own life: he was already known as a prophet, and was afraid for his reputation (as a prophet, if Nineveh wasn't destroyed); by the end of the story, he just wanted to die. So it's not surprising, to find that the whale story happened in 749 BC—which is just a few years, after the death of Jeroboam (in ~753 BC).

In 749 BC, April 27 (Rj) was on a Passover Friday (with the later NYD)—just like when Christ died; but this is NOT based upon the V+2 new moon, because that developed later (after the Babylonian captivity). Friday, April 27, was the day when Jonah got on a ship to Tarshish; the storm came, Jonah was thrown overboard, and then he was swallowed up by the whale (the symbolic death). Because there was no V+2 back then, it was *not possible* for Passover to fall on Wednesday that year (which God planned, to utterly *destroy* the Wednesday crucifixion *falsehood*). Sunday, April 29, was the day when God made the whale spit Jonah out on the land (the symbolic resurrection); this was probably in the morning (much like Christ's resurrection)—so that Jonah would have lots of daylight, as he started traveling towards Nineveh.

749 BC is the best year, for Jonah and the storm; and this fact can be seen: in the April 27 Passover, on Friday (which is quite rare). Nevertheless, some might think that this year is cherry-picked, to fit this date; so God arranged additional ways, *as always*, to know that it's not cherry-picked. For one thing, in 749 BC: April 29 (Rj), the day that Jonah was spit out (symbolic resurrection), was the Chromo NYD (which is great, in and of itself); furthermore, in 2026—the year when this truth is *first published*—April 29 (Rg) is *also* the Chromo NYD, like in 749 BC. The most striking alignments, however, are found in Jonah's Nineveh timing—including the forty days—and the *rainstorm* connections with Noah's flood, Mount Carmel, and the day of Pentecost (see Acts 2); but those alignments are detailed, in another article (https://7GRAILS.world/7-symbolic/chr/50x50/). Lastly, notice that the "**three days and three nights**"—of Jonah in the whale—did include all or part of three days (Friday, Saturday, and Sunday); but it did *not* include all or part of three nights: it was *only* two nights (Friday and Saturday), just like with Christ (see C).

G-4. Lazarus: Month, Parable, Omer, Thursday, Esther

How do we know when Lazarus rose? God planned at least 5 chronology alignments, for Lazarus: #1 exactly one month (Julian), between the two resurrections; #2 the parable about the rich man and Lazarus; #3 both resurrections occurred, on the Hebrew calendar Omer (the Wave Sheaf day); #4 the resurrection was on a Thursday; #5 Lazarus was raised on Purim, from the story of Esther—which, in AD 31, was also the Julian anniversary, of Queen Esther's symbolic resurrection (see Esther 1:1 to 10:3).

All 5 of these alignments provide the chronology, for Lazarus, as well as additional verification for the crucifixion chronology. There is much more chronological information, for Lazarus, that is too long for this article; for now, though, a few introductory points will be made (in the same order as listed above: one month, Lazarus parable, Wave Sheaf, Thursday resurrection, and Queen Esther).

The death of Jesus was on Friday, April 27 (AD 31); and He rose early on Sunday, April 29. The death of Lazarus was on Monday, March 26 (AD 31); and he rose late on Thursday, March 29, exactly one month before Christ's resurrection (3-29 to 4-29, Julian calendar). This is much like an anniversary—except that the duration is one month, rather than one year (or multiple years).

The Rich Man and Lazarus parable was told on Sunday evening, October 29, AD 30; this date is made certain, by the timing of the Transfiguration (see the chronology, for Part 7). As with many of Christ's parables: this one was *both literal*, and symbolic. Quite obviously, the resurrection of "Lazarus" (in the parable) *literally* happened—when the real man, named Lazarus, was raised from the dead! This parable was exactly six months, before the resurrection of Christ (on 4-29-31); and it was exactly five months, before the resurrection of Lazarus (on 3-29-31). These five months, and six months, are hidden in the same parable: the rich man, AND his "**five** brethren"—or six brothers, total (Luke 16:28; see 16:19-31).

As already documented: Jesus rose from the dead, on the Wave Sheaf day (1-16), in fulfillment of that ceremony. Then how could Lazarus rise one month earlier, and yet *also* be on the Wave Sheaf day (1-16)? It is similar to the double Passovers, one day apart, in the crucifixion week—and also similar to the Passovers, one month apart, in the Old Testament (see Numbers 9:5-14; 2 Chronicles 30:1-23); more accurately, however, it is based upon the March Pharisee NYD, and the April Sadducee NYD (see E-1). The Torah Calendar even lists the Wave Sheaf, for AD 31, on March 29 (this is based on first potentially visible crescent, not V+2; it is a divine alignment—though it was not necessarily observed as an actual festival, by anyone, at the time).

March 29 (for the Lazarus resurrection) was on a Thursday; and this is the *best* day of the week, to fit the Lazarus story—because none of the six days was a Sabbath, when *travel was limited* (see Acts 1:12). On Sunday, Lazarus got sick, and a fast messenger was sent to Jesus; on Monday, the messenger returned to Bethany (and Lazarus died); on Tuesday (after remaining in the area for two days), Jesus said: "**Let us go** into **Judaea again** [they were not in Judaea, they were near Beth-shean (Beit She'an)]." (see John 11:1-16). Travel from the Beth-shean area, to Bethany: took part of Tuesday, Wednesday, and part of Thursday; then Lazarus was raised from the dead—yet there were no complaints, about Jesus performing miracles on the Sabbath, which did happen in other cases (see 5:1-29; etc). On Friday, Jesus traveled to Ephraim (see 11:53,54).

The alignment with Purim, and the Esther story, is the most complex (of the 5 Lazarus alignments); it takes another detailed article, to document the timing of Esther and Xerxes (the biblical Ahasuerus)—including all related ancient papyri (https://7GRAILS.world/7-symbolic/chr/articles/). For now, notice that Lazarus was raised on *Purim* (12-14, on the Hebrew calendar); this is based upon the *official* Jewish calendar—which had NYD on Saturday, April 14 (AD 31). Plus, Lazarus was raised on 3-29, which was the Julian anniversary of Queen Esther putting her life at stake—by approaching the king, without an invitation (on Sunday, 3-29, 472 BC, Rj). Queen Esther fasted, for three days (3-26 to 3-28): all the while she was facing death (for herself, and her people)—if Xerxes didn't accept her uninvited presence—and when Xerxes did accept her, that was the symbolic resurrection (on 3-29); this was *also* the Wave Sheaf day (1-16), for that year (472 BC). These alignments do *not* align, if the resurrections of Lazarus and Jesus were *any other day or year.* It is very interesting, that we not only have an exact date—for Esther approaching Xerxes; but we also have the exact square footage, in the ancient city of Susa, where Esther stood and faced King Xerxes (see 22:30, https://www.youtube.com/watch?v=z1WJzI63SAg). We may therefore have the utmost confidence, that the story of Esther is *actual factual history*—as well as the resurrections of Lazarus, and Christ!!

H. 70th Jubilee Trumpet Alarm

Ecclesiastes 3:1,2 ♦ "To every thing there is a **season**, and a **time** to every purpose under the heaven: A **time** to be **born**, and a **time** to **die** [and a time to be resurrected] …" (see Matthew 26:18; Luke 9:51; etc).

This verse refers to everyone, in general; but it certainly includes, and in fact it especially includes, Jesus Christ! Therefore, God planned a specific and special TIME—for Jesus to be born, for Him to *die*, and even for His *resurrection* (see John 7:6,8; Galatians 4:2-4; etc). This is why we should EXPECT, and even be CERTAIN, that the time when Jesus *died* is indeed the: "Absolutely Best Crucifixion Date"!

But the traditional dates (April 7, AD 30; and April 3, AD 33), for all practical purposes, are the absolutely *worst* crucifixion dates (at least relatively speaking); they show slim to zero evidence of divine designs, and/or special alignments, etc. They also fail to fit the historically documented V+2 new moons, in the first century. However, we should *not* be too surprised, that the traditional dates are wrong; first of all, traditional beliefs are frequently wrong (see C). Secondarily, and most important in this case, chronology is much like math: if you make even one mistake, you will almost certainly get the wrong answer (unless you make two or more mistakes, that cancel each other out; this is possible, but quite rare). And there are several areas of possible mistakes (even probable mistakes): the first-century new moon system (first crescent vs V+2); 3 days and 3 nights (Wednesday vs Friday); Omer (always on Sunday vs Nisan 16); Passover timing (Nisan 14 and/or 15, John vs synoptics); NYD (Pharisees vs Sadducees); the year of Christ's baptism (sabbatical cycle, Tiberius timing, co-reign, Luke 3 about John or Jesus, etc).

The correct dates, however—for the crucifixion and resurrection—verify Christ's actual historical existence; but far more, they also verify His *literal* resurrection (Gemini): which proves the existence of God, as well as the reliability of the New Testament accounts (and even the whole Bible). Furthermore, this chronology serves as the foundation, and anchor, for all other biblical chronology (which, in and of itself, is very important). This is certainly not by coincidence—because God *designed* all of the biblical chronology, to revolve around and focus on Jesus Christ (especially His crucifixion, and resurrection). Additionally, the subject of chronology is the centerpiece, or backbone, for seven whole categories of biblical truths—which God hid and reserved, for our time (https://7GRAILS.world/7-symbolic/); these were all designed to validate the Bible, at a time when it's needed most (currently, even some Christians have doubts about the Bible). So yes, it is extremely important, to understand the correct Calvary dates (along with the related YES FAWN alignments): so important, in fact, that it's probably between very difficult and impossible—to find *anything more important* (anywhere, either in or out of the Bible).

H-1. YES FAWN Examples

All important biblical dates have at least one alignment, in at least two or three out of the seven YES FAWN categories—but *not* necessarily any alignment, in all seven (https://7GRAILS.world/7-symbolic/chr/abc/). Yet the crucifixion and resurrection dates are so important: that there are three-plus alignments, in all seven of these categories! Below are some examples, but not all, for the crucifixion and resurrection alignments (this list includes other events, which help to establish and verify the crucifixion chronology). This list is mostly just reviews: of what is already detailed above, in this article (references are not repeated here).

Y = Years (NYD, and/or anniversaries). The births of Abraham (4-27), and Isaac (4-29); and the sacrifice of Isaac (4-29). Jonah and the storm (4-27, 4-29), with the Chromo NYD on 4-29. Lazarus was raised, on March 29, one month before Jesus was raised (April 29). Three Passovers, on 4-25 (births of Solomon and Magdalene, plus the SOS wedding). NYD, for AD 30, is the start for 483 and 490 days (see next).

E = Evenings (or count of days, between two significant dates). Starting on NYD, AD 30: 483 days to the resurrection of Christ; and 490 days to doubting Thomas, realizing his folly. And more, in other articles, for example: 1260 days, when the Father and Son spoke publicly (https://7GRAILS.world/7-symbolic/chr/1260-2/).

S = Statements (in the Bible and/or ancient history records, specifically about timing). This includes "the **fifteenth year** of the reign of **Tiberius**"; "**three days and three nights**"; "the **third day**"; resurrection "when it was **yet dark**"; Jesus meeting with the disciples, on "the **first day of the week**"; etc.

F = Festivals (from the Hebrew calendar). Passover (three on 4-25, and three during Passion week); Wave Sheaf (both Jesus, and Lazarus); Purim (Lazarus); sabbaticals (the baptism, from the Daniel 9 cycle—also the crucifixion, from the original Jordan crossing cycle).

A = Astronomy (constellation alignments, eclipses, full moon, new moon, dawn, sunrise and sunset times, spring and fall equinoxes, summer and winter solstices, etc). Gemini constellation alignments (see H-2); three lunar eclipses, on three April 25 Passovers; and crack of dawn at 4:29, on 4-29 Rj (4-27 Rg).

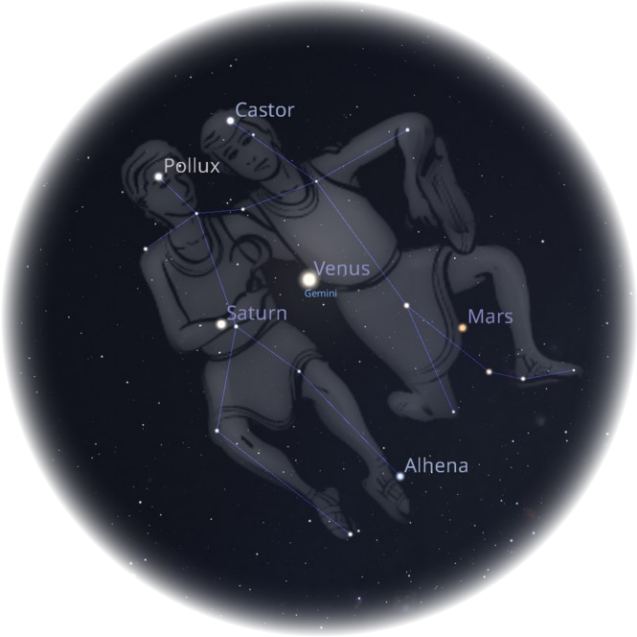
W = Weekdays (alignments with specific days of the week, for specific reasons). *Wed*nesday *wed*ding (but the crucifixion was *not* on Wednesday); man was created on Friday, and man was also redeemed on Friday; Jesus rested in the tomb, on the Sabbath; Wave Sheaf resurrection, early Sunday morning.

N = Numbers (chronology clues, hidden in related Bible passages). Dates for lunch in Jericho (4-20-31), the SOS wedding (4-25), the crucifixion (4-27 Rj), and resurrection (4-27 Rg)—hidden in three parables (ten pounds, ten virgins, ten talents); also, the New Testament has four gospels, and twenty-seven books (4-27); additionally, the full date comes from adding these numbers: 4 + 27 = 31 (4-27-31).

H-2. Is the Trumpet Loud Enough?

Please carefully notice the 9 facts, listed below, about the amazing Gemini alignments (especially the resurrection, but also the SOS wedding). The only way around this observable, testable, verifiable, repeatable, *scientific* evidence—of Christ's *literal* resurrection—is to claim that ALL of these 9 facts, along with all of the other YES FAWN alignments (see H-1), are just random chance (koinkidink). But that excuse won't work anymore, because it is now officially on life support; in a very short time, financing and operating this life support machine, will easily be seen as a catastrophic waste of time and money (not to mention the overwhelming embarrassment). Below, are the 9 facts; and most of these points have further details, in other articles from **7GRAILS**.

True Resurrection Gemini (4-29-31, Julian)



#1 This resurrection alignment is in the constellation Gemini (Castor and Pollux)—which is one of the very few constellations, mentioned in the Bible (see Acts 28:11).

#2 Gemini is the only constellation, which represents the two natures of Jesus Christ (Dioscuri, twins).

#3 Even in mythology, which is a mixture of truth and error (including *some truth*): Castor represents the mortal or human, while Pollux represents the immortal or divine (https://en.wikipedia.org/wiki/Castor_and_Pollux).

#4 When Christ rose from the dead: not one or two, but three planets were in Gemini (Saturn, Venus, and Mars); and three is the *ideal theological representation*, for Christ (https://7GRAILS.world/7-symbolic/love/).

#5 All three planets are mentioned in the Bible, directly or indirectly (see Acts 17:1-22; Revelation 22:16; etc).

#6 The human Castor is on the right, and Mars is on the edge of his garment—representing the fact that Jesus had an outward appearance, like a visible garment, of humanity (during His earthly life, and even in His resurrected body); of course, His humanity was more than just an outward appearance, but the point here is that He looked like a fairly normal human (see Isaiah 53:2; Luke 24:36-43; John 20:24-29). Also, Mars is "the red planet"; this represents the blood of Jesus—which proves His *real* humanity (*not* just an apparition).

#7 Venus, the morning star at "dawn" (2 Peter 1:19); 4:29 dawn, was the exact minute of resurrection (see F-3).

#8 Venus is where the twins are touching each other—representing the close connection, between Christ's human and divine natures. Furthermore, the left arm of Pollux goes behind Castor, right by Venus; so Pollux supports and helps raise *kneeling* Castor—which represents divinity, resurrecting the humanity (see John 2:18-22; 10:17-21). Also, as noted above, Venus aligns with the 4-25 wedding consummation (see D-2).

#9 The divine Pollux is on the left, and Saturn is at his right hand or arm—representing Christ's divine power to plan, accomplish (*), and reveal this absolutely stunning astronomical alignment (see Deuteronomy 4:34; 5:15; 7:19; Job 40:1,9; Psalm 44:1-3; 89:5-13; 98:1; Ecclesiastes 9:1; Mark 16:17-20; Acts 2:30-33; 7:55,56; Romans 8:34; 1 Peter 3:21,22; 5:6; etc). * NOTE: the artist was *guided by God*, and had no knowledge of this alignment.

Leviticus 25:9 ♦ "… cause the **trumpet of the Jubilee to sound** on the **tenth day of the seventh month**; on the **Day of Atonement** you shall make the **trumpet to sound** throughout all your land." (NKJV).

Is the Jubilee trumpet loud enough? Is it clear, that the second coming of Jesus is imminent? These Gemini alignments, have never been understood before; and they are being made public *now*, during the 70th Jubilee—which is the fall of 2025, to the fall of 2026 (https://7GRAILS.world/7-symbolic/chr/70jubilee/). Plus, there are not one, two, or three, but *four* different Bible prophecies—showing about 2,000 years, between Christ's first and second coming (see Parts 0 & 1); and 2027 is 2,000 years, since His baptism (see B). And there are many other truths, hidden by God for the very *end of time*, which are *now* being made public—facilitated by *very recent* advancements, in modern technology (see Daniel 12:1-4): the SOS wedding, the truth about Jephthah and Tirzah (his daughter), the true locations of biblical events, the correct chronology for numerous biblical events, etc (https://7GRAILS.world/7-literal/; https://7GRAILS.world/7-symbolic/). And from here on out, the Jubilee trumpet is only going to get louder and louder …

Exodus 19:19 ♦ "And when the voice of the **trumpet sounded** long, and waxed **louder and louder** …"

APPENDIX: Questions that *Forever Silence* ALL Skeptics!!!

1 Kings 18:21 ♦ "And Elijah came unto all the people, and said, **How long** halt ye between two **opinions**? if the LORD be God, follow him: but if Baal, then follow him. And the people **answered** him **not a word**."

Every single religion, in the world, has some *errors*; and this includes *all* branches of Christianity (Catholic, Orthodox, and Protestant). For example: which of these groups have taught the correct dates, for the death and resurrection of Jesus? NONE of them! One of the most difficult subjects, in the whole Bible, is exact date chronology—so if you have it right, then you are probably right on most or all other easier subjects; and if you have it wrong, then you are probably wrong on other subjects, as well. Those who want to be ready for Jesus—when He comes in the very near future—must be willing to follow all advancing truths, from the Bible: without idolizing the teachings of any religion, denomination, or person.

The questions, for the skeptics, are not listed here in this Appendix; instead, they are found on the website (https://7GRAILS.world/7-symbolic/chr/abcd/questions/). But these questions, although designed especially for skeptics, are not only for atheists and agnostics; instead, they are for anyone, who does not accept and promote this absolutely best scientific evidence (including the Gemini alignments)—of Christ's *literal* resurrection—which occurred at 4:29 am, on 4-29-31 (Julian).

Are you interested in knowing the correct sites for the crucifixion, and resurrection? The two most popular sites are the Church of the Holy Sepulchre, and the Garden Tomb. However, traditional sites are frequently *wrong* (https://7GRAILS.world/7-symbolic/arch/lakes/); so, which one of these two is correct? Or maybe, are they both *wrong*?? The Bible is unquestionably clear, about the correct sites; as usual, though, almost everyone has missed the solid biblical evidence: https://7GRAILS.world/7-symbolic/arch/north/

"… Christ **died** [crucifixion (day 1)] for our sins **according to the scriptures**;
And that he was **buried** [in the tomb (day 2)],
and that he **rose again** the **third day** **according to the scriptures**:"
(1 Corinthians 15:3,4)

Copyright © 2026, 7GRAILS (all rights reserved).