

The Crucifixion and Resurrection of Jesus

Chronology of Jesus' Final Days

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Introduction

This bible study will focus upon the significant elements of the Gospel accounts regarding how Jesus is the fulfillment of the Old Covenant Sabbaths and Festivals but especially the Passover events which include the Lord's last Supper, Crucifixion, death, burial and bodily resurrection. While many contemporary Christians are taught and know about Jesus being the Messiah, (i.e. the Christ) they generally have little to no understanding of the Old Covenant Festivals and their meaning which all pointed to Messiah. Messiah and Christ are the exact same words. In the Bible, Christ is the English translation of the Greek word Christos and the Hebrew Messiah.

The death, burial and resurrection of Jesus are the most important events in human history and the central foundation for Christianity. This study is necessary because false and unbiblical teachings deceive and rob us from understanding the truth of the gospels and other New Covenant Scripture. We shall focus on the gospel teachings concerning the events and their meaning including their dates and times. All Scriptures used in this study are from the NASB95 bible translation unless stated otherwise.

Old Covenant Passover & Unleavened Bread

To understand Jesus' Last Supper through the Resurrection, one must also understand the Old Covenant Feast of Passover because all four gospels reference those days extensively when speaking about the final week of the life of Jesus. We'll examine the Day of Passover and the 1st day of the Feast of Unleavened Bread for these are the days and events that were occurring and written about in all gospel accounts.

The Hebrew calendar reckons the days from sunset to sunset. (Gen 1:5, Lev 23:32). The days begin at sunset and not at midnight as it now does under the Julian calendar. The first month of the Jewish calendar is Abib, or Nisan - the Babylonian name which is still in use today. The first month of the Hebrew calendar (Nisan) does **not** correspond with the first month of the Julian calendar (January).

All the Feast Days God instituted is fulfilled with the coming of Messiah Jesus, though we will not delve in-depth into the other Holy Days in this study beyond a brief summary of the Feasts of the LORD as outlined in Leviticus 23.

- **Sabbath Day:** The *weekly* Sabbath is the last day of the week which begins at sunset Friday and ends at sunset Saturday. It was instituted by God as a solemn day of rest and worship. Friday is the day of preparation for the weekly Sabbath.
- **Passover:** The killing of the sacrificial Lamb of God and putting its blood on doorposts for protection from God's wrath against sin. Passover is the day of preparation for the first day of Unleavened Bread.
- **Unleavened Bread (UB):** A Feast lasting seven days with the 1st and 7th days being Sabbaths, days of solemn rest and worship. This Feast represents the

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purging of leaven (symbol for sin) from our lives for seven days. Passover and Unleavened Bread are on consecutive days and often viewed as a single Feast.

- **First Fruits:** A Sabbath of solemn rest and worship representing the harvest to come which is the resurrection of Jesus, the first of the firstfruits and the 1st resurrection of God's people to eternal life.
- **Pentecost:** A one day Feast and a Sabbath of solemn rest and worship. This Feast is also called the Feast of Harvest and the Feast of Weeks because it requires counting 50 days from the Feast of First Fruits. Pentecost represents the promise of the Holy Spirit to come when two loaves of leavened bread (Old and New Covenants, Jew and Gentile) are offered to God.
- **Trumpets:** A one day Feast and a Sabbath of solemn rest and worship. The blowing of the trumpet represents the return of Messiah Jesus with and for His holy ones and the regathering of Israel in preparation for the Final Atonement.
- **Atonement:** A one day Feast and a Sabbath of solemn rest and worship. This Feast day represents the repentance and cleansing of Israel and God people's return to Him due to the atoning work and sacrifice of Messiah Jesus, the one true High Priest of God.
- **Tabernacles or Booths:** A Feast lasting seven days with the 1st day of the Feast being a Sabbath, a day of solemn rest and worship. This Feast represents the harvest celebration and ingathering for the millennial reign of Messiah on the earth with His holy ones.
- **Last Great Day:** A one day Feast and a Sabbath of solemn rest and worship. The Last Great Day immediately follows the seven days Feast of Tabernacles and considered part of the Feast of Tabernacles and called the 8th Great Day of the Feast. This day represents the Great White Throne Judgment of God upon all peoples of the earth in preparation for the new heaven and the new earth where God tabernacles with all his saved people eternally.

All the Sabbaths that are not the weekly Sabbath are called High Days for those observing them. There are two sets of Festivals of the LORD that get referenced as one festival because their observances are on *consecutive* days. One set is the seven days Feast of Tabernacles or Booths with the Last Great Day. That Feast is usually typically referenced only as the Feast of Booths/Tabernacles with the Last Great day referenced as the 8th Great Day of the Feast. The 1st day of the Feast of Tabernacles and 8th day, the Last Great Day of the Feast are Sabbaths of solemn rest and worship.

The second set of consecutive Feasts is Passover and the seven days Festival of Unleavened Bread. These Feasts are also referred to as a single Festival. Some refer to these 8 days collectively as either Passover or as Unleavened Bread. While it was not at all confusing to those celebrating these Feasts, it can be to those not.

Date of Passover:	Nisan 14	Lev 23:5
7 Days of UB (1 st and 7 th are Sabbaths)	Nisan 15-21	Ex 12:15-16; Lev 23:6-8

Let's illustrate with Scripture the inclusiveness and interchangeability of labeling the 8 days of the Feasts as either Passover or Unleavened Bread.

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Luke 22:1

¶ Now the Feast of Unleavened Bread, **which is called the Passover**, was approaching.

Luke 22:7

¶ then came the **[first] day of unleavened bread** on which the Passover [lamb] had to be sacrificed.

The Passover lamb is sacrificed on Passover, but we see that Luke simply references the Feast of Passover as the beginning of Unleavened Bread. Matthew and Mark do pretty much the same thing.

Matthew 26:17

¶ Now **on the first [day] of unleavened bread** the disciples came to Jesus and asked, "where do you want us to prepare for you to eat the Passover?"

Mark 14:12

¶ On the **first day of unleavened bread**, when the Passover [lamb] was being sacrificed, his disciples *said to him, "where do you want us to go and prepare for you to eat the Passover?"

Luke, Matthew and Mark refer to the Feast of Passover when the lamb is killed as the first day of Unleavened Bread. We know this is occurring Passover Eve at the Lord's Last Supper when they ask Jesus about making preparation for the Passover Meal which happens on the Sabbath for the 1st Day of Unleavened Bread.

Without a clear understanding of the Old Covenant Feast Days, this interchangeability of terms has led to confusion, misunderstanding, debate, and false accusations of Scripture contradicting itself, and false interpretations of the infallible Word of God. This study shall hopefully put all those things to rest.

From the beginning, God intended the day of Passover to represent the vicarious (i.e. substitutionary) and sacrificial death of Messiah, the sacrificial Lamb of God which is clearly Jesus. The crucifixion, death and resurrection of Jesus is fulfillment of all the Old Covenant prophecies and all the Feast Days concerning the Messiah to come. When a thing is fulfilled it no longer requires performance, and so it is with Messiah fulfilling Mosaic Law which includes all the Festivals and ordinances of the LORD.

Jesus the Messiah is the Lamb of God slain before the foundation of the world.

Revelation 13:8 (King James Authorized Version)

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the **Lamb slain from the foundation of the world**.

John 1:29

¶ The next day he ***saw Jesus coming** to him and *said, "**Behold, the Lamb of**

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God who takes away the sin of the world!

Jesus is the *Lamb* of God who was *vicariously* slain in our place as *propitiation*, a gracious appeasement to God for sin. The slaughtered Passover Lamb to be an *unblemished male*. The unblemished male points to the *sinless* life of Messiah Jesus, perfect in righteousness and holiness.

Exodus 12:5-8

- 5 'Your **lamb** shall be an **unblemished male** a year old; you may take it from the sheep or from the goats.
- 6 'You shall keep it until the **fourteenth day** of the same month, then the **whole assembly of the congregation of Israel is to kill it at twilight**.
- 7 'Moreover, they shall take some of **the blood and put it on the two doorposts** and on the **lintel of the houses** in which they eat it.
- 8 'They shall **eat the flesh** that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

The true Lamb of God was *killed by the entire congregation of Israel* through the system of Roman government on the Passover, which is the day of preparation for the Sabbath for the 1st Day of Unleavened Bread.

John 19:14

Now it was the day of preparation for the Passover; it was about the sixth hour. And he *said to the Jews, "behold, your king!"

The verse above is when Pilate brought Jesus out to the crowd to see whom he should release, Jesus or Barabbas. Both Jew and Gentile, all humanity, is involved in the slaying of the Lamb of God ... Jesus the Messiah.

The *blood* of the Lamb protected those in Egypt from the wrath of God upon sin. The blood of Lamb - Jesus - protects us today from God's wrath upon sin as it did for the Israelites in Egypt. This sacrificial lamb is a symbol for the substance of Jesus, the Lamb of God.

Exodus 12:13

'**The blood shall be a sign for you** on the houses where you live; and **when I see the blood I will pass over you**, and no plague will befall you to destroy [you] when I strike the land of Egypt.

Romans 5:9

Much more then, having now been justified by his blood, we shall be saved from the wrath [of God] through Him.

Jesus was killed at *twilight* on Nisan 14, April 25, 31 AD, precisely as the Passover ordinance mandates. Passover is the day of preparation for the Sabbath for the 1st Day

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of Unleavened Bread that began at sunset on Nisan 15. The calendar on page 16 may help put this in proper perspective.

John 19:31a

¶ Then the Jews, because **it was the day of preparation**, so that the bodies would not remain on the cross on the Sabbath (**for that Sabbath was a high day**),

Since God instituted the first Passover as recorded in the book of Exodus, the blood of the sacrificial lamb always pointed to the vicarious sacrifice of the Messiah, the true Lamb of God, as Salvation and propitiation for sin.

This now leads us into the Feast of Unleavened Bread which began immediately after the Passover.

Exodus 12:15-16

- 15 **'Seven days you shall eat unleavened bread**, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.
- 16 **'On the first day you shall have a holy assembly, and [another] holy assembly on the seventh day; no work at all shall be done on them**, except what must be eaten by every person that alone may be prepared by you.

Leviticus 23:6-8

- 6 'Then on the **fifteenth day** of the same month there is the **Feast of Unleavened Bread** to the LORD; for seven days you shall eat unleavened bread.
- 7 'On the **first day you shall have a holy convocation**; you shall **not do any laborious work**.
- 8 'But for seven days you shall present an offering by fire to the LORD. **On the seventh day is a holy convocation**; you shall **not do any laborious work**.'"

The Feast of Unleavened Bread always pointed forward to the need for God's people to remove the leaven of sin from their lives and it is no coincidence that the first Day of Unleavened Bread is a Sabbath, a High Day of solemn rest and worship. Its purpose is to celebrate the sinless life of our Savior, Messiah Jesus; our sinless position in Messiah God; and the need for us to remove leaven of sin from our lives.

Passover was always seen as an *essential first step as preparation* for God's ultimate forgiveness for all the sins of humanity upon repentance and God's grace. Passover is the preparation for our unleavening, the removal of sin from our lives, and the removal of the penalty for sin which is death.

Romans 6:23

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For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Chronology: Passover through Resurrection

Now that we have a rudimentary overview of why God instituted His Feast Days as a pattern of worship under Mosaic Law, let us now move on to the actual fulfillment of the Passover as recorded in the Gospels and Epistles.

Passover Eve: Nisan 14, Tuesday Evening, April 24, 31 AD

Let's examine the biblical record for the significant events that occurred on Passover Eve with Jesus and His 12 Disciples.

Event	Matthew	Mark	Luke	John
Last Supper	26:17-30	14:3-26	22:14-38	13:1-17:26
Jesus Predicts Judas' Betrayal	26:21-25	14:18-21	22:21-23	13:10-11, 18-30
Jesus Predicts Disciple's Scandalization	26:31-32	14:27		
Jesus Predicts Peter's Denial	26:33-35	14:26-31	22:31-34	13:36-38
Prep for Passover Meal on 1 st Day UB	26:17-19	14:12-16	22:7-13	13:29-30
Explains Symbols of Passover Meal	26:26-29	14:22-25	22:14-20	
Garden of Gethsemane	26:36-56	14:32-41	22:40-46	18:1-12
Impassioned Prayer of Jesus	26:36-45	14:32-41		
Betrayal of Judas/ Jesus' Arrest	26:47-56	14:42-46	22:47-54	18:2-12
Malchus' ear cut-off; Restored	26:51-52	14:47-49	22:49-51	18:10-11
Disciples Scandalized	26:56	14:50		
Jesus Declares Divinity: the "I AM"				18:4-6
Annas; Caiaphas & Sanhedrin Trials	26:57-68	14:53-65	22:53-54	18:12-24
Peter Scandalized: 3 Denials of Jesus	26:69-75	14:66-72	22:55-65	18:15-27

The Last Supper

The Last Supper of Jesus on the eve of his crucifixion and death was wrought with Him extensively teaching His 12 Disciples the things most important to Him that He wants to leave with them. The gospels record Jesus making preparations for the Passover Meal that was to occur the following evening, one He desired to eat with them but would not be able to for it was He that would become the ultimate sacrificial Lamb of God the following day of Passover.

During the last Supper, Jesus explains the new meaning for the symbols of the Passover Meal; predicts the betrayal of Judas; the three denials of Peter; and the scandalization of all 12 Disciples. Matthew and Mark, when writing their Gospels, both use the Greek word *skandalizo* (skan-dal-id'-zo) which is the English equivalent of scandal to pen the words of Jesus.

Matthew 26:31 and Mark 14:27

¶ Then said Jesus to them, all you shall be **offended** (*skandalizo*) because of

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me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

The use of the word scandal was not something new or unusual for Jesus because it is used by Him 28 times in the Gospels when referring to Himself and His teachings when compared to what was being taught by Judaism. Scandal shows the intensity of when one is greatly offended, publicly humiliated or indignant due to the perception of others because of the event being characterized as scandal, in this case, believing and following the teachings of Jesus.

The Gospel of John devotes five full chapters (13-18) with great detail disclosing Jesus' teaching to his 12 Disciples on the eve of His death. The things that a man does when he knows it will be his last days upon the earth are telling. How much more then are the teachings of Christ on the eve of His death?

1. Washes Disciples Feet: 13:4-17
2. Declaration of His Divine nature as the Great I AM 13:18; 18:4-9
3. Glorifying God: 13:31-32
4. Love one another as Jesus loves: 13:34-35; 15:13-15
5. God the Father Revealed in Jesus: 14:1-12
6. Pray in the Name of Jesus: 14:13-14
7. Love is Keeping His Commandments: 14:15-31; 15:10-12
8. The Ministry of the Holy Spirit: 14:16-18, 26-27; 15:26-27; 16:5-15
9. Don't Fear for Jesus will Return: 14:27-29; 16:16-33
10. The Vine and the Branches: 15:1-12
11. We are Chosen by God: 15:15-16
12. Expect Opposition from the World: 15:18-16:4, 32-33
13. Prophecy of His Resurrection and Return: 16:16-22
14. Answering Prayer When Asked in the Name of Jesus: 16:23-33
15. Jesus' Prayer to the Father: 17:1-26

The Garden at Gethsemane

The gospel accounts of Jesus at the Garden show the intensity and anguished prayer of Jesus to God the Father; the inability of the Disciples to remain awake and pray; the fulfillment of all Jesus' prediction during the Last Supper; the miraculous restoration of the ear of Malchus after Peter cut it off during the confrontation with the mob that came to arrest Jesus when Judas betrays Him; the 12 scandalized disciples; and the first two trials of Jesus.

The Disciples did much more than simply "flee the scene" that Passover eve, and the intensity of their escape was far more than simply saving their own skin. The scandal is their abandonment of God that evening after the intense teachings of Jesus to these same disciples just a few hours earlier. This surely cut them all very deeply when they realized what they have done to their Messiah.

An especially telling point is when **Jesus declares His Divinity** to the mob that came to arrest Him by saying He is the Eternal God, the great "I AM" the same name revealed

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to Moses when he asked God on Sinai what shall he say is God's name should anyone ask?

Exodus 3:14

God said to Moses, "I AM WHO I AM"; and he said, "thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

John 18:6

So when he said to them, "I am [he,]" they drew back and fell to the ground.

The bracketed [he] is added to the verse by the translators and appears that way in all translations which dilutes the true response that Jesus declares Himself as the "I AM." A plain "I am he" does not warrant the falling down in the worship position by those coming to arrest and kill.

Jesus' 1st and 2nd Trials

Jesus was taken first to Annas after His arrest as the first trial and then delivered to the High Priest Caiaphas and the Council of Elders for their examination at His 2nd trial. They came to Annas first because he was also a High Priest (Luke 3:2) and father-in-law of Caiaphas, who was the primary person leading the charge to kill Jesus.

John 18:13

¶ And led him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.

Most likely this was done for Annas to determine the foundation of the case to be brought against Jesus and to give the High Priest Caiaphas time to assemble the Sanhedrin.

John 18:24

So Annas sent him bound to Caiaphas the high priest.

The High Priest Caiaphas led the Council of Elders, the Sanhedrin, who is now assembled to seek a reason to put Jesus to death. This was an atypical trial in that they would normally hear a case with charges already filed against a person for violating the Laws of God, not to seek to find a reason where they could convict a person to death.

John 18:14-17

14. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.
15. Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest,
16. but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.

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17. Then the slave-girl who kept the door *said to Peter, "you are not also one of this man's disciples, are you?" he *said, "I am not."

That was the first denial of Peter in verse 17 of John's gospel above. Here is the final denial as recorded in Luke's gospel.

Luke 22:60-62

57 But Peter said, "Man, I do not know what you are talking about."
Immediately, while he was still speaking, a rooster crowed.

58 **The Lord turned and looked at Peter.** And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times."

62 And **he went out and wept bitterly.**

The rooster crowing means we are getting close to daybreak and the continuation of events for that Passover day.

Passover Day: Nisan 14, Wednesday, April 25, 31 AD

All in all it was a highly eventful Passover Eve for Jesus and His 12 Disciples. Let's see what Passover morning brings.

Event	Matthew	Mark	Luke	John
3rd Trial: Sanhedrin	27:1-2	15:1	22:66-23:1	18:28
4th Trial: Pilate	27:2, 11-14	15:1-5	23:1-6	18:28-38
Judas Commits Suicide	27:3-5			17:12
5th Trial: Herod Antipas			23:7-12	
6th Trial: Pilate's 2nd	27:15-26	15:6-15	23:13-25	18:39-19:16
Barabbas Released	27:15-26		23:18-25	18:39-40
Mocked & Scourged	27:27-31	15:16-19		19:1-3
7th Trial: Pilate for 3rd time				19:4-16
Scourge, Mocked, Crucified	27:32-49	15:24-37	23:33-46	19:16-37
Walk to Golgotha	27:31-34	15:20-23	23:26-33	19:17
Jesus Dies & Buried	27:50-61	15:37-46	23:44-54	19:31-42
Entombed at Twilight	27:50-52, 57-60	15:37-38, 42-46	23:44-46, 52-54	19:31
Eye Witnesses & Testimonies	27:51-56	15:38-41	23:45-49	19:35-38

3rd Trial: Sanhedrin

The Sanhedrin managed to sentence Jesus to death under their interpretation of Old Covenant Law and Rabbinical Writings, referred to as the Oral Law. Because the nation of Israel was under Roman occupation and rule, only the Roman system of government could implement the death penalty. It was too great a risk for the Roman Empire to permit an occupied nation to have the means and authority to implement the death penalty. This is why the Council took Jesus to the Roman authorities, so they could

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claim that Jesus was found guilty of death under Hebrew law and then seek the Roman government to carry out the execution.

Luke 22:66-23:1

- 66 When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,
- 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;
- 68 and if I ask a question, you will not answer.
- 69 "But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD."
- 70 And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."
- 71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."
- 1 ¶ Then the whole body of them got up and brought Him before Pilate.

4th Trial: Pilate

Pilate is the Roman governor and this is still early in the day of Passover. The Passover lamb is to be slaughtered that same day at twilight and be consumed (Passover Meal) later that evening during the Sabbath of the first day of Unleavened Bread.

John 18:28-29

- 25 ¶ Then they *led Jesus from Caiaphas into the Praetorium, and **it was early**; and they themselves **did not enter into the Praetorium** so that they would not be defiled, **but might eat the Passover.**
- 26 Therefore Pilate went out to them and *said, "What accusation do you bring against this Man?"

Matthew 27:2, 11-14

2. and they bound Him, and led Him away and delivered Him to Pilate the governor.
- 11 ¶ Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "[It is as] you say."
- 12 And while He was being accused by the chief priests and elders, He did not answer.
- 13 Then Pilate *said to Him, "Do You not hear how many things they testify against You?"
- 14 And He did not answer him with regard to even a single charge, so the governor was quite amazed.

It was during this trial that Judas Iscariot returned the 30 pieces of silver for betraying Jesus and then hung himself. (Matthew 27:3-5)

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The members of the Sanhedrin who were presenting their case before Pilate were beginning to see their case slipping away for Pilate was very reluctant to grant an execution because he was not finding any fault with Jesus. During this trial Pilate discovered that Jesus was a Galilean, so to “pass the buck” he sent Him to Herod Antipas, who was in Jerusalem at this time.

Luke 23:5-7

5. But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place."
6. When Pilate heard it, he asked whether the man was a Galilean.
7. And when he learned that He belonged to Herod's jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.

5th Trial: Herod Antipas

Herod questioned Jesus at great length because of the intensity of the accusations being hurled against Jesus by the Council. They were now becoming very concerned about them not being able to have Jesus executed, for Pilate had no compulsion to entertain their blood lust. Herod is now seen as the likely choice for execution, but he also found no fault with Jesus. Herod then mocked and humiliated Jesus and returned Him to Pilate.

Luke 23:8-11

8. Now Herod was very glad when he saw Jesus; for he had wanted to see him for a long time, because he had been hearing about him and was hoping to see some sign performed by him.
9. And he questioned him at some length; but he answered him nothing.
10. And the chief priests and the scribes were standing there, accusing him vehemently.
11. And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate.

6th Trial: Pilate's 2nd

This is second time Jesus comes before Pilate and this is still during the morning hours of Passover. Pilate wants nothing to do with this death penalty case brought against Jesus. Even his wife is urging him to release Jesus due her discomfoting dream.

Mt 27:19

While he was sitting on the judgment seat, his wife sent him [a message,] saying, "Have nothing to do with that righteous man; for last night I suffered greatly in a dream because of him."

Pilate goes before the crowd to have them chose between Jesus and Barabbas for it was the custom to release a prisoner at the Feast of Passover and Unleavened Bread. Pilate no doubt was certain or at least certainly hoping the crowd would select Barabbas

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for he was a notorious political prisoner guilty of thievery, murder and insurrection against Rome.

Luke 23:23-25

23. But they were insistent, with loud voices asking that he be crucified. And their voices began to prevail.

24. And Pilate pronounced sentence that their demand be granted.

25. And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

John 18:39-40

39 "But you have a custom that I **release someone for you at the Passover**; do you wish then that I release for you the King of the Jews?"

40 So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

Little did Pilate know concerning the power of God's prophecies and that the water Pilate was about to cleanse his hands with would not wash away the sin of condemning Jesus to death! Pilate capitulated to the mob's demand for the blood of Jesus for they were becoming unruly due to the desperate and incessant urgings of the religious leadership and the Israelites compelling Pilate that the blood of Jesus would be on their head and the heads of their children.

Matthew 27:24-26

24 When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves"

25 **And all the people said, "His blood shall be on us and on our children!"**

26 ¶ Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

7th Trial: Pilate's 3rd

After the release of Barabbas, John gives us an account of how Jesus went before Pilate yet a third time. Pilate himself initiated this third trial because he became greatly afraid when the members of the Sanhedrin stated plainly that Jesus claimed to be the Son of God.

John 19:7-9

7. The Jews answered him, "we have a law, and by that law he ought to die because he **made himself out to be the Son of God.**"

8. Therefore **when Pilate heard this statement, he was even more afraid;**

9. And he entered into the Praetorium again and *said to Jesus, "where are you from?" but Jesus gave him no answer.

Pilate questioned Jesus at length and went out again to the crowd to make a final appeal that Jesus should be released, but to no avail. Though Pilate seems to know that

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the Son of God is God, he lacks understanding in that it did not deter him from passing sentence.

John 19:10-16

10. So Pilate *said to him, "you do not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?"
11. Jesus answered, "You would have no authority over me, unless it had been given you from above; for this reason he who delivered me to you has the greater sin."
12. As a result of this Pilate made efforts to release him, but the Jews cried out saying, "if you release this man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."
13. Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called the pavement, but in Hebrew, Gabbatha.
14. Now **it was the day of preparation for the Passover**; it was **about the sixth hour**. And he *said to the Jews, "behold, your king!"
15. So they cried out, "Away with him, away with him, crucify him!" Pilate *said to them, "Shall I crucify your king?" the chief priests answered, "We have no king but Caesar."
16. ¶ So he then handed him over to them to be crucified.

Jesus Scourged, Mocked and Crucified

The scourging, mocking and crucifixion of Jesus started around noon and ended around three PM on that day of Passover. There are many Scriptures that speak to the scourging and mocking by the Roman soldiers and the people who were lining up to witness the spectacle of crucifixion and the Golgotha walk. Those Scriptures are listed in the table on page 10. What is not listed in the table are some of the other significant events that occurred immediately upon the sentence of death around noon and the execution around 3 PM.

- Crown of Thorns: Matthew 27:29
- Jesus asks God to forgive them: Luke 23: 34
- Saves the Thief on the Cross: Luke 23:39-43
- The sky turned as black as night: Matthew 27:45; Mark 15:33; Luke 23:44-45
- Quotes Psalm 22:1: Matthew 27:46; Mark 15:34
- Humiliation of the Cross (bodies are unclothed): John 19:23-24
- Provides for His mother Mary to be looked after: John 19:26-27

Jesus' Death

- Earthquakes and Rocks Split Open: Matthew 27: 51
- Temple Curtain Torn in Two from Top to Bottom: MT 27:51; MK 15:38; LK 23:45
- Tombs Open and many Dead Saints Walk: Matthew 27:52
- Multitudes Repent at Death of Jesus: Matt. 27:54; Mark 15:39; Luke 23:47-48
- Fulfills Prophecy: Death with Transgressors: Isa. 53:12; MT 27:38; MK 15:27-28

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Jesus dies at *twilight*, late afternoon on Passover, at the precise time requirement for the killing of the Passover lamb.

Luke 23:44-46, 52-54

44 ¶ It was now **about the sixth hour**, and darkness fell over the whole **land until the ninth hour**,

45 because the sun was obscured; and the veil of the temple was torn in two.

46 And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, **He breathed His last**.

52 This man went to Pilate and asked for the body of Jesus.

53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

54 **It was the preparation day, and the Sabbath was about to begin.**

The sixth hour of the Hebrew day is noon, for the day is reckoned to begin at 6 AM; and the execution of Messiah Jesus, the Son of God, and the Son of Man is at the ninth hour: 3 PM on Passover day.

John 19:31

¶ Then the Jews, because **it was the day of preparation**, so that the bodies would not remain on the cross on the Sabbath (**for that Sabbath was a high day**), asked Pilate that their legs might be broken, and that they might be taken away.

The Passover is the day of preparation for the First Day of Unleavened Bread which begins at sunset, a Sabbath and a High Day.

Jesus Entombed: Nisan 15, Wednesday Evening, April 25, 31 AD

We will spend a good deal of time addressing some Scriptures that scoffers and non-believers will try to use against Christians to try to stumble them into what they claim to be contradictions. Because many Christians do not possess the proper understanding of God's Feast days in the Old Covenant, some scoffers prevail in their twisting of Scripture, while other believers will equally twist Scripture to defend those attacks. The Word of God is much too precious a thing to allow any twisting of Scripture regardless of good or evil intent.

Jesus was entombed at the start of the Sabbath, the 1st Day of Unleavened Bread as we clearly see from the gospels and especially John 19:31. Now we come to the Scriptures in Luke where the women prepared the spices before and after a Sabbath.

Luke 23:53-24:1

53. And he took it down and wrapped it in a linen cloth, and **laid Him in a tomb cut into the rock**, where no one had ever lain.

54. **It was the preparation day**, and the **Sabbath was about to begin**.

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55. Now the women who had come with Him out of Galilee followed, and **saw the tomb and how His body was laid.**

56. Then **they returned** and prepared spices and perfumes. And **on the Sabbath they rested according to the commandment.**

1 ¶ But on **the first day of the week**, at early dawn, they came to the tomb **bringing the spices which they had prepared.**

P=Passover; S=Sabbath; UB=Feast of Unleavened Bread; WS=Women Prepare Spices

April, 31 AD: Nisan (date #); Shaded Portion=Evening; R=Resurrection						
Sun	Mon	Tue	Wed	Thr	Fri	Sat
22	23	24 (13)	25 (14) P	26 (15) 1 st UB S	27 (16) WS	28 (17) S
		(14) P	(15) 1 st UB S	(16)	(17) S	(18) R
29 (18) Empty Tomb	30 (19)	1 (20)	2 (21) 7 th UB S	3 (22)	4 (23)	5 (24) S
(19)	(20)	(21) 7 th UB S	(22)	(23)	(24) S	(25)

Let's analyze this section of Luke 23 verse by verse.

- **Verse 53:** Establishes the context that these verses are speaking of the entombment of Jesus.
- **Verse 54:** This death of Jesus occurred on the Passover which is the day of preparation for the Feast of the Unleavened Bread. The Sabbath that was about to begin is the 1st day of Unleavened Bread.
- **Verse 55:** The women took note of where the tomb was and how the body was laid in the tomb because...
- **Verse 56:** The women would be returning on Friday morning to prepare the spices for the entombed body of Jesus. That Friday is after the Sabbath of the 1st Day of Unleavened Bread and the preparation day for the weekly Sabbath. We can see from the calendar above the Sabbath for the 1st day of Unleavened Bread ends Thursday evening, April 26. The women needed to wait until first daylight which is Friday morning April 27 and then observe the weekly Sabbath.
- **Luke 24:1:** The dawn of first day of the week is Sunday morning April 29 which immediately follows the end of the weekly Sabbath. With a clear understanding we clearly see there is no contradiction whatsoever. When the first Sabbath ended they prepared their entombment spices and then rested to observe the upcoming weekly Sabbath

The parallel account in Mark 16 brings this into sharper focus by adding Mark's account.

Mark 16:1

1 ¶ **When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him.**

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Verse 1 clearly states when the Sabbath was over, the 1st day of Unleavened Bread, the women purchased entombment spices and perfumes (Friday, April 27) to anoint the body of Jesus; and then would return on Sunday at dawn after the weekly Sabbath to anoint the body.

The women *returned to purchase and prepare* spices **before** the weekly Sabbath and **after** the high Sabbath of Unleavened Bread. Both these accounts from Luke and Mark are perfectly consistent with one another and the truth of Scripture regarding Feast Day observances from the Old Covenant.

Passover Day and Friday are both days of preparation and the 1st Day of Unleavened Bread and Friday Evening to sunset Saturday are both Sabbaths.

Passover Begins: Tuesday Evening at sunset, Nisan 14; April 24, 31 AD. This is the Lord's Last Supper; the events at the Garden of Gethsemane; and the 1st and 2nd Trail of Jesus. Note the P representing Passover Eve.

Passover Ends: Wednesday Evening at sunset on Nisan 14; April 25, 31 AD. This is Passover Day where Jesus was subject to 5 trials, Scourged, Mocked, and Crucified. He died at twilight and was buried at sunset just prior to the start of the Sabbath for the 1st Day of Unleavened Bread. **This is the day of preparation for the High Sabbath of 1st UB.** Note the P representing Passover Day.

1st Day UB Begins: Wednesday Evening at sunset on Nisan 15; April 25, 31 AD. This is a High Sabbath. Note the 1st UB and the S for Sabbath.

1st Day UB Ends: Thursday Evening at sunset on Nisan 15; April 26, 31 AD. This is a High Sabbath. Note the 1st UB and the S for Sabbath.

Weekly Day of Preparation: Friday Morning Nisan 16, April 27, 31 AD. The day of preparation for the weekly Sabbath ends Friday evening sunset. This is the day of the women buy and prepares the spices for the anointing of the entombed body of Jesus. Thursday Evening at sunset begins the night portion for the day of preparation and no shopping is done at night. Note the WS for the Women preparing Spices.

Weekly Sabbath Begins: Friday Evening, Nisan 17, April 27, 31 AD. Note the S for Sabbath.

Weekly Sabbath Ends: Saturday Evening, Nisan 17, April 28, 31 AD. Note the S for Sabbath.

The Empty Tomb: Sunday morning, Nisan 18, April 29, 31AD. This is when the women arrived at the **break of dawn to see an empty tomb.** At dawn there was an empty tomb, not the resurrection for Jesus had already risen. This is the biblical teaching on the events of Jesus' death, burial and resurrection from the dead.

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Entombed Three Days and Three Nights

Jesus has often prophesied that He would be in the tomb, in the heart of the earth **three days and three nights** and further uses the story of Jonah to establish the length of this time period. Jesus is not only offering His own testimony on this, but is relying upon the documentation of the infallible written Word of God to corroborate His words.

Matthew 12:40

For just as JONAH WAS **THREE DAYS AND THREE NIGHTS** IN THE BELLY OF THE SEA MONSTER, **so will the Son of Man be three days and three nights** in the heart of the earth.

The wording and of Jesus is highly significant in the above passage, for His choice of words do not give room for any other interpretation. Three days means three light portions of the 24 hour day and three nights mean three night portions of the 24 hour day. When Jesus gets this specific, we must address the specificity and accept His teaching as the *immutable truth!* Jesus Himself uses this singular event as the only sign He is Messiah and is fundamental to our beliefs. We simply cannot get this wrong.

Let's take a look at how the events measure up with the teaching of Jesus and the bible account of the time Jesus spent buried in the tomb by referring to the calendar and counting the days and nights.

P=Passover; S=Sabbath; UB=Feast of Unleavened Bread; En=Jesus Entombed

April, 31 AD: Nisan (date #); Shaded Portion=Evening; R=Resurrection						
Sun	Mon	Tue	Wed	Thr	Fri	Sat
22	23	24 (13)	25 (14)	26 (15)	27 (16)	28 (17)
			P	UB-S-En1	WS-En2	S-En3
		(14)	(15)	(16)	(17)	(18)
		P	UB-S-En1	En2	S-En3	R
29 (18) Empty Tomb	30 (19)	1 (20)	2 (21) 7 th UB S	3 (22)	4 (23)	5 (24) S
(19)	(20)	(21) 7 th UB S	(22)	(23)	(24) S	(25)

Passover: Begins Tuesday Evening, Nisan 14, April 24, 31 AD. This is the Lord's Last Supper with His Apostles; His prayer, betrayal and arrest at the Garden of Gethsemane; and His two trials by Annas, Caiaphas and Sanhedrin.

Crucifixion: Jesus crucified Nisan 14, Wednesday afternoon, April 25, 31 AD. This is the day of preparation for the Sabbath, the 1st day Unleavened Bread which is a High Sabbath that began at sunset.

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Day 1: Full 24 Hour Period

Jesus Entombed: Nisan 15, Wednesday night, April 25, 31AD which begins the Sabbath for the 1st Day of Unleavened Bread. This is the night of the Passover Meal when the sacrificial lamb is consumed by God's people. **ONE FULL NIGHT: Jesus entombed a total of 12 Hours. "En1" on the calendar.**

Jesus Entombed: Nisan 15, Thursday day, April 26, 31AD which is the daytime portion of the Sabbath, the 1st Day of Unleavened Bread. **ONE FULL DAY: Jesus entombed a total of 24 hours. "En1" on the calendar.**

Day 2: Full 24 Hour Period

Jesus Entombed: Nisan 16, Thursday night, April 26, 31 AD. The Sabbath for the 1st Day of Unleavened Bread ended at sunset when this second day begins. **SECOND FULL NIGHT: Jesus entombed a total of 36 hours. "En2" on the calendar.**

Jesus Entombed: Nisan 16, Friday day, April 27, 31 AD. This is the day of preparation for weekly Sabbath. **SECOND FULL DAY: Jesus entombed a total of 48 hours. "En2" on the calendar.**

Day 3: Full 24 Hour Period

Jesus Entombed: Nisan 17, Friday night, April 27, 31 AD. The weekly Sabbath began at sunset. **THIRD FULL NIGHT: Jesus entombed a total of 60 hours. "En3" on the calendar.**

Jesus Entombed: Nisan 17, Saturday day, April 28, 31 AD. The weekly Sabbath ended at sunset. **THIRD FULL DAY: Jesus entombed a total of 72 hours. "En3" on the calendar.**

Day 4: Resurrection

Jesus Resurrected: Nisan 18, Saturday night, April 28, 31 AD. This begins Sunday, the first day of the week. It was during this time period that Jesus was raised from the dead. His resurrection fulfills all prophesy and the teaching of Jesus Himself in which He said He would rise after spending three days and three nights in the heart of the earth. **"R" on the calendar.**

The biblical record indicates that the Angel of the LORD rolled away the stone covering the tomb just **prior to dawn** on Sunday when an earthquake shook the ground just prior to the women arriving at the tomb to anoint the body of Jesus. Let's examine the biblical record as recorded in the Gospels and Epistles concerning the Resurrection of Jesus and the events that surround it.

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Resurrection of Jesus

Resurrection Events	Matthew	Mark	Luke	John
The Resurrection of Jesus	28:1-20	16:1-20	24:1-51	20:21:25
Resurrects 1st day of Week	28:1-2	16:1-2, 9	24:1-2, 22	20:1
Empty Tomb	28:5-7	16:3-7	24:3-12,24	20:2
Severe Earthquake	28:2			
Witnessed by the Women	28:5	16:9	24:3, 10	
Witnessed by Peter & John			24:12	20:3-8
Witnessed by Angels	28:3-7	16:5-7	24:4-7	
Road to Emmaus			24:13-28	
Appearances of Jesus	28:9-10, 16-20	12:11, 14-19	24:15-51	20:14- 21:23
Dining		16:14	24:29-30,35,41-43	21:5-15
New Body Characteristics		16:12	24:31,36-40	20:17,19- 29; 21:4
Teaching	28:16-20	16:15-18	24:25-27,44-50	21:16-23
Ascension		16:19	24:51	

1st day of the Week: Nisan 18, Saturday night, April 28, 31 AD. As mentioned earlier, Jesus rose from the dead during the night portion of the first day of the week prior to the break of dawn.

John 20:1

¶ Now **on the first [day] of the week** Mary Magdalene *came early to the tomb, **while it *was still dark**, and *saw the **stone [already] taken away from the tomb**.

Matthew 28:1

¶ In the **end of the Sabbath**, as it **began to dawn** toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

Luke 24:1

¶ Now **upon the first [day] of the week, very early in the morning**, they came unto the sepulcher, bringing the spices which they had prepared, and certain [others] with them.

Mark 16:1

¶ And when the **Sabbath was past**, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him.

The Empty Tomb: Nisan 18, Sunday morning, April 29, 31 AD. The women arrived at dawn to **see an empty tomb**. They were **eye witnesses to the empty tomb** because Jesus had already arisen from the dead during the night portion of Sunday, the first day of the week that began at sunset, Nisan 18, Saturday April 28, 31 AD. The earthquake

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in verse 2 of Matthew 28 occurred when the Angel of the LORD moved away the large stone that was covering the entrance to the tomb.

Matthew 28:1-2, 5-6

1. ¶ Now **after the Sabbath, as it began to dawn toward the first day of the week**, Mary Magdalene and the other Mary came to look at the grave.
2. And behold, a **severe earthquake had occurred, for an angel of the lord descended from heaven and came and rolled away the stone** and sat upon it.
5. The angel said to the women, "do not be afraid; for I **know that you are looking for Jesus** who has been crucified.
6. "**He is not here, for he has risen**, just as he said. Come; see the place where he was lying.

Mark 16:2, 5-6

2. **Very early on the first day of the week**, they *came to the tomb when the sun had risen.
5. **Entering the tomb**, they saw a young man sitting at the right, wearing a white robe; and they were amazed.
6. And he *said to them, "Do not be amazed; **you are looking for Jesus** the Nazarene, who has been crucified. **He has risen; He is not here**; behold, here is the place where they laid him.

Luke 24:1-6

1. ¶ **But on the first day of the week, at early dawn**, they came to the tomb bringing the spices which they had prepared.
2. and they found the stone rolled away from the tomb,
3. **But when they entered, they did not find the body of the lord Jesus.**
4. While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;
5. And as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living one among the dead?"
6. "**He is not here, but he has risen**. remember how he spoke to you while he was still in Galilee,

On early Sunday morning the women witnessed an empty tomb because Jesus had already risen prior to their arrival. Jesus arose prior to the break of dawn during the first part of Sunday which began at sunset on Saturday. Now after the Sabbath in Matthew 28:1 refers to the weekly Sabbath. The severe earthquake occurred as witness to the Angel of the LORD rolling away the stone that he later sat upon for the purpose to reveal the empty tomb.

The bodily resurrection of Jesus did not require the removal of the stone covering the entrance of the grave. Jesus' resurrected body is not bound by solid objects as the body of flesh. See the table above for Scripture verses on the bodily characteristics of Jesus' resurrected body. That resurrected body was not yet in its glorified state which did not occur until after He ascended to God the Father.

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Summary

- This is the *only* scenario that perfectly matches **all** the Scriptures with the *specific* three day and three nights prophesy of Matthew 12:40.
- This is the only sequence of events that coincide with *all* the Scriptures concerning the death, burial and resurrection of Jesus.
- This is the only sequence of Scriptures that coincide with the Old Covenant Feasts of Passover and the Days of Unleavened Bread.
- This is the only sequence that coincides with the woman preparing the spices for anointing the body of Jesus after a Sabbath and before the Sabbath.

What monumental events! Why is it that this absolutely essential cornerstone of Christianity is so shrouded in confusion, error and apostate teaching? There is no biblical evidence to support a Friday Crucifixion and Burial for this simply did not happen as this study clearly proves.

The death and Resurrection of our Savior and Messiah, Jesus Christ is much too important for the truth not to be known, taught and understood. God's truth as revealed in Scripture supersedes the teachings of man and his religion.

1 Corinthians 5:8

Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of **sincerity** and **truth**.

John 4:23

"But an hour is coming, and now is, when the true worshipers will worship the Father in **spirit** and **truth**; for such people the Father seeks to be His worshipers.

John 4:24

"God is spirit, and those who worship Him must worship in **spirit** and **truth**."

We must be sincere and worship God in spirit and truth. Truth is important to God and it should be important to us as well. If it is not, God has a word for you to read.

2 Timothy 4:1-4

1. ¶ I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:
2. Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.
3. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,
4. and will turn away their ears from the truth and will turn aside to myths.

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There will be many who will try to refute the teaching of Scripture concerning the Resurrection of Jesus and many others who will want to preserve the tradition of a Friday Crucifixion and Sunday sunrise Resurrection.

The first group is scoffers and fools who will outright reject Scripture. Witness but note the teaching of God with non-believers.

Proverbs 23:9

¶ Do not speak in the hearing of a fool, for he will despise the wisdom of your words.

Proverbs 15:12

¶ A scoffer does not love one who reproves him; he will not go to the wise.

As for the second group, these are those who believe more in their religion than they do the Word of God. It is usually easier to preach the truth to those walking in darkness for they know themselves to be sinners and in need of Salvation. Those deceived by religion and their traditions are the most difficult to lead to truth. Scripture is often not the reason they believe, so they will reject any Scripture that does not reinforce their beliefs.

These are the ones who probably have already accepted a twisted and unsound interpretation of the bible, and typically stand on defenses like, "Well, that's your interpretation," "The bible is not the Word of God but a collection of man-written documents," "The bible is ... not infallible ... has errors," "God knows my heart," and other such foolish statement which serve to negate them as believers. Whenever someone rejects the clearly written teaching in the Word of God, they are rejecting God and yes, God knows exactly what is in the self-deceiving heart of man.

Jeremiah 17:9

The heart [is] deceitful above all [things], and desperately wicked: who can know it?

Jesus rebuked religious leaders and teachers then and will also say the same to those today.

Mark 7:7-9

7. 'BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'
8. "Neglecting the commandment of God, you hold to the tradition of men."
9. He was also saying to them, "you are experts at setting aside the commandment of God in order to keep your tradition."

Let that not apply to those who wrote and those who read this study.

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Supplemental

Why 31 AD?

Once the days of the week are determined from Scripture, the next step is to determine the year for which the Passover began on a Tuesday evening, the only day it could according the very clear writings of the gospel accounts of Jesus; as we just did in this study and also coincide with the reign of Caiaphas as High Priest; and the reigns of both Tiberius Caesar and Pontius Pilate.

Historical and Biblical records show the following:

- Tiberius Caesar reigned from 14 AD to 37 AD
- Caiaphas was High Priest from 27 AD to 34 AD
- Pontius Pilate held office from 26 AD to 36 AD
- John the Baptist began his ministry in 29 AD

Luke 3:1 helps us narrow the timeframe because we know that John the Baptist began his ministry to make straight the paths of the Lord in 29 AD, the 15th year in the reign of Tiberius Caesar.

Luke 3:1

¶ now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

All that need be done is to determine when Passover, Nisan 14 began on a Tuesday evening during the reign of Caiaphas the high Priest that is between 29 AD and 34 AD. This is the only possible range of dates. The Passover and 1st day of Nisan chart clearly shows that the date of the year of Jesus' crucifixion had to be in 31 AD.

Passover and 1st Nisan Begin the evening Before the dates listed¹					
Hebrew Yr.	Julian Yr.	Month	Date	Day	1st Nisan
3789	29 AD	Apr	18	Monday	Tuesday, April 5
3790	30 AD	Apr	7	Friday	Saturday, March 25
3791	31 AD	Apr	25	Wednesday	Thursday, April 12
3792	32 AD	Apr	14	Monday	Tuesday, April 1
3793	33 AD	May	3	Sunday	Monday, April 20
3794	34 AD	Apr	22	Thursday	Friday, November 9

The data listed in the chart above has been obtained through two non-tainted and unbiased sources in an effort to obtain truth. The first source is a biblical calendar program contained in the Online Bible software. The second source is secular, the U.S. Naval Observatory Astronomical Applications Department. Both sources corroborate each other perfectly.

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- NOAAAD file: <http://aa.usno.navy.mil/data/docs/SpringPhenom.html>.
- USA: <http://www.onlinebible.net/>
- International site <http://www.onlinebible.org/>

¹NOAAD lists three tables. It gives the Julian calendar dates and Greenwich times of the astronomical **vernal equinox** for the years 25 BC to 38 AD. The second table gives, for these years, the Julian calendar dates and Greenwich times of **the astronomical Full Moons** which occurred on or after the date of the equinox, and the dates and times of the **astronomical New Moons** on or preceding, and after, the date of the equinox. The days of the week are given for the equinoxes and the Full Moons, from which the days of the week may readily be found for the New Moons. The times given in the tables are accurate to within two or three hours for 25 to 5 BC, and one or two hours for 4 BC to 38 AD. To account for the differences between Jerusalem, Israel and Greenwich, England, +2 hours need to be added to the times listed in the U.S. Naval Observatory figures. The first evening of a visible crescent moon is *always* after sundown and *after* the beginning of a new day on the Hebrew calendar. The observation of the new crescent moon occurs right at the *beginning* of first day of the month as opposed to the *end* of the first day. This is how the Julian date for the first of Nisan was determined. It was then an easy calculation to determine the Passover date for Nisan 14 from Scripture.

Interpretation of Daniel's Prophecies

There is generally little agreement among theologians and scholars concerning the year of Jesus' death, burial and resurrection and an even wider range of discrepancy concerning the days and dates of Passover and Days of Unleavened Bread. Really?

This begs the question why? That is tough to answer without appearing cynical as to the motives of those purporting to be intellectual seekers of the truth, which all theologians are, right? It really comes down to why most have a proclivity to say that 30 AD is the year of crucifixion. Here for the most part is the reason:

Interpretation of prophetic symbols and prophecies as recorded in Daniel, especially chapters 7, 9 and 12.

In order to support interpretations that the crucifixion and resurrection of Messiah is in 30 AD, a little tweaking and twisting of what is clearly written in Scripture became necessary to do all the following because Passover Eve began Thursday evening in 30 AD meaning Passover crucifixion was Friday, the same day as the weekly day of preparation for the weekly Sabbath.

The problem is what was uncovered during this study. Can one rightly use what is vague and subjective in terms of properly interpreting the prophetic writings and symbols that are "sealed-up" in the book of Daniel as a basis to nudge the clearly written and non-prophetic writings of the gospels?

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Daniel 12: 4, 8-9

4. "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."
8. As for me, I heard but could not understand; so I said, "my lord, what will be the outcome of these events?"
9. He said, "go your way, Daniel, for these words are concealed and sealed up until the end time."

To hold fast to a tradition that is based upon the prophetic interpretations that God Himself has sealed and then to mock, ridicule, obscure and twist that which is clearly written in the gospels is the height of hypocrisy and spiritual arrogance.

To perpetrate a Friday Crucifixion and burial requires one to:

1. Twist the clear teaching of Jesus Himself in how long He is to be buried before He resurrects. Matthew 12:40.
2. Falsely promulgate a Hebrew idiom to support a twisted and false meaning behind three days and three nights in Matthew 12:40.
3. Ignore that the women buy and prepare spices that is both before the weekly Sabbath and after the High Sabbath of Unleavened Bread.
4. Ignore that the Passover is also the day of preparation for the High Sabbath of Unleavened Bread.
5. Ignore that the women who arrived at the tomb before sunrise Sunday were witnesses to an empty tomb.
6. Refuse to properly teach and promote how the Old Covenant Feast Days point to Jesus the Messiah/Christ.
7. Refute the correct and true understanding of the days and time of the Passover Crucifixion that do not require any fudging to perfectly correspond to the clearly written gospel accounts.

It is unfortunate, but there appears to be many "scholars" and "theologians" too willing to "manipulate" data in an effort to advance a theological agenda and position, rather than to seek the truth of God through an honest and unbiased examination of the biblical texts. Navigating through the maze and web conceived by such so-called scholars of God is a mind numbing, and a tedious task to say the least. I'm certain God has a "special place in eternity reserved" for such men for they have the greater sin.

Hebrew Idiom: The idiom states that to occupy any portion of a day, even one second in time is said to constitute the entirety of that 24 hour period. However, to use the Jewish idiom requires that a day be counted either as the Jews count the days (sunset to sunset representing one day) or under the Julian system of counting days (midnight to midnight) but to not commingle both. Under any of those two methods of counting days it is impossible to recon three days and three nights. Let's take a look at the calendar one more time.

The Crucifixion and Resurrection of Jesus

P=Passover; S-Sabbath; UB=Feast of Unleavened Bread; R=Resurrection

April, 31 AD: Nisan (date); Shaded Portion=Evening						
Sun	Mon	Tue	Wed	Thr	Fri	Sat
22	23	24 (13)	25 (14) P	26 (15) UB S	27 (16)	28 (17) S
		(14) P	(15) 1 st UB S	(16)	(17) S	(18) R
29 (18) Empty Tomb	30 (19)	1 (20)	2 (21)	3 (22)	4 (23)	5 (24) S
(19)	(20)	(21) 2 nd UB S	(22)	(23)	(24) S	(25)

The verbiage that Jesus uses in Matthew 12:40 absolutely negate any such usage of the idiom as representing the full 24 hour day when Jesus is using language to represent two 12 hour periods of time. The Hebrew idiom in that case could be used to represent only the 12 hour part of the day, but not both.

The language of Jesus is establishing the *absolute* barometer on how three days is to be understood and measured. When Jesus says three days **and** three nights the idiom should not apply at all for the idiom is used when casually referring to a day meaning 24 hours. Even when using this idiom, it is impossible to reconcile a Friday Crucifixion, Sunday Resurrection under an *after* three days and three nights standard.

We are not to base our beliefs and faith in what the Scriptures *could* be saying, but upon what the Scriptures *absolutely* say. The Scriptures absolutely says that Jesus *must* be in the tomb for *three days and three nights*. There is no "wiggle room" to dance around this at all, even when we apply the Hebrew idiom to Matthew 12:40. Let's end with a look at the other Scriptures from the mouth of Jesus Himself.

Mark 8:31

And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and **be killed**, and **after three days** rise again.

Mark 9:31

For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise **three days later**."

Mark 10:34

"They will mock Him and spit on Him, and scourge Him and kill [Him,] and **three days later** He will rise again."

John 2:19

Jesus answered them, "Destroy this temple, and **in three days** I will raise it up."

The Crucifixion and Resurrection of Jesus

If the year were to be 30 AD, then the prophetic Scriptures, the gospel accounts and the very words of Jesus are *false*. We know the Scriptures to be the infallible Word of God, so let every man be a liar and Jesus True.

Grace, Peace and Truth.