

EVENTS SURROUNDING JESUS' DEATH AND RESURRECTION		
Jewish Calendar	Event	Day of the Week
13 <sup>th</sup> Nisan	Peter and John prepared the room for the Passover meal (Luke 22:8). This is traditionally the time when the dwelling is searched to ensure that all leaven has been removed. <sup>44</sup>	Tuesday before 6:00 PM
14 <sup>th</sup> Nisan	Jesus and disciples ate the "Last Supper," which was <b>not</b> the Passover meal. He desired to eat the Passover with His disciples, but because He knew what lay ahead, He openly declared that He would "no more no not eat" (an emphasized double negative – <i>ouketi ou me phago</i> ) of the Passover "until it be fulfilled in the kingdom of God" (Luke 22:14-16; John 18:28). <sup>45</sup>	Tuesday after 6:00 PM
14 <sup>th</sup> Nisan (1 <sup>st</sup> Hour) <sup>46</sup>	Matthew 27:1-2 indicates that the Jewish leaders delivered Jesus to Pilate "when morning was come," which would have been the beginning of the business day, or about 6:00 AM.	Wednesday 6:00AM
14 <sup>th</sup> Nisan (3 <sup>rd</sup> to 6 <sup>th</sup> Hour)	Jesus crucified. Mark 15:25, John 19:14 <sup>47</sup>	Wednesday 9:00 AM – 12:00 PM

<sup>44</sup> <http://www.jewishencyclopedia.com/view.jsp?artid=528&letter=E&search=evening> "Eve of Holidays."

<sup>45</sup> Strong's Online; Friberg Lexicon.

<sup>46</sup> The Jews, at the time of the Lord's ministry, used the Roman method of counting the hours of the day. The Romans would mark the passage of time by ringing a bell in the forum, or public square: the first ringing was at the first hour (our 6:00 AM), and marked the beginning of the business day; the bell was rung again at our 9:00 AM to mark the third hour, at noon to mark the sixth hour and announce lunch break; at 3:00 PM it was rung to mark the return to business and the ninth hour, and then at 6:00 PM to mark the close of business. [http://en.wikipedia.org/wiki/Canonical\\_Hours](http://en.wikipedia.org/wiki/Canonical_Hours)

<sup>47</sup> John says it was "about the sixth hour" when Jesus was crucified, which indicates an approximation – literally, "nearly" (Strong's Online). Crucifixion was not a quick process, and tracking time was not a precise science. With the Roman practice of ringing the bell to announce the beginning of each period of three hours, Mark could well have tied his reference to the beginning of the crucifixion, shortly after the second watch bell (the third hour had been announced), and John more toward the end of the process, nearer to the noon bell.

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14 <sup>th</sup> Nisan (6 <sup>th</sup> to 9 <sup>th</sup> Hour)	Darkness came over the land until the 9 <sup>th</sup> hour. Matthew 27:45 <sup>48</sup>	Wednesday 12:00 – 3:00 PM
14 <sup>th</sup> Nisan (9 <sup>th</sup> Hour)	Jesus died as the fulfillment of the Passover sacrifice, at the prescribed time for the killing of the Passover lamb. <sup>49</sup> Matthew 27:46,50	Wednesday 3:00 PM
14 <sup>th</sup> Nisan (11 <sup>th</sup> Hour or so)	Jesus buried before the end of 14 <sup>th</sup> Nisan; sunset was the beginning of 15 <sup>th</sup> Nisan, a holy day, the first day of the Feast of Unleavened Bread (John 19:31; Leviticus 23:5-7). <sup>50</sup>	Wednesday before 6:00 PM
15 <sup>th</sup> Nisan Sunset to Sunrise – this is a holy day, the first day of the Feast of Unleavened Bread, a day kept like unto the Sabbath	<b>Jesus in the tomb – 1<sup>st</sup> night</b>	Wednesday 6:00 PM to Thursday 6:00 AM
15 <sup>th</sup> Nisan Sunrise to Sunset – still a holy day, like unto the Sabbath	<b>Jesus in the tomb – 1<sup>st</sup> day</b>	Thursday 6:00 AM to Thursday 6:00 PM
16 <sup>th</sup> Nisan, Sunset to Sunrise, this was a day like unto any other day	<b>Jesus in the tomb – 2<sup>nd</sup> night</b>	Thursday 6:00 PM to Friday 6:00 AM
16 <sup>th</sup> Nisan, Sunrise to Sunset. <sup>51</sup>	<b>Jesus in the tomb – 2<sup>nd</sup> day</b>	Friday 6:00 AM to Friday 6:00 PM

<sup>48</sup> This period of darkness is referred to by the secular writers of the day. Phlegon, whose writings have disappeared, is quoted by other historians as stating: "...during the reign of Tiberius Caesar there was a complete solar eclipse at full moon from the sixth to the ninth hour; it is clear that this is the one. But what have eclipses to do with an earthquake, rocks breaking apart, resurrection of the dead, and a universal disturbance of this nature" (<http://www.textexcavation.com/phlegontestimonium.html>).

<sup>49</sup> The Passover lamb was slain after the evening sacrifice was performed, typically 3:00 in the afternoon (*Jewish Encyclopedia* "Passover Sacrifice," [http://www.jewishencyclopedia.com/view\\_page.jsp?artid=99&letter=P&pid=0](http://www.jewishencyclopedia.com/view_page.jsp?artid=99&letter=P&pid=0)). Josephus marks the time of the killing of the lambs as being from the ninth to the eleventh hour, *The War of the Jews*, 6.9.3 <http://www.earlychristianwritings.com/text/josephus/war-6.htm>

<sup>50</sup> Here is the error that plagues the modern calculations (really a capitulation to the Roman Catholic tradition). The day following Jesus' crucifixion was a holy day, but not the seventh-day Sabbath.

<sup>51</sup> This is likely the day (the day before the seventh-day Sabbath) when the women purchased spices for the final burial processes (Mark 16:1; Luke 23:55-56), since they arrived at the tomb to apply the spices at the rising of the sun on the first day of the week (Mark 16:2), which would have been the time that businesses were just opening up.

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17 <sup>th</sup> Nisan, Sunset to Sunrise – this is a holy day, the regular Sabbath	<b>Jesus in the tomb – 3<sup>rd</sup> night</b>	Friday 6:00 PM to Saturday 6:00 AM
17 <sup>th</sup> Nisan, Sunrise to Sunset – the regular Sabbath	<b>Jesus in the tomb – 3<sup>rd</sup> day</b>	Saturday 6:00 AM to Saturday 6:00 PM
18 <sup>th</sup> Nisan Sunset – after the end of the Sabbath day	Jesus rose from the dead “early the first <i>day</i> of the week” (Mark 16:9) <sup>52</sup>	Saturday after 6:00 PM
18 <sup>th</sup> Nisan – the day following the seventh-day Sabbath within the Feast of Unleavened Bread; Wave Offering to be made of the first of the barley harvest. Leviticus 23:11	Jesus rose from the dead in fulfillment of the Wave Offering; He is the <i>firstfruits</i> of those who have died. 1 Corinthians 15:20	Saturday after 6:00PM to Sunday before 6:00PM
18 <sup>th</sup> Nisan Sunrise – Mark 16:2; Luke 24:1	Women go to the tomb on the first <i>day</i> of the week.	Sunday 6:00 AM
18 <sup>th</sup> Nisan	Jesus appears to the two disciples on the way to Emmaus (7½ miles from Jerusalem) (Luke 24:13,29,33)	Sunday 3:00 PM or so
18 <sup>th</sup> Nisan evening (toward sunset – the end of the day)	Jesus appears to the disciples locked away behind closed doors (Luke 24:36; John 20:19)	Sunday 3:00 – 6:00 PM
26 <sup>th</sup> Nisan, probably toward evening again.	Jesus appears again to the disciples locked away behind closed doors, this time Thomas was with them (John 20:26). <sup>53</sup>	Monday 3:00 – 6:00 PM

<sup>52</sup> Notice the difference between Mark 16:2 – the women arrived early “at the rising of the sun,” and Mark 16:9 where Jesus rose “early the first *day* of the week.” In the former case the *early* is qualified to indicate a specific application of the term; in the latter case, it simply marks the beginning of the first day, which starts at 6:00 PM Saturday, within our time context.

<sup>53</sup> It is important to note the timing of this appearance by the Lord, and it is very interesting that the Spirit of God has included this detail that so many today seem to conveniently overlook. The reality of this is displayed in dealing with the arguments presented to observing the first day of the week rather than the Sabbath (this will become more evident later in our study).