

THE TIMING OF EVENTS SURROUNDING JESUS' DEATH AND RESURRECTION		
Jewish Calendar	Event	Modern Day of 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>31</sup>	Tuesday before 6:00PM
14 <sup>th</sup> Nisan	<p>Jesus and His disciples ate the “Last Supper,” which was <b>not</b> the Passover meal.</p> <p>He desired to eat the Passover with His disciples, because He knew what lay ahead, but openly declared that He would absolutely not eat (a Greek construct that forms the strongest negative – <i>ou</i> and <i>me</i> with a subjunctive verb) of the Passover “until it be fulfilled in the kingdom of God” (Luke 22:14-16;<sup>32</sup> John 18:28)</p>	Tuesday after 6:00PM

<sup>31</sup> <http://www.jewishencyclopedia.com/view.jsp?artid=528&letter=E&search=evening> “Eve of Holidays.”

<sup>32</sup> [https://www.ntgreek.org/learn\\_nt\\_greek/subj-negation.htm](https://www.ntgreek.org/learn_nt_greek/subj-negation.htm).

14 <sup>th</sup> Nisan (1 <sup>st</sup> Hour) <sup>33</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 6:00AM.	Wednesday 6:00AM
14 <sup>th</sup> Nisan (3 <sup>rd</sup> to 6 <sup>th</sup> Hour)	Jesus is crucified. (Mark 15:25, John 19:14 <sup>34</sup> )	Wednesday 9:00AM – 12:00PM
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>35</sup> )	Wednesday 12:00 – 3:00PM
14 <sup>th</sup> Nisan (9 <sup>th</sup> Hour)	Jesus died as the fulfillment of the Passover sacrifice, at the prescribed time of the killing of the Passover lamb. <sup>36</sup> (Matthew 27:46, 50)	Wednesday 3:00PM

<sup>33</sup> The Jews and Romans counted the hours of **daylight** in similar fashion, even though their **days** were different: Jewish day from sunset, and the Roman from midnight. Therefore, the first hour (our 6am) marked the beginning of the business day, the third hour was 9am, the sixth hour was noon and the ninth hour was 3pm. [https://en.wikipedia.org/wiki/Roman\\_timekeeping](https://en.wikipedia.org/wiki/Roman_timekeeping); <https://www.2belikechrist.com/articles/telling-time-in-the-bible>.

<sup>34</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, so Mark’s *it was the third hour* probably marks the beginning of the crucifixion (about 9am), whereas John’s *about the sixth hour* would indicate that it was past the third hour – somewhere between 9am and noon.

<sup>35</sup> This period of darkness is also 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” (emphasis added) ([http://www.textexcavation.com/phlegon\\_testimonium.html](http://www.textexcavation.com/phlegon_testimonium.html) ). Note: it is impossible to have a solar eclipse at full moon, nor does a solar eclipse last for three hours, which simply confirms that this darkness was a supernatural act of God as Jesus bore the sins of the world.

<sup>36</sup> The Passover lamb was slain after the evening sacrifice was performed, typically 3pm (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 (3pm to 5pm), *The War of the Jews*, 6.9.3 <http://www.earlychristianwritings.com/text/josephus/war-6.htm>

14 <sup>th</sup> Nisan (11 <sup>th</sup> Hour or so)	Jesus was 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>37</sup>	Wednesday before 6:00PM
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	Jesus in the tomb – 1 <sup>st</sup> night	Wednesday 6:00PM to Thursday 6:00AM
15 <sup>th</sup> Nisan Sunrise to Sunset – still a holy day, like unto the Sabbath	Jesus in the tomb – 1 <sup>st</sup> day	Thursday 6:00AM to Thursday 6:00PM
16 <sup>th</sup> Nisan, Sunset to Sunrise, this was a day like unto any other day	Jesus in the tomb – 2 <sup>nd</sup> night	Thursday 6:00PM to Friday 6:00AM
16 <sup>th</sup> Nisan, Sunrise to Sunset. <sup>38</sup>	Jesus in the tomb – 2 <sup>nd</sup> day.	Friday 6:00AM to Friday 6:00PM
17 <sup>th</sup> Nisan, Sunset to Sunrise – this is a holy day, the regular seventh-day Sabbath	Jesus in the tomb – 3 <sup>rd</sup> night	Friday 6:00PM to Saturday 6:00AM

<sup>37</sup> Here is the error that plagues modern calculations (which are really a capitulation to the Roman Catholic tradition). The day following Jesus' crucifixion was a holy day, but **not** the seventh-day Sabbath.

<sup>38</sup> This is likely the day 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 of the week (Mark 16:2), which would have been the time that businesses were just opening up.

17 <sup>th</sup> Nisan, Sunrise to Sunset – the regular Sabbath	Jesus in the tomb – 3 <sup>rd</sup> day	Saturday 6:00AM to Saturday 6:00PM
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>39</sup> )	Saturday after 6:00PM
18 <sup>th</sup> Nisan Sunrise	Women go to the tomb on the first <i>day</i> of the week (Mark 16:2; Luke 24:1).	Sunday 6:00AM
18 <sup>th</sup> Nisan	Jesus appears to two disciples on the way to Emmaus (7½ miles from Jerusalem) (Luke 24:13, 29-33)	Sunday 3:00PM 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). Thomas was not with them (John 20:24).	Sunday 3:00 – 6:00PM
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>40</sup>	Monday 3:00 – 6:00PM

<sup>39</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 6pm Saturday, within our time context.

<sup>40</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 miss, or do not have eyes to see. Those who would seek to shift the Sabbath from the seventh day to Sunday (or call Sunday the “Christian Sabbath,” or whatever similar façade may be propounded), like to use the fact that, after His resurrection, Jesus met with His disciples on Sunday (John 20:19), but what they will always choose to ignore is the fact that Jesus did exactly the same thing on a Monday (“eight days later”). This reveals their flawed argument and undermines one of their primary defenses for seeking to justify the change (and their total disregard for the seventh-day Sabbath).