

The Timing of Events Surrounding Jesus' Death and Resurrection

JEWISH CALENDAR/TIME	EVENT	MODERN DAY OF WEEK
13 th 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, ⁴⁵ not only for the day of the Passover but also for the first day of the Feast of Unleavened Bread (the 15 th of Nisan, a holy day).	Tuesday before 6:00 PM
14 th Nisan (Passover)	Jesus and His disciples ate the "Last Supper," which was not the Passover meal. He desired to eat the Passover with His disciples (because He knew what lay ahead) but openly declared that He would absolutely not eat (two negatives <i>ou</i> and <i>me</i> with aorist and subjunctive verb) of the Passover <i>until it be fulfilled in the kingdom of God</i> (Luke 22:14-16; John 18:28). ⁴⁶ During this meal Jesus identified Judas as the betrayer and spoke of the New Covenant to be established in His shed blood.	Tuesday after 6:00 PM
14 th Nisan (Passover)	Jesus and the eleven went to Gethsemane where Jesus prayed three times for relief from the trial ahead; three times the disciples slept while He prayed – it was obviously very late. It is here that Judas and his crowd took Jesus for the <i>chief priests and elders</i> (Matthew 26:47).	Very late Tuesday or early Wednesday
14 th Nisan (Passover)	Jesus is taken to stand before Caiaphas and the scribes and elders of Israel (Matthew 26:57); Peter followed, denied three times that he knew Jesus, and the cock crowed (as Jesus had said); the third watch of the night was called the <i>cockcrow</i> (Mark 13:35).	Wednesday about 3:00 AM

⁴⁵ <http://www.jewishencyclopedia.com/view.jsp?artid=528&letter=E&search=evening> "Eve of Holidays."

⁴⁶ Strong's Online; https://www.ntgreek.org/learn_nt_greek/subj-negation.htm.

14 th Nisan (1 st Hour) ⁴⁷ (Passover)	Matthew 27:1-2 indicates that the Jewish leaders delivered Jesus to Pilate <i>when morning was come</i> , which would have been the beginning of the business day, or about 6:00 AM. ⁴⁸ This was a very intense time for the Romans because of the millions of Jews who came to Jerusalem for the Passover. ⁴⁹	Wednesday 6:00AM
14 th Nisan (after 3 rd Hour) (Passover)	Jesus is crucified. Mark 15:25 ⁵⁰	After Wednesday 9:00 AM
14 th Nisan (6 th to 9 th Hour) (Passover)	Darkness came over the land from the 6 th until the 9 th hour; as Jesus bears the sins of the world, the sun withdraws its shining. Matthew 27:45 ⁵¹	Wednesday 12:00 – 3:00 PM
14 th Nisan (9 th Hour) (Passover)	Jesus cries out: “My God, my God why hast thou forsaken me?” (Mark 15:34); God, Who cannot look upon sin (Habakkuk 1:13), turned away from His sinless Son Who had taken upon Himself the sins of the world – Jesus experienced separation from God for our sins. ⁵²	Wednesday 3:00 PM

⁴⁷ The Jews at the time of the Lord’s ministry, used the Roman method of counting the hours of the daytime – there were 12 hours in the day (which varied in length depending upon the time of year: in summer they were longer than one hour, and in winter, shorter).

⁴⁸ John records the religious Jews’ intrusion into a time that would have already been stressful for Pilate – Jerusalem was filled with Jews from everywhere, and now these men were trying to get him to execute Someone out of envy (Matthew 27:18). This was the *preparation of the Passover*, the Romans were on high alert, and it was *about the sixth hour* for Pilate – the day had barely begun and it was already proving to be troublesome (John 19:14). At this point in the passage, John is revealing specifically what Pilate was facing and so it is not surprising that he uses the Roman time (about 6:00 AM) to further clarify the pressure that the Jews were bringing upon Pilate.

⁴⁹ It is commonly understood that during time of the Passover, Jews from many surrounding areas came and Jerusalem’s population would swell into the millions; it required constant vigilance on the part of the Romans in order to prevent an insurrection, and great diplomacy so as to not inadvertently cause one; Flavius Josephus, The War of the Jews, Book V, Chapter 9, Section 3.

⁵⁰ Mark notes that it was the *third hour* when the crucifixion was completed; he uses the Jewish time in identifying that it was during the third hour (between 9:00 and 10:00 AM) that Jesus was crucified.

⁵¹ This period of darkness is referred to by the secular writers of the day. For example, 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). 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.

⁵² Under the Mosaic Law, the one who brought an offering for their sins to the tabernacle would lay their hands upon the head of the animal, thereby symbolically placing their sins upon the animal that was about to die for their cleansing; the sins of all of mankind (past, present and future) were placed upon the perfect Sacrifice, the Lord Jesus Christ, and He bore them during this 3-hour period of blackness until He died as the Promised Redeemer for our eternal redemption (Hebrews 9:12).

14 th Nisan (9 th Hour) (Passover)	Jesus relinquished His breath (spirit) to the Father ⁵³ and died as the fulfillment of the Passover sacrifice, at the time prescribed for killing the Passover lamb. ⁵⁴ Matthew 27:50	Wednesday 3:00 PM
14 th Nisan (11 th Hour or so) (Passover)	Jesus was buried before the end of 14 th Nisan; sunset brought the beginning of 15 th Nisan, a holy day, the first day of the Feast of Unleavened Bread (John 19:31; Leviticus 23:5-7). ⁵⁵	Wednesday before 6:00 PM
15 th 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 – night one	Wednesday 6:00 PM to Thursday 6:00 AM
15 th Nisan Sunrise to Sunset – still a holy day , like unto the Sabbath	Jesus in the tomb – day one	Thursday 6:00 AM to Thursday 6:00 PM
16 th Nisan, Sunset to Sunrise, this was a day like unto any other day	Jesus in the tomb – night two	Thursday 6:00 PM to Friday 6:00 AM
16 th Nisan, Sunrise to Sunset. ⁵⁶	Jesus in the tomb – day two	Friday 6:00 AM to Friday 6:00 PM
17 th Nisan, Sunset to Sunrise – this is a holy day , the regular seventh-day Sabbath	Jesus in the tomb – night three	Friday 6:00 PM to Saturday 6:00 AM

⁵³ It is important to understand that Jesus did not die from the crucifixion, but He willingly died as the Lamb of God Who was deemed to be sacrificed from before the foundation of the world (Revelation 13:8); because He committed His *pneuma* (spirit) to the Father, He broke the power of Satan, which is death (Hebrews 2:14) – Satan did not kill Him; He died willingly for the sins of all of mankind (1 John 2:2).

⁵⁴ The Passover lamb was slain after the evening sacrifice was performed, typically 3:00 in the afternoon (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>

⁵⁵ 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.

⁵⁶ 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 businesses were just opening up.

17 th Nisan, Sunrise to Sunset – the regular Sabbath	Jesus in the tomb – day three	Saturday 6:00 AM to Saturday 6:00 PM
18 th 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). ⁵⁷	Saturday after 6:00 PM
18 th Nisan – the day following the seventh-day Sabbath within the Feast of Unleavened Bread	Jesus rose from the dead in fulfillment of the Wave Offering (the first of the barley harvest – Leviticus 23:11); He is the <i>firstfruits</i> of those who have died and risen again. 1 Corinthians 15:20	Saturday after 6:00PM to Sunday before 6:00AM
18 th Nisan Sunrise	Women go to the tomb on the “first <i>day</i> of the week ... at the rising of the sun” (Mark 16:2; Luke 24:1).	Sunday 6:00 AM
18 th Nisan	Jesus appears to two disciples on their way to Emmaus (7½ miles from Jerusalem) – Luke 24:13, 29-33.	Sunday 3:00 PM or so
18 th Nisan evening (toward sunset – the end of the day)	Jesus appears to the disciples who are locked away behind closed doors (Luke 24:36; John 20:19). Thomas was not with them (John 20:24).	Sunday 3:00 – 6:00 PM
26 th Nisan, probably toward evening again.	Jesus appears again to the disciples who are locked away behind closed doors, this time Thomas was with them (John 20:26). ⁵⁸	Monday 3:00 – 6:00 PM

⁵⁷ 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.

⁵⁸ 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 want 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 argument 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 from Sabbath to Sunday, and their total disregard for the seventh-day Sabbath (contrary to the Fourth Commandment).