

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>1</sup>	Tuesday before 6:00 PM
14 <sup>th</sup> Nisan	Jesus and 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 "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). <sup>2</sup> John 18:28	Tuesday after 6:00 PM
14 <sup>th</sup> Nisan (1 <sup>st</sup> Hour) <sup>3</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 is crucified. Mark 15:25, John 19:14 <sup>4</sup>	Wednesday 9:00 AM – 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>5</sup>	Wednesday 12:00 – 3:00 PM

<sup>1</sup> <http://www.jewishencyclopedia.com/view.jsp?artid=528&letter=E&search=evening> "Eve of Holidays."

<sup>2</sup> Strong's Online, ESword.

<sup>3</sup> The Jews, at the time of our 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 ninth hour and the return to business; 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>4</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 time-keeping was not a precise science. With the Roman practice of ringing the bell to announce the beginning of each watch of three hours, Mark could well have tied his account to the beginning of the crucifixion close to the third watch bell, John more toward the end of the process nearer the noon bell.

<sup>5</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" (emphasis

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>6</sup> Matthew 27:46,50	Wednesday 3:00 PM
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>7</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	Jesus in the tomb – 1 <sup>st</sup> night	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	Jesus in the tomb – 1 <sup>st</sup> day	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	Jesus in the tomb – 2 <sup>nd</sup> night	Thursday 6:00 PM to Friday 6:00 AM
16 <sup>th</sup> Nisan, Sunrise to Sunset. <sup>8</sup>	Jesus in the tomb – 2 <sup>nd</sup> day.	Friday 6:00 AM to Friday 6:00 PM
17 <sup>th</sup> Nisan, Sunset to Sunrise – this is a holy day, the regular Sabbath	Jesus in the tomb – 3 <sup>rd</sup> night	Friday 6:00 PM to Saturday 6:00 AM
17 <sup>th</sup> Nisan, Sunrise to Sunset – the regular Sabbath	Jesus in the tomb – 3 <sup>rd</sup> day	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>9</sup>	Saturday after 6:00 PM

added) (<http://www.textexcavation.com/phlegontestimonium.html> ). It is impossible to have a solar eclipse at full moon, which simply confirms that this was a supernatural act of God as Jesus bore the sin of the world.

<sup>6</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>7</sup> Here is the error which 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>8</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 day of the week (Mark 16:2), which would have been the time businesses were just opening up.

<sup>9</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.

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 6:00 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). Thomas was not with them (John 20:24).	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 being with them (John 20:26). <sup>10</sup>	Monday 3:00 – 6:00 PM

---

<sup>10</sup> It is important to note the timing of this appearance by our Lord, and it is very interesting that the Spirit of God has included this detail which 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 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 (and their total disregard for the Sabbath).