



Revisiting Christ's Crucifixion & Resurrection: Pinpointing History's Most Important Dates

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ABSTRACT

This paper aims to establish via Biblical, historical and astronomical data that Christ was crucified on Wednesday, March 28, AD 31 and resurrected early morning before sunrise Saturday, March 31, AD 31. At the outset, the justification for reexamining the weekdays of His crucifixion and resurrection will be presented and will be followed by a discussion of the relative importance to our objective of one of the seven annual Sabbaths of the Jews, the Passover Sabbath, vis-à-vis the weekly Sabbath, Saturday, to ascertain whether the crucifixion weekday, referred to in the synoptic Gospels as preparation day and in the Johannine account as preparation day of Passover, was indeed Friday. To pinpoint the weekday of His crucifixion, this layman will cite FOUR (4) Biblical events; for the year of His crucifixion, biblical and historical data will be resorted to; to specify the exact date of crucifixion, biblical, historical and astronomical data will be used. To pinpoint His early Saturday morning resurrection before sunrise, the FOUR (4) different specifications of our Lord that describe the same period of time from when He was killed until He resurrected will be taken into account. Finally, Bible versions that reflect the Saturday Sabbath resurrection will be cited inline.

Keywords: *crucifixion, resurrection, Passover, first Sabbath, second first Sabbath, preparation day, Pentecost*

INTRODUCTION

The Need for Reexamination

That Jesus died on Friday and resurrected Sunday are doctrines long held by almost the whole of Christianity. Belief in a Friday crucifixion is based on the phrase “preparation day” (paraskeuh,) (Louw & Nida, 1996, entry 4857, paraskeuh,) in the four gospels (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14; 31, 42), coupled with “the Sabbath drew on” in Luke 23:54, and Mark 15:42’s “προσάββατον” (prosabbaton) or day before Sabbath. Through these phrases, the conclusion was drawn, giving rise to the tradition that He died Friday.

“There is no consensus regarding the exact date of the crucifixion of Jesus, although it is generally agreed by biblical scholars that it was on a Friday on or near Passover (Nisan 14), during the governorship of Pontius Pilate (who ruled AD 26–36).” (Lémonon, 1981, pp. 29–32)

“The problem that then has to be solved is that of determining in which of the years of the reign of Pontius Pilate (AD 26–36) the 14th and 15th Nisan fell on a Friday.” (Humphreys & Waddington, 1985)

Even the famous Sir Isaac Newton was taken into this tradition. On his calculations to arrive at the possible date of Crucifixion, he said:

“I have taken it for granted that the passion was on Friday the 14th day of the month Nisan, the great feast of the Passover on Saturday the 15th day of Nisan and the resurrection on the day following.” (Newton, 1733)

The great scientist merely took it for granted that crucifixion was on a Friday, and he arrived at AD 33 April 3 and AD 34 April 23 as the two most probable dates of Christ’s crucifixion; both dates fell on a Friday. Newton favoured the later date.

In the twentieth century, the standard view became that of J. K. Fotheringham, who in 1910 suggested 3 April AD 33 on the basis of its coincidence with a lunar eclipse. (Fotheringham, 1910a, 1910b, 1934)

In the 1990s, Bradley E. Schaefer and J. P. Pratt, following a similar method utilized by Fotheringham, arrived at the same date. (Pratt, 1991; Schaefer, 1990)

And thus far, both scholars and preachers cannot agree on which of Friday, 7 April AD 30, Friday, 3 April AD 33 and another date, Friday, April 27, AD 31 offered by scholars of the Seventh-day Adventist Church, (“The Crucifixion Date,” n.d.) is the correct date of Christ’s Crucifixion. Why? Because they worked on the time-honored tradition that Jesus was crucified on a Friday.

But another phrase, “preparation day of Passover” (John 19:14) seems to tell a different story and reinforces the NEED to reexamine the weekday of His crucifixion. This phrase tells us that He was crucified on preparation day of Passover or 1 day before Passover, thus, if indeed He was crucified on Friday, then Passover must be on Saturday that paschal week. And if so, then the 6 days before Passover of John 12:1 will fall on Palm Sunday:

Saturday – Passover

Friday – 1 day before Passover or preparation day of Passover, crucifixion???

Thursday – 2 days before Passover

Wednesday – 3 days before Passover

Tuesday – 4 days before Passover

Monday – 5 days before Passover

Sunday – 6 days before Passover, Palm Sunday, triumphal entry into Jerusalem

What??? This is a Biblical impossibility because this will squeeze all the events enumerated in John 12:1-15 – His coming to Bethany from Ephraim, His eating of supper in the house of Lazarus, His being anointed with spikenard and His triumphal entry into Jerusalem – to have all occurred on the same day, on Palm Sunday!!! No way. Verse 12 informs us that His triumphal entry into Jerusalem was on the NEXT DAY from when Mary anointed Him with spikenard. How can the NEXT DAY still be the same weekday on which the 6 days before Passover of John 12:1 fell, considering that the weekday He was anointed with spikenard followed the weekday of His coming to and arrival in Bethany 6 days before Passover as verse 1 so says? And if a Friday crucifixion conflicts with the 6 days before Passover of John 12:1, then a Sunday resurrection cannot hold water as well.

Research Problem

Clearly, there's a NEED for a reexamination of on what weekdays did His crucifixion and resurrection – the two most important events in Christianity – actually fall.

Objectives of the Study

This paper aims to establish via Biblical, historical and astronomical data that Christ was crucified on Wednesday, March 28, AD 31 and resurrected early morning before sunrise Saturday, March 31, AD 31.

METHODOLOGY

Data Sources and Analytical Procedure

To pinpoint the weekday of His crucifixion, this layman will cite FOUR (4) Biblical events; for the year of His crucifixion, biblical and historical data will be resorted to; to specify the exact date of crucifixion, biblical, historical and astronomical data will be used. To pinpoint His early Saturday morning resurrection before sunrise, the FOUR (4) different specifications of

our Lord that describe the same period of time from when He was killed until He resurrected will be taken into account. Finally, Bible versions that reflect the Saturday Sabbath resurrection will be cited inline.

RESULTS AND DISCUSSION

In the Gospels, Is “Preparation Day” Always Friday?

All four gospel writers - Matthew, Mark, Luke and John - were in agreement that the day Christ was crucified was preparation day. (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14)

They were all likewise united that on the nighttime immediately preceding the daytime He was crucified, He ate the Passover seder with His disciples, and on that same night He was arrested. (Matthew 26:17-27:35; Mark 14:12-15:25; Luke 22:8-23:33; John 18:1-19:18)

Mark, Luke and John specified that the day following was Sabbath, and according to John the weekday He was crucified was preparation day of Passover and the day that immediately followed was a high day. (John 19:14, 31) Because of the Johannine account, it is not incorrect to say that the Sabbath that followed the day of preparation was the Passover Sabbath, the first ceremonial Sabbath of the seven ceremonial Sabbaths of the Jews reckoned chronologically from the first month of the Hebrew religious calendar. (Leviticus 23:1-44)

The Passover Sabbath always falls on the 15th day of Nisan or Abib, (Exo. 12:16; 13:4; Lev. 23:6-8, 15; Num. 28:17-25) and hence falls on different weekdays in different years; for example, Passover this year – Nisan 15, 5785 [2025 in Gregorian calendar] – Thursday, was on a different weekday, Tuesday, last year – Nisan 15, 5784 [2024 in Gregorian calendar]. (Hebcal, n.d.) It necessarily follows that even if He was crucified on whatever weekday immediately before the Passover Sabbath, that does not go against the specification that He was crucified on preparation day or on prosabbaton – the day before Sabbath. (Luke 15:42) As to whether it was the weekly Sabbath is not directly specified in the Bible; what is clear is that the day He was crucified was preparation day of Passover and hence the day that immediately followed the weekday He was crucified was the ceremonial Sabbath of Passover. This scenario brings us to the possibility that the Passover Sabbath that year could have fallen either on the weekly Sabbath or on another weekday which was the first day of the 7-day Feast of Unleavened Bread – Nisan 15 to 21. Hence, it is indeed a necessity to first ascertain whether the ceremonial Sabbath of Passover fell on the weekly Sabbath, Saturday, the 7th day of the week, or on a different weekday. To do this, we refer to these verses:

NKJ (New King James Version, 1982) John 7:37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

NKJ John 19:31 Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

The adjective “great” in John 7:37’s “great day” and the adjective “high” in John 19:31’s “high day” were both from the same Greek word “μέγας” (megas) which simply means “great”. (Gingrich & Danker, 2000, entry 4136, μέγας) This tells us that the phrase “great day” in John 7:37 may also be called “high day” as in John 19:31 and vice versa. The Feast referred to in John 7:37 was the feast of tabernacles (v2) observed in the 7th month, Ethanim (1 Kings 8:2) or Tishrei, in the religious calendar of the Jews, the last of the three major feasts which God required all male Jews to attend each year. (Deut. 16:16) The 15th and 22nd of Tishrei were ceremonial Sabbaths (Lev. 23:34, 39), and Tishrei 22, being the last day of the Feast of Tabernacles is the one referred to as the “great day” in v37.

Being recorded in chapter 7, the Feast of Tabernacles occurred before John 19:31’s Passover, hence the paschal week of the crucifixion year was the later one of these two events. And because the ceremonial Sabbaths of Tishrei 22 and Nisan 15 were both called “high day” or “great day”, we need to find out whether both Tishrei 22 of the preceding year and Nisan 15 of the crucifixion year fell on the same weekday, Saturday, the 7th day of the week. To do this, we will construct a calendar similar to the Hebrew calendar with Tishrei 22 falling on the 7th day of the week and find out whether Nisan 15 will also fall on the 7th day of the week. But if it does not, it only means that the nomenclature “high day” or “great day” does not necessarily mean a ceremonial Sabbath fell on the weekly Sabbath which would have paved the way for the occurrence of a “double-Sabbath” in John 19:31.

The Creator’s design of the sizes of the sun, earth and moon and their relative distances from each other, gave the moon a specific period of time for it to revolve around the earth from new moon to the next new moon, which on the average is 29 days 12 hours and 44 minutes or roughly 29 days and a half. (Seidelmann, 1992, p. 577) This explains why the months in the lunisolar calendar of the Jews have alternating 30 days and 29 days and each month starts on a new moon. We need this fact so we can construct the calendar months from the 7th month of the previous year to the first month of the crucifixion year.

Our constructed calendar has 30 days for the 7th month, 8th month – 29 days, 9th month – 30 days, 10th month – 29 days, 11th month – 30 days, 12th month – 29 days, 1st month of the crucifixion year with 30 days, and Tishrei 22 a Saturday. As could be seen in the calendar constructed (see Appendix, Figure No. 1), Nisan 15 of the crucifixion year did not fall on the weekly Sabbath.

But what if we add an intercalary or embolismic month, (Chisholm, 1911, p. 683) since the Hebrew calendar is lunisolar and a 13th month of 30 days is added every two or three years seven times within the 19-year Metonic cycle, (McCarthy & Breen, 2003) will Nisan 15 fall on the 7th day of the week?

From the calendar with a 13th month (see Appendix, Figure No. 2), Nisan 15 did not likewise fall on the weekly Sabbath but on Wednesday.

Take note that Tishrei 22 and Tishrei 29 are both Saturdays; Tishrei 29 is 7 days after Tishrei 22, that is, we added 7 to 22. 14 days after Tishrei 22 or adding 14 days, we arrive at the 6th day of the 8th month, also a Saturday. Had we instead added 9 or 16 days to Tishrei 22, the weekdays on which the result would fall will be 2 days forward from Saturday, that is, Monday. Notice that 9 or 16 divided by 7 gives a remainder of 2, hence the remainder gives us the number of days forward from Saturday, Tishrei 22. This means that adding any number of days which is a multiple of 7 to Tishrei 22 will result in the same day of week as Tishrei 22, Saturday, because any number which is a multiple of seven has a remainder of ZERO when divided by seven. Any other number will result in a different weekday.

There are 170 days added to Tishrei 22, Saturday – 8 days (until Tishrei 30) + 29 days (Chesvan) + 30 days (Kislev) + 29 days (Tevet) + 30 days (Shevat) + 29 days (Adar) + 15 days – until Nisan 15, Monday; and 170 divided by 7 gives a remainder of 2, which simply means that Nisan 15 is 2 days after Saturday, Tishrei 22, so Nisan 15 is Monday. Adding a leap month of 30 days, the total number of days added to Tishrei 22 will be 170 plus 30 equals 200 days, and 200 divided by 7 gives a remainder of 4, and 4 days after Saturday is Wednesday. These results tell us that for any date beyond Tishrei 22, the number of days to be added to Tishrei 22 must be a multiple of 7 for that date to fall on the same weekday as Tishrei 22, Saturday.

Even if we apply the postponement rules for the 8th and 9th months which could either have 29 or 30 days, (Bushwick, 1989, pp. 95–97) this would simply result in adding or subtracting 1 day from 170 during a regular year, and adding or subtracting 1 day from 200 during a leap year. Not one of the four possible results – 169, 171, 199 and 201 – is a multiple of 7. Therefore, there is zero probability that Tishrei 22 and Nisan 15 could have fallen on the same weekday, Saturday.

This then settles the issue that to be called a “high day”, “great day”, “high Sabbath”, or “great Sabbath” does not necessarily mean the occurrence of a “double Sabbath” in John 19:31. This tells us that John 19:31’s “high day” does not necessarily mean the ceremonial Sabbath of Passover fell on the weekly Sabbath, Saturday. Consequently, the phrase “preparation day” from the Greek *paraskeuh*, (Louw & Nida, 1996, entry 4857, *paraskeuh*,) in the four gospels (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14; 31, 42) does not necessarily refer to Friday.

A. The Weekday Christ Was Crucified

There are FOUR (4) narratives in the Bible that could be resorted to; the first will lead to the weekday He was crucified; the next two will tell us the weekday upon which the Passover Sabbath fell and consequently, albeit indirectly, to the weekday He was crucified since He was crucified on preparation day of Passover, that is, the day before the Passover Sabbath or

one day before the Passover of the Jews; and the last one, in corroboration with historical and astronomical data, to the exact date He was crucified.

1. The Paschal Lamb Typology
2. The Testimonies of Mark, Luke & John
3. The SIX (6) Days Before Passover
4. The Passover Full Moon

A-1. The Paschal Lamb Typology

Per God's instructions, the paschal lamb was to be separated on the 10th of Abib/Nisan and to be killed on the 14th. (Exo 12:3-6) The Savior is our Passover lamb (1 Cor 5:7) and being the antitype of the paschal lamb, the Lamb of God that takes away the sin of the world was anointed on the 10th for His death and burial on the 14th. Our Lord Himself acknowledged this when He said:

NKJ Matthew 26:12 "For in pouring this fragrant oil on My body, she did it for My burial.

NKJ **John 12:7** But Jesus said, "Let her alone; she has kept this for the day of My burial.

But what weekday was the 10th of Nisan that year He was crucified?

John 12:12-15 tells us that the triumphal entry of our Savior into Jerusalem occurred on the next day from when He was anointed by Mary with spikenard. That triumphal entry was on Palm Sunday for most of Christian communities. (Cooper, 2013, p. 124) The Seventh-day Adventists also believe that His triumphal entry occurred on Sunday, the first day of the week. Ellen G. White wrote:

"It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up." (White, n.d., p. 569)

Hence, almost the whole of Christianity believes that His triumphal entry into Jerusalem was on Sunday, the next day from when He was anointed by Mary with spikenard and therefore it was Saturday when Mary anointed Him.

So when was He supposed to be crucified and then buried per typology of the separation and killing of the paschal lamb?

Nisan 10 – Saturday, anointed for burial as the paschal lamb was separated on the 10th and to be killed on the 14th.

Nisan 11 – Palm Sunday, triumphal entry into Jerusalem

Nisan 12 – Monday

Nisan 13 – Tuesday (full moon in the evening, to be discussed under the Passover full moon)

Nisan 14 – Wednesday, Crucifixion and burial, as antitype of the paschal lamb.

The type-antitype typology brings us to the weekday of His crucifixion: Wednesday.

A-2. The Testimonies of Mark, Dr. Luke and John

NKJ Mark 16:1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

NKJ Luke 23:56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

NKJ John 19:14, 16

14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King! . . . 16 Then he delivered Him to them to be crucified. So they took Jesus and led Him away.

Luke 23:56 says the women prepared spices BEFORE they rested the Sabbath according to the commandment, which certainly was the weekly Sabbath. Hence the preparation of spices was on Friday. Mark 16:1 says that those same women who prepared the spices on Friday, bought the spices when the Sabbath was past. If the Sabbath that was past was the weekly Sabbath, that means they were able to prepare on Friday that which they were yet to buy 2 days later or on Sunday!!!

Contradiction?

None. The Bible cannot contradict itself. The Sabbath that was past in Mark 16:1, was the Passover Sabbath, a ceremonial Sabbath. The buying and preparing of spices occurred on the same day, Friday, the day AFTER the ceremonial Sabbath but BEFORE the weekly Sabbath.

THEREFORE, the ceremonial Sabbath of Passover fell on Thursday. Crucified on preparation day of Passover or 1 day before Passover per John's testimony in John 19:14-18, He was crucified Wednesday.

Here's the First Spanish Bible (FSB) in the Castilian language, also known as Biblia del Oso, published 1569 in Basel, Switzerland at the height of the Spanish Inquisition by Casiodoro

de Reina, a Spanish monk in the order of St. Jerome, (de Reina, 1569) emphatically specifying that the Sabbath that was past was the Passover Sabbath:

FSB Marcos 16:1 Cuando pasó el sábado de la gran fiesta de la Pascua, María Magdalena, y María madre de Jacobo, y Salomé, habían comprado drogas aromáticas, para venir a ungirle.

Here's the translation of the Spanish verse from the Jubilee Bible 2000: (Jubilee Bible 2000, 2000, Mark 16:1)

Mark 16:1 And when the sabbath of the great feast of the passover was past, Mary Magdalene and Mary the mother of James, and Salome had bought sweet spices that they might come and anoint him.

A-3. The Six (6) Days Before Passover

NKJ John 12:

1 Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

2 There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.

Our Savior with His disciples walked from Ephraim (John 11:54) to Bethany, a distance of around 21 kms. (Easton, 1897) With a normal walking speed of 3 to 4 kms per hour, they could have negotiated that distance for around 6 to 7 hours. The verb "came" in verse 1 above was translated from "ἦλθεν (elthen) - verb indicative aorist active 3rd person singular from ἔρχομαι". (BibleWorks, n.d.) The root verb ἔρχομαι has a general meaning of "to come" or "to go" (Friberg et al., 2000, entry 11528, ἔρχομαι) from one place to another. The place of arrival is Bethany and the place of origin is Ephraim. Hence, the act of coming from Ephraim to Bethany was done 6 days before Passover.

Upon arrival, supper (from the Greek "δαιπνον", a formal evening meal), (Friberg et al., 2000, entry 5939, δαιπνον) was prepared, verse 2, and by the time He ate supper, the sun had already set; this tells us that a new day has started – 5 days before Passover – because the Jews reckon their days from sunset to sunset. Hence, the 6-days-before-Passover trek of 6 to 7 hours from Ephraim to Bethany was done almost the whole daytime until before sunset, and that sunset marked the beginning of the 5 days before Passover when He ate supper in the house of Lazarus.

Aside from the supper which our Lord ate in the house of Lazarus, Matthew and Mark recorded another meal, this time in the house of Simon the Leper (Matt 26:6,7; Mark 14:3) where He was anointed by Mary with spikenard. (John 12:3) The principle of harmony of

Scriptures dictates that this anointing act was done only once and hence on the same weekday, Nisan 10, because of the paschal lamb typology. In each of these accounts, the Lord mentioned that the act was done for His burial (Matt 26:12; Mark 14:8; John 12:7) and hence a single act on the same day. Consequently, since His first meal was supper in the house of Lazarus, the meal in Simon the Leper's house was the next meal He had and could either be breakfast or lunch that same weekday – five days before Passover. And on the next day (John 12:12-15) – four days before Passover, was His triumphal entry into Jerusalem. Catholics and Protestants identify this day as Palm Sunday. (Cooper, 2013, p. 124)

Palm Sunday – 4 days before Passover

Saturday – 5 days before Passover

Friday – 6 days before Passover

Therefore, Friday was 6 days before Passover. Relative to this, Ellen G. White of the SDA Church wrote:

“The Saviour had reached Bethany only six days before the Passover, and according to His custom had sought rest at the home of Lazarus. The crowds of travelers who passed on to the city spread the tidings that He was on His way to Jerusalem, and that He would rest over the Sabbath at Bethany. Among the people there was great enthusiasm. Many flocked to Bethany, some out of sympathy with Jesus, and others from curiosity to see one who had been raised from the dead.” (White, n.d., p. 557)

Her statement that “He would rest over the Sabbath at Bethany” indirectly tells us that He travelled to and reached Bethany before the Sabbath, and hence on a Friday, because He would be resting over the Sabbath in Bethany. So when was Passover?

Friday - 6 days before Passover

Saturday - 5 days before Passover

Sunday - 4 days before Passover, Palm Sunday

Monday - 3 days before Passover

Tuesday - 2 days before Passover, full moon in the evening

Wednesday - 1 day before Passover

Thursday – Passover, a ceremonial Sabbath

He was crucified on preparation day of Passover or one day before Passover, hence, He was crucified on Wednesday.

A-4. The Passover Full Moon

Passover, an annual feast, is a spring festival, celebrated in the evening after sunset of Nisan 14, already Nisan 15, (Exo 12:16; 13:4; Lev 23:6-8, 15; Num 28:17-25) by sunset to sunset reckoning of the Jews. That night was the night of the first full moon after the spring or vernal

equinox, because the evening after sunset of the 14th of a lunar or lunisolar calendar is a Full Moon.

As designed by the Creator, the lunar period is 29 days 12 hours and 44 minutes on the average. (Seidelmann, 1992, p. 577) Hence, from new moon to full moon is one-half of the lunar period or 14 days 18 hours and 22 minutes. Thus, night time of day 14 after sunset (already part of the 15th, by sunset to sunset reckoning) is a full moon in the lunisolar calendar of the Jews. Thus, the eating of the Passover seder that starts the celebration of the 7-day Feast of Unleavened Bread is marked by the full moon. (Psalm 81:3-5) And full moon occurrences cannot be hastened nor postponed by man's intervention nor by the failure of Jerusalem horizon observers to see the young crescent in the western horizon due to low-lying clouds or haze on the first night it appears resulting in the delay of the decision to announce that a new month has begun.

Our Lord & Savior Jesus Christ Who said He came to fulfil the Law (Matt 5:17), and that must include Passover Law, cannot eat the Passover meal on any other night but on a full moon night, as per God's instruction in the Old Testament, just before the exodus of the Jews from Egypt:

KJV Leviticus 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

NKJ Deut 16:1 "Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

6 "but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

NKJ Psalm 81:3-5

3 Blow the trumpet at the time of the New Moon, At the full moon, on our solemn feast day.

4 For this is a statute for Israel, A law of the God of Jacob.

5 This He established in Joseph as a testimony, When He went throughout the land of Egypt, Where I heard a language I did not understand.

But on what year did that Full Moon occur per Biblical chronology of events? To arrive at the sought for Full Moon, the crucifixion year must first be established. To arrive at the Biblical crucifixion year, we find that John recorded THREE (3) Passovers after Jesus was baptized until His crucifixion.

1. The Passover just after His miracle in the marriage at Cana. John 2:13
2. The Passover just after His feeding of the FIVE THOUSAND. John 6:4
3. The Passover just before He was crucified. John 13:1

Luke tells us that our Savior was baptized in the 15th year of the reign of Tiberius. (Luke 3:1, 22) History tells us that the 1st year of reign of Tiberius Caesar was AD 14, (Mattingly, 1957, p. 57) bringing us to AD 28 as his 15th year of reign. (Table No. 1)

Table No. 1. Regnal Years of Tiberius and Corresponding AD Years

1st year – AD 14	6th year – AD 19	11th year – AD 24
2nd year – AD 15	7th year – AD 20	12th year – AD 25
3rd year – AD 16	8th year – AD 21	13th year – AD 26
4th year – AD 17	9th year – AD 22	14th year – AD 27
5th year – AD 18	10th year – AD 23	15th year – AD 28, baptismal year

Baptized in AD 28, He could not have celebrated the first Passover in that same year because Passover is on the 15th of the first month, and His fasting for 40 days and 40 nights right after He was baptized (Matthew 3:16 – 4:2) will bring us to the previous year. Therefore, the first Passover after His baptism can only be in AD 29.

AD 29 - the first recorded Passover

AD 30 – the second Passover

AD 31 – the 3rd and last Passover

Therefore, He was crucified in AD 31. Based on astronomical data, the first full moon after the spring or vernal equinox was on Tuesday, 27 March AD 31. You may visit this site for the full moon occurrences in the 1st century:

<http://astropixels.com/ephemeris/phasescat/phasescat.html> (AstroPixels, n.d.)

We can be sure of the accuracy of the data contained in the Catalog of Moon Phases because the same catalog also reflects the same dates and times used by scientists in the Eddington experiment led by British astronomers Frank Watson Dyson and Arthur Stanley Eddington in 1919 when they conducted a series of observations of the total solar eclipse of 29 May 1919 to measure the deflection of light rays from the stars caused by the great gravitational force of the sun and compared it with the result predicted by Einstein's general theory of relativity. (Dyson et al., 1920) They were able to prove that Einstein was right.

The same catalog of moon phases also reflects the data used by J. K. Fotheringham, who in 1910 suggested that Christ was crucified, Friday, 3 April AD 33 on the basis of its coincidence with a lunar eclipse. (Fotheringham, 1910a, 1934)

Again, Ellen G. White of the SDA Church wrote:

“In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims’ tents was hushed into silence.” (White, n.d., p. 685)

That same night He was arrested and crucified the daytime that came, Wednesday, 28 March AD 31.

The FOUR (4) different narratives above independently pointed us to the weekday He was crucified: Wednesday.

For phases of the moon from AD 31 to AD 33, see Appendix, Figure No. 3.

B. The Biblical Weekday of His Resurrection

There are many who simply rely on a verse without consulting other verses. What Jesus said in one verse is in complete harmony with what He said in other verses. Let's cite one example used by Sunday resurrection proponents:

NKJ Luke 24:46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day."

The above verse is among the PARTING words of our Savior for His disciples shortly before He ascended back to the Father. Using this verse, Sunday resurrection proponents justify Friday as first day, Saturday as second day and Sunday as 3rd day.

But those were His parting words In SUMMARY of the DETAILS He already told them before He was crucified. One of the details was when to start counting the 3rd day from the first day. Here:

Mark 9:31 For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

So clear; the counting of the “third day” starts "after He is killed".

But does the count start right on the day He died? The disciples already knew the answer; He had already told them what He meant by "after He is killed, He will rise the 3rd day", because He earlier said:

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 chief priests and scribes, and be killed, and after three days rise again.

Here He made clear from the above verse that after He is killed, He will rise "after three days", detailing that the start and end of the "third day" had to be the same start and end of "after three days".

And to be doubly clear as to what He meant by three days, He separated the daytime from nighttime when He gave the specification of 3 days and 3 nights in Mt 12:40, the daytime occurring first in the sequence.

Our Savior also told the Jews to destroy His body temple and He will raise it up "in three days." (John 2:19-22).

Based on the 4 verses above, we now have a COMPLETE picture of what He actually meant when He spoke His PARTING words in Luke 24:46 in SUMMARY of the DETAILS He earlier told His disciples:

SUMMARY: "rise from the dead the third day" (Lk 24:46)

DETAILS:

"after He is killed, He will rise the third day" (Mk 9:31)

"be killed, and after three days rise again" (Mk 8:31)

"three days and three nights" (Mt 12:40)

"in three days" (Jn 2:19)

Any supposed fulfilment of these specifications must NOT go against any of the DETAILS He earlier told His disciples and SUMMARIZED in a plain "third day" statement in Luke 24:46 just before His ascension. To just rely on the SUMMARY is to disregard the DETAILS our Savior Himself earlier delineated.

Noticeably amazing is the harmony of the gospel writers as the Holy Spirit guided each of them:

The Holy Spirit guided Dr. Luke to record the SUMMARY and guided Matthew, Mark and John to each record the needed DETAILS. All FOUR (4) together giving us the CORRECT information needed for us to arrive at the CORRECT conclusion.

And having pinpointed the weekday of His crucifixion, all we need to do to pinpoint the weekday of His resurrection is to apply the DETAILS our Lord Himself specified describing the period from when He was killed until His resurrection:

1. 3 days and 3 nights (Matt 12:40)

2. After 3 days (Mark 8:31)
3. 3rd day AFTER He was killed (Mark 9:31)
4. In 3 days (John 2:19-22)

Phrase #1: 3 Days and 3 Nights (Matt 12:40)

NKJ Matthew 12:40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

The phrase "in the heart of the earth" simply means to be assimilated back to earth again or to return to earth, that is, to die, as in the famous biblical byline "for dust thou art and to dust shalt thou return" (Gen 3:19). In Matt 12:40 the Greek word used for earth is "γῆ", (Novum Testamentum Graece, 1993, Matthew 12:40) the same word used in the Greek Old Testament, the Septuagint, (Rahlfs, 1935, Genesis 3:19) in Gen 3:19 where man returns to when he dies.

KJV Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

KJV Psalm 104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

KJV Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

The fact that Jesus resurrected after being in the heart of the earth simply signifies that to be in the heart of the earth is to be in death.

All these simply tell us that the starting point for the reckoning of 3 days and 3 nights must be when our Savior died on the cross and its end point was when He rose from the grave. It is but logical that the four phrases He specified should all have the same starting point and end point since they all refer to the same period of time – from His death to His resurrection.

By specifically delineating "3 days and 3 nights", the Savior was in fact pointing out and separating the daytime part of a 24-hour day from its nighttime part, telling us that from when He was killed, there must elapse 3 daytimes and 3 nighttimes until His resurrection. This principle of having one whole day as being described in its composite daytime and nighttime parts was also reflected when Matthew described that our Savior fasted "forty days and forty nights", (Matthew 4:2) the same period of time described as "forty days" by Mark and Luke. (Mark 1:13; Luke 4:2)

Day 1 – Wednesday 3PM to sunset, inclusive reckoning
Night 1 – sunset Wednesday to before sunrise Thursday
Day 2 – sunrise Thursday to sunset
Night 2 – sunset Thursday to before sunrise Friday
Day 3 – sunrise Friday to sunset
Night 3 – sunset Friday to before sunrise Saturday, inclusive reckoning

Total: 3 days and 3 nights

Therefore, His resurrection occurred early Saturday Sabbath morning before sunrise, as reflected by the Greek phrase “πρώτη σαββάτου” = “first Sabbath” (Catholic Public Domain Version, 2008, Mark 16:9) or “first of the Sabbaths” (Young, n.d., Mark 16:9) (Jubilee Bible 2000, 2000, Mark 16:9) in Mark 16:9, the only verse in the Bible that directly tells us what weekday He rose from the dead. All the other resurrection-related verses merely give us the information that when the women went to the sepulcher all they found was an already empty tomb.

Phrase #2: After 3 Days

KJV Mark 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

Killed: Wednesday

After 1 day from Wednesday = Thursday

After 2 days from Wednesday = Friday

After 3 days from Wednesday = Saturday, resurrection

Phrase #3: 3rd Day After He Was Killed

KJV Mark 9:31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Wednesday: He was killed;

Thursday: 1st day after He was killed Wednesday

Friday: 2nd day after He was killed Wednesday

Saturday: 3rd day after He was killed Wednesday

Phrase #4: “In 3 Days” of John 2:19–22

KJV John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his

body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

The Bible defines a day as having a night and a day (Gen 1:5,8,13,19,23,31) and that a daytime has 12 hours (John 11:9). Therefore, by inclusive reckoning:

“in 1 day” is simply within 24 hours.

“in 2 days” is simply between 24 and 48 hours.

“in 3 days” is simply between 48 and 72 hours.

3 PM Wednesday to sunset = 3 hours

Wednesday sunset to Thursday sunset = 24 hours

Thursday sunset to Friday sunset = 24 hours

Friday sunset to before sunrise Saturday = 12 hours

TOTAL: 63 Hours or “in 3 days”

Each of the four phrases that our Lord Himself specified led to the weekday He resurrected from the dead: Saturday, early morning before sunrise.

B-1. The Three (3) Greek Phrases Translated into “First Day of the Week”

In the Gospels, the English phrase “first day of the week” is from these three Greek phrases:

1. μίαν σαββάτων in Matthew 28:1
2. μιᾷ τῶν σαββάτων in Mark 16:2; Luke 24:1; John 20:1, 19
3. πρώτῃ σαββάτου in Mark 16:9

The singular “σαββάτου” and the plural “σαββάτων” (BibleWorks, n.d., sabba,twn, noun genitive neuter plural common from sa,bbaton) are both genitive case of the root “σαββάτον”, Greek for “sabbath” (Thayer, n.d., entry 4684, σαββάτον); Greek for “week” is “ἐβδομάς”. (Fausset’s Bible Dictionary, n.d., entry 3702, week)

In the New Testament, “σαββάτον” occurs 68 times in 62 verses. (Novum Testamentum Graece, 1993) Following the lead of the 1589 Douay Rheims version of Catholicism and the 1611 King James Version of Protestantism, most modern versions of the Bible translated “σαββάτον” to “week” in nine occurrences – six in the resurrection-related verses in the Gospels, (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19) two in Pentecost-related verses (Acts 20:7, 16; 1 Cor 16:2, 8) and one verse relative to fasting (Luke 18:12). All the rest into “sabbath”. (Douay-Rheims Version, 1589; King James Version, 1611)

But two great minds, Jerome of Stridon otherwise known as St. Jerome of Catholicism and Martin Luther of Protestantism, testify through their Bible translations, that the three Greek

phrases refer to the “sabbath”, not to “week”. (Luther 1545 German Bible, 1545) (Weber et al., n.d.)

Of the three phrases, one of them is the one used in the only verse that mentions the weekday of Christ's resurrection. While all the other resurrection-related verses simply tell us that when some of His followers went to the sepulcher all they found was an already empty tomb, this one verse explicitly mentions the weekday when our Savior resurrected. Here is that lone verse in English:

KJV Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And here is its Greek verse:

Mark 16:9 Ἀναστὰς δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

The English phrase “first day of the week” in most current day translations is from the Greek phrase “πρωτῇ σαββάτου”. But because Mark used the Greek word for “sabbath”, instead of the Greek word for “week”, it would not be incorrect to say that he was in effect telling us that indeed Jesus was risen early morning of the “first Sabbath” or “first of the sabbaths” (Young, n.d., Mark 16:9) (Knoch, 1909, Mark 16:9) (Jahn, 1994, Mark 16:9), instead of early morning “first day of the week”.

In his book, Mark used “σαββάτον” TWELVE (12) times (Mark 1:21; 2:23, 24, 27*2, 28; 3:2, 4; 6:2; 16:1, 2, 9). In his first 10 usages of “σαββάτον”, the translators believed that indeed, Mark meant “Sabbath” in his use of “σαββάτον”. Strangely, in his last TWO (2) uses of “σαββάτον”, in the resurrection-related verses of Mark 16:2, 9, they decided that Mark changed his mind and transferred his reference of “σαββάτον” from “Sabbath” to “week”.

In his book, Matthew used “σαββάτον” ELEVEN (11) times (Matt 12:1, 2, 5*2, 8, 10, 11, 12; 24:20; 28:1*2). In his first 10 usages of “σαββάτον”, the translators believed that indeed, Matthew meant “Sabbath” in his use of “σαββάτον”. Strangely, in his last use of “σαββάτον”, in the resurrection-related verse of Matt 28:1, they decided that Matthew changed his mind and transferred his reference of “σαββάτον” from “Sabbath” to “week”.

In his book, Luke used “σαββάτον” TWENTY (20) times (Luke 4:16,31; 6:1,2,5,6,7,9; 13:10,14*2,15,16; 14:1,3,5; 18:12; 23:54,56; 24:1). In his 18 usages of “σαββάτον”, the translators believed that indeed, Luke meant “Sabbath” in his use of “σαββάτον”. Strangely, in his last use of “σαββάτον”, in the resurrection-related verse of Luke 24:1, they decided Luke changed his mind and transferred his reference of “σαββάτον” from “Sabbath” to “week”, just like in Luke 18:12 where the Greek “δὶς τοῦ σαββάτου” could also be translated into “twice on Sabbath” (Twentieth Century New Testament, 1904, Luke 18:12) (Godbey, 1902, Luke 18:12) instead of “twice a week”. Our Savior Himself for at least five consecutive

Sabbaths fasted twice each Sabbath – one at daytime for 40 days, and one at night time for forty nights – when He fasted 40 days and 40 nights in the wilderness after His baptism (Matt. 4:2). The Bible delineates fasting in the daytime vis-à-vis fasting at nighttime. When the Israelites hesitated to battle against the tribe of Benjamin they “fasted that day until even” (Judges 20:26). Upon knowing of the death of Saul and Jonathan, David and his men “fasted until even” (2 Samuel 1:12). When Daniel was thrown into the den of lions, King Darius “passed the night fasting” (Daniel 6:18). If we read Daniel’s prayer and supplication (see Daniel 9), it will not take us more than five minutes but the scripture says it was done with fasting (Daniel 9:3). Fasting for a short period in a day is practiced by the apostles themselves (Acts 13:3; 14:23). Fasting twice a day is biblical, not just a product of imagination. Other than the contested translation of Luke 18:12, there is no record in the Bible about fasting twice a week.

In his book, John used “σαββάτον” THIRTEEN (13) times (John 5:9, 10, 16, 18; 7:22, 23*2; 9:14, 16; 19:31*2; 20:1, 19). In his first 11 usages of “σαββάτον”, the translators believed that indeed, John meant “Sabbath” in his use of “σαββάτον”. Strangely, in his last TWO (2) uses of “σαββάτον”, in the resurrection-related verses of John 20:1, 19, they decided John changed his mind and transferred his reference of “σαββάτον” from “Sabbath” to “week”.

It is noticeable that in the Gospels, it is only in the resurrection-related verses where translators decided that Matthew, Mark, Luke & John meant “week” for “σαββάτον”. If indeed Matthew, Mark, Luke & John meant “week”, why did they continue using “σαββάτον”, the Greek for “sabbath”? What prevented them from using the Greek for “week” – “ἐβδόμας”, a Greek word already in existence centuries before the New Testament period (see Dan 9:27 in the Greek Old Testament, the Septuagint)?

And one more thing, notice that in the resurrection-related verses of Matt 28:1; Mark 16:2; Luke 24:1; John 20:1, 19, the plural “σαββάτων” was translated into the singular “week” to come up with the phrase “first day of the week” since “first day of the weeks” would be absurd. Simply put, “first of the Sabbaths” is a better fit and more loyal to the Greek original; anyway, there’s no mention of “ἡμέρα”, Greek for “day” (Thayer, n.d., entry 2389, ἡμέρα), in all the resurrection-related verses. While the plural “σαββάτων” may be translated into a singular “Sabbath” like in Luke 4:16, yet the intended meaning of the verse does not change. But this is not the case in the resurrection-related verses, where the intended weekday of the “first of the Sabbaths” which is Saturday, the seventh day of the week, turned into the “first day of the week”, Sunday, when the plural was translated into singular and in the process necessitated the insertion of the word “day”.

But what does the phrase “first of the Sabbaths” or “first Sabbath” signify? Does it ring a bell? Let’s dig a wee bit deeper into Scriptures.

Recall that male Jews were required by God Himself to attend THREE (3) different Feasts within a year:

NKJ Deut 16:16 "Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.

The Feast of Unleavened Bread comes first, then followed by the Feast of Weeks. In the New Testament, the Feast of Weeks is called Pentecost, a word which literally means "50th day". (Friberg et al., 2000, entry 21349, Pentecost) But 50th day from when?

Here's the instructions to the Jews, from God Himself:

KJV Leviticus 23:15-16

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Carefully consider the following phrases from the foregoing verses:

1. "from the morrow after the sabbath, ... seven sabbaths shall be complete" (v15)
2. "unto the morrow after the seventh sabbath shall ye number 50 days" (v16)

The 7 complete Sabbaths follow the Sabbath first mentioned in v15: "from the morrow after the sabbath, ... seven sabbaths shall be complete". Hence, from the morrow after the first sabbath mentioned in v15 to the morrow after the seventh complete sabbath, there must be 50 days. Here we go with the 50-day Jewish countdown to Pentecost:

First Sabbath after Passover, 50 days to Pentecost.

Day 1: morrow after the First sabbath, 49 days to Pentecost

Day 7: 2nd sabbath, 43 days to Pentecost

Day 14: 3rd sabbath, 36 days to Pentecost

Day 21: 4th sabbath, 29 days to Pentecost

Day 28: 5th sabbath, 22 days to Pentecost

Day 35: 6th sabbath, 15 days to Pentecost

Day 42: 7th sabbath, 8 days to Pentecost

Day 49: 8th sabbath, 1 day to Pentecost

Day 50: Pentecost

But wait. Why is Pentecost the day after the 8th Sabbath? Was there a mistake in the instructions that the day after the 7th sabbath is Day 50? None. God cannot make any mistake in His instructions. This is why the Holy Spirit led Dr. Luke to write the unique phrase

that only occurs once in the whole Scriptures, the phrase “σαββατω δευτεροπρωτω” in Luke 6:1, a hapax legomenon expression in the whole Bible. This unique phrase literally means “second first Sabbath” (Weber et al., n.d., Luke 6:1) (Douay-Rheims 1899 American Edition, 1899, Luke 6:1) (Catholic Public Domain Version, 2008, Luke 6:1) (Young, n.d., Luke 6:1). The fact that Dr. Luke did not bother to elaborate to Theophilus as to what the phrase “second first Sabbath” was all about, gives an indication that the phrase was well known. So here again is the 50-day countdown to Pentecost:

First Sabbath after Passover, Saturday, 50 days to Pentecost.

Day 1: morrow after the First sabbath, 49 days to Pentecost

Day 7: Second 1st sabbath, 43 days to Pentecost

Day 14: 2nd sabbath, 36 days to Pentecost

Day 21: 3rd sabbath, 29 days to Pentecost

Day 28: 4th sabbath, 22 days to Pentecost

Day 35: 5th sabbath, 15 days to Pentecost

Day 42: 6th sabbath, 8 days to Pentecost

Day 49: 7th sabbath, 1 day to Pentecost

Day 50: morrow after the 7th sabbath, Pentecost.

No wonder Dr. Luke did not bother to explain what the second first sabbath was because the phrase could have been well known since the Jews habitually did the 50-day-count to Pentecost every year.

Hence, after the Passover, there were EIGHT [8] weekly Sabbaths that preceded the Pentecost. The very first of these 8 Sabbaths, origin of the 50-day-count to Pentecost, is the “first Sabbath” or the “first of the sabbaths”, a phrase that, to a Hebrew mind, tells a Jew to start the 50-day countdown to Pentecost. They did the countdown every year of their lives in those days, hence the phrase “first Sabbath” was very meaningful to them. And it was on this first Sabbath, the 7th day of the week, our current weekday named Saturday, when our Savior rose from the dead.

CONCLUSION

The paschal lamb typology, the joint testimonies of Mark, Luke and John, the six days before Passover and the date of the first full moon after the vernal equinox in the year when Jesus celebrated the third Passover after He was baptized in AD 28 which was the fifteenth year of reign of Tiberius, pointed to Wednesday, 28 March AD 31 as the exact date He was crucified.

Using the four different phrases our Lord Himself specified that describe the same period of time from when He was killed until He was resurrected – 3 days and 3 nights, after 3 days, 3rd day after He was killed and in 3 days – pointed to early morning before sunrise of Saturday, 31 March AD 31 as the exact date of His resurrection.

The hapax legomenon phrase “σαββατω δευτεροπρωτω” in Luke 6:1 which literally means “second first sabbath”, provided the indication that there were at least TWO (2) first Sabbaths that were both well known to the Jews. The Savior resurrected on the first one of these two first sabbaths.

Shown in the Appendix (Figure No. 4) is a chart of related events surrounding the crucifixion and resurrection of Christ incorporating dates both from the Hebrew calendar and their corresponding dates in the then Julian, now the present-day Gregorian, calendar.

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APPENDIX

Figure No. 1. Constructed Calendar Without an Intercalary Month

7th month: Tishrei (preceding year)							8th month: Heshvan (preceding year)						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1		1	2	3	4	5	6
2	3	4	5	6	7	8	7	8	9	10	11	12	13
9	10	11	12	13	14	15	14	15	16	17	18	19	20
16	17	18	19	20	21	22	21	22	23	24	25	26	27
23	24	25	26	27	28	29	28	29					
30													
9th month: Kislev (preceding year)							10th month: Tevet (preceding year)						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5					1	2	3
6	7	8	9	10	11	12	4	5	6	7	8	9	10
13	14	15	16	17	18	19	11	12	13	14	15	16	17
20	21	22	23	24	25	26	18	19	20	21	22	23	24
27	28	29	30				25	26	27	28	29		
11th month: Shevat (preceding year)							12th month: Adar (preceding year)						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2	1	2	3	4	5	6	7
3	4	5	6	7	8	9	8	9	10	11	12	13	14
10	11	12	13	14	15	16	15	16	17	18	19	20	21
17	18	19	20	21	22	23	22	23	24	25	26	27	28
24	25	26	27	28	29	30	29						
1st month: Abib (crucifixion year)							The calendar was so constructed that Tishrei 22, called a "great day", falls on Saturday. But Abib 15, also called a "great day" falls on Monday. THEREFORE, the CLAIM that great day or high day means a double Sabbath is INCORRECT.						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday							
	1	2	3	4	5	6							
7	8	9	10	11	12	13							
14	15	16	17	18	19	20							
21	22	23	24	25	26	27							
28	29	30											

Figure No. 2. Constructed Calendar with an Intercalary Month

12th month: Adar (preceding year)						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						
1st month: Nisan (crucifixion year)						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Leap month: Adar 2 (preceding year)						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

The insertion of a leap month did not alter the fact that Tishri 22 and Nisan 15 both called in the Bible as “great day”, did not fall on the same weekday, Saturday. Therefore “double-Sabbath” is a mere conjecture.

Figure No. 3. Phases of the Moon: AD 31–33 (Source Excerpt)

PHASES OF THE MOON: 0031 TO 0040									
UNIVERSAL TIME (UT)									
Year	New Moon		First Quarter		Full Moon		Last Quarter		
0031							Jan 5	06:56	
	Jan 11	22:53	Jan 19	05:38	Jan 27	09:21	Feb 3	15:46	
	Feb 10	10:15	Feb 18	02:01	Feb 25	23:35	Mar 4	22:37	
	Mar 11	22:20	Mar 19	21:42	Mar 27	10:56	Apr 3	04:31	
	Apr 10	11:33	Apr 18	15:07	Apr 25	20:00 p	May 2	10:43	
	May 10	01:58 A	May 18	05:37	May 25	03:31	May 31	18:30	
	Jun 8	17:06	Jun 16	17:17	Jun 23	10:18	Jun 30	05:01	
	Jul 8	08:20	Jul 16	02:36	Jul 22	17:22	Jul 29	18:59	
	Aug 6	23:08	Aug 14	10:13	Aug 21	01:50	Aug 28	12:20	
	Sep 5	13:20	Sep 12	16:55	Sep 19	12:48	Sep 27	08:12	
	Oct 5	02:52	Oct 11	23:44	Oct 19	03:00 p	Oct 27	05:01	
	Nov 3	15:39 H	Nov 10	07:53	Nov 17	20:14	Nov 26	01:05	
Dec 3	03:28	Dec 9	18:25	Dec 17	15:20	Dec 25	18:44		
Year	New Moon		First Quarter		Full Moon		Last Quarter		
0032	Jan 1	14:15	Jan 8	07:54	Jan 16	10:37	Jan 24	08:49	
	Jan 31	00:13	Feb 7	00:02	Feb 15	04:35	Feb 22	19:03	
	Feb 29	09:56	Mar 7	17:48	Mar 15	20:12	Mar 23	02:00	
	Mar 29	20:01 P	Apr 6	11:59	Apr 14	09:01 t	Apr 21	06:58	
	Apr 28	07:01 P	May 6	05:38	May 13	19:10	May 20	11:34	
	May 27	19:17	Jun 4	22:02	Jun 12	03:15	Jun 18	17:21	
	Jun 26	08:58	Jul 4	12:41	Jul 11	10:18	Jul 18	01:39	
	Jul 26	00:06	Aug 3	01:14	Aug 9	17:32	Aug 16	13:22	
	Aug 24	16:25	Sep 1	11:40	Sep 8	02:04	Sep 15	04:54	
	Sep 23	09:15 P	Sep 30	20:22	Oct 7	12:43 t	Oct 14	23:57	
	Oct 23	01:33 P	Oct 30	04:11	Nov 6	01:47	Nov 13	21:25	
	Nov 21	16:21	Nov 28	12:09	Dec 5	17:08	Dec 13	19:22	
Dec 21	05:10	Dec 27	21:11						
Year	New Moon		First Quarter		Full Moon		Last Quarter		
0033					Jan 4	10:15	Jan 12	15:25	
	Jan 19	16:10	Jan 26	07:52	Feb 3	04:22	Feb 11	07:43	
	Feb 18	01:49	Feb 24	20:21	Mar 4	22:21	Mar 12	19:38	
	Mar 19	10:39 T	Mar 26	10:34	Apr 3	14:52 p	Apr 11	03:46	
	Apr 17	19:10	Apr 25	02:20	May 3	04:55	May 10	09:21	
	May 17	04:00	May 24	19:16	Jun 1	16:20	Jun 8	13:51	
	Jun 15	13:58	Jun 23	12:42	Jul 1	01:43	Jul 7	18:42	
	Jul 15	01:57	Jul 23	05:39	Jul 30	10:07	Aug 6	01:15	
Aug 13	16:34	Aug 21	21:15	Aug 28	18:35	Sep 4	10:39		

Figure No. 4. Crucifixion, Passover, Resurrection & Pentecost (AD 31)

CRUCIFIXION, PASSOVER, RESURRECTION & PENTECOST (AD 31)					
By: Samie S. Pimentel					
March 23	Friday		Our Savior travelled on foot from Ephraim to Bethany, a distance of around 21 kms	6 days before Passover	John 12:1
March 24	Saturday	Abib 10	Supper in the house of Lazarus; Breakfast or Lunch in the house of Simon the Leper where Mary anoints the Savior with spikenard	5 days before Passover	Matt 26:6,7; Mark 14:3; John 12:2-11
March 25	Sunday	Abib 11	Palm Sunday, triumphal entry of our Lord into Jerusalem	4 days before Passover	John 12:12-16
March 26	Monday	Abib 12	Full Moon, 3rd Passover since His baptism in AD 28, and arrested that same night	3 days before Passover	
March 27	Tuesday	Abib 13		2 days before Passover	Num 9:3-5; Ps 81:3-5; Luke 3:1,21; 22:1-20, 39-56
March 28	Wednesday	Abib 14		1 day before Passover	Mark 15:42; John 18:28; 19:14
March 28	Wednesday		Crucifixion and died around 3 PM		
March 29	Thursday	Abib 15	Passover Sabbath of the Jews	Passover	Matt 28:1
March 30	Friday	Abib 16	Buying and Preparing of Ointments		Mark 16:1; Luke 23:56
March 31	Saturday	Abib 17	Resurrection of Christ, early morning before sunrise	First Sabbath or First of the Sabbaths 50 days to Pentecost	Mt 28:1-10; Mark 16:1-9; Luke 24:1-15; John 20:1-14; Lev 23:15, 16
April 1	Sunday		◀Day 1▶	49 days to Pentecost	
April 7	Saturday		◀Day 7▶	2nd First Sabbath 43 days to Pentecost	Luke 6:1
April 14	Saturday		◀Day 14▶	2nd Sabbath 36 days to Pentecost	
April 21	Saturday		◀Day 21▶	3rd Sabbath 29 days to Pentecost	
April 28	Saturday		◀Day 28▶	4th Sabbath 22 days to Pentecost	
May 5	Saturday		◀Day 35▶	5th Sabbath 15 days to Pentecost	
May 12	Saturday		◀Day 42▶	6th Sabbath 8 days to Pentecost	
May 19	Saturday		◀Day 49▶	7th Sabbath 1 day to Pentecost	Lev 23:15, 16
May 20	Sunday		◀Day 50▶	Pentecost	
First Sabbath = prote sabbatou of Mark 16:9 2nd First Sabbath = sabbato deuteroproto of Luke 6:1					

Figure No. 5. Comparative Chart of Crucifixion and Resurrection Dates

Comparative Chart of the Most Important Dates in History					Samie S. Pimentel
NKJ John 8:32 "And you shall know the truth, and the truth shall make you free."		CRUCIFIXION DATES			
		April 7, AD 30 Friday	April 27, AD 31 Friday	April 3, AD 33 Friday	March 28, AD 31 Wednesday
Within the reign of Pilate		✓	✓	✓	✓
Full Moon, the night before Crucifixion		✓	x	x	✓
3 Passovers after His baptism in AD 28		x	✓	x	✓
Interval from death to resurrection	In three days - John 2:19	x	x	x	✓
	Three days and three nights - Matt 12:40	x	x	x	✓
	After 3 days - Mark 8:31	x	x	x	✓
	Third day - Luke 9:22; Mark 9:31	✓	✓	✓	✓
Early morning before sunrise RESURRECTION DATES		April 9, AD 30 Sunday	April 29, AD 31 Sunday	April 5, AD 33 Sunday	March 31, AD 31 Saturday