

Title: When Did Jesus Die ?

Text: John 19: ~~28-31~~ ²⁸⁻⁴² 28-31 (*miraculous, Concerned, 31*)

John chapter 19....Open your Bibles, please, to John 19. You will find notes in your bulletin. I hope you will use them as we study God's Word together. Our subject: When did Jesus die? John chapter 19 and beginning at vs 31.

(Read John 19: ~~28-31~~ ²⁸⁻⁴²)

Let us pray

Our Father, we thank you again for your Word. We thank you for the joy of studying the Life of Jesus, his death, his resurrection. And to realize that the bases of our salvation is his death and resurrection. You tell us that if we confess that Jesus is Lord and believe in our heart that God raised him from the dead that we will be saved.

Thank you for that great hope and assurance in the believer . For we are looking for that blessed hope in the glorious appearing of our great God and saviour, Jesus Christ. Even so, come Lord Jesus. In his name we pray....Amen.

(4B) As we examine the removal and ^{the} burial of the Body of Jesus in Vs 31-42, ⁽¹⁶⁾ we want to begin with the explanation ~~for~~ for removing the body which reflex upon the day that Jesus died.

As ^{we} ~~or~~ examine Vs 31, and I would advise you to use another sheet of paper because there are a few notes that you might want to insert and I don't think I left you enough room in the regular notes.

As we examine the sequence, ~~there~~, we learn in Vs 31 that it was the day of preparation.

Now, the day of preparation is the day immediately preceding the first day of the "Feast of Unleaven Bread". It is the passover day. But, remember the ^{Passover} feast is eaten in the evening before midnight, according to Exodus 12.

And the Passover meal is actually the second supper of the Passover celebration. The Passover lamb would technically be eaten on the first day of the Feast of Unleavened Bread. On ~~Nisan~~^{NISAN} the 15th, Jewish time, which would begin at 6:00 o'clock in the evening. So, the meal would be eaten after 6:00 o'clock.

The preparation day, the actual day of what we would usually call Passover, or the day the lamb is killed is Nisan the 14th.

Now, ~~Nisan~~^{NISAN} is simply a Jewish month. It is the beginning of the Jewish year. The Jewish year is ~~not~~ based on the lunar year, or upon "new moon". And the 14th day of that month is the day of Passover.

On the tenth day, according to Exodus 12, is when the lamb was selected. It was to be a lamb without blemish, without spot, a male of the first year. And it was to be saved until the 14th day. The lamb was killed the 14th day and then eaten that evening before midnight which actually be the first of the 15th day, Jewish time.

I know it is difficult, but we must remember that Jewish time started at 6:00 p.m. and the day goes to 6:00 p.m. the next day.

Secondly, in Vs 31, in addition to this problem of the preparation day, and I believe that that day is the day the lamb was killed, and thus would meet all the demands of the gospels and this particular text. Because it was the preparation. The Body should not remain on the cross on the Sabbath day. And the Sabbath day which would begin at 6:00, it says was "a high day".

Now, what does that mean? To put it in common language. It was a special Sabbath. A special sabbath.

Now, the great controversy of church history concerning what day Jesus died, centers around this problem. Was the Sabbath the normal Sabbath, the normal Sabbath of that week. If it was ^{not} the Sabbath under discussion was simply Saturday, then the traditional view of church history is correct. And that is that Christ died on Friday.

Then you have the question: How do you get three days and three nights between his crucifixion on Friday and his resurrection on Sunday?

The answer is that there is proof, if one wants to find it, there is proof that a part of each day could be counted as a day. It is not uncommon for us to consider the three days to be: part of Friday...part of Saturday...and part of Sunday. That is not uncommon.

It doesn't fulfill the circumstances of the Gospels. But I want you to know that church history is really on the side of the crucifixion being on Friday. There are a lot of notable Bible teachers who hold that the crucifixion was on Friday.

There are also many, like myself, who hold that the crucifixion was on ~~Wednesday~~ ^{Thursday}. Because of the fact that Jesus said that he would be in the center of the earth, as Jonah was in the belly of the fish, three days and three nights.

There is also the text which says, reflecting upon what Jesus predicted, that after three days he would rise again. It appears that at least three days had to transpire in the time schedule if it were to fulfill that passage. But the "high day" the special Sabbath mentioned in Vs 31, there is nothing wrong in believing that this is a special Sabbath other than Saturday. Because every time you have ~~Nisan~~ ^{Nisan} the 15th, that is the first day of the Feast of unleavened bread, it was always a Sabbath. It was a special Sabbath. If you would like to reflect upon that it is recorded in Lev. 23 under the seven ~~days~~ ^{feast} of Jehovah. And concerning the one of unleavened bread it says, that it was a holy convocation, which is a Sabbath day in which no common labor could be done.

So, we realize that it is very possible for that same week in which Christ died to have two Sabbaths. The question is: when did that other Sabbath occur? Was that Sabbath on Friday? Well, that would be a little hard to imagine if that was the day Christ died. Because obviously in the text they were concerned about leaving Christ on the cross because the next day is that special Sabbath.

So, as we look at this problem I would kind of like to put a chart together for you that will bring together the facts of the Gospels,....And I hope this will help your understanding.

In teaching what I am teaching today, I feel with the Apostle Paul that there is a great danger in honoring one day above another. That if we really understand the grace of our Lord Jesus Christ, that our Lord never intended that one day ~~be~~^{be} above another day. Christ wanted us to regard every day exactly the same. However, to those who believe in the special days, Paul also told us to have good christian liberity. And not to make our weaker brothers to stumble.

I presonal believe that our weaker brothers are the ones who hold that the days are important. And so we don't criticize them unjustly, but we believe that they are weaker brothers. That the true christian viewpoint ~~whuld~~ be that every day is important. Everyday of our life ought to be a celebration of the crucifixion and resurrection of Christ.

But if we can used this moments of what is called passion week to share Christ, then let's do it...O.K...Wether or not ~~we~~ believe that Christ was crucified on Thursday or Friday, let's use the moments as a opportunity to share the Gospel.

Now, here is the chart....

Now, you are ~~going~~ going to have to think through it carefully. The numbers that you see on each day are Jewish numbers. That is that they are referring to the days of the Jewish month Nisan.

So, we are beginning with Saturday, Nisan the 9th, and ~~raning~~ ranging through Sunday on the 17th.

There are several reason why we have ~~put~~ put the chart up in front of you as it is. That is with the crucifixion being on Thursday. He being on the cross from 9:00 in the morning until 3:00 oclock in the afternoon. Now, I would like to explain why.

First of all, since we are in John turn, please, back to chapter 12. John 12 verse 1....The text says that Jesus was "six days before the Passover, in Bethany" where they had this supper. It is because of that that I have always had a small problem. And let me tell you what that is.

^{Now}
~~The problem is that~~ according to the Gosple accounts the very next day after that evening in Bethany is when he entered into Jersualem. ~~And Now~~

Now, if you follow the text with 6 days before the passover. The question is: when was the Passover. Here is the problem. Are they talking about the day of Preparation when the passover lame was killed, or, the actual meal that was eaten. Let me illustrate.

Let's suppose that we were counting only the day that it was killed. That would be Thursday on this chart. Any time from Thursday evening until the beginning of Friday. Actually it would be our Wednesday evening. All the marked in spots, here, with the trangeluar lines are all evenings. And if you are counting our time, like this one marked on Jewish Wednesday, would actually be Tuesday evening. Thesday's day would actually be a Monday^{evening}, Monday's day would be a Sunday's evening.

You have to keep that in mind if you are looking at our day in contrast to the Jewish day. I^{put} Jewish time on this chart.

But if we are counting from the time of the day of Preparation, the time the lame's were killed as being the time of the Passover, then as you count back you have...one...two..three..four...five..and six. It would have to be on Fsrriday.

However, if we take it as it is always used...that the Pasover is referring to the Passover meal it would go like this: The ~~Passover~~ Passover meal would be eaten on what is really the beginning of Nisan the 15th, (our Thursday night), and then you back up: one...two..three...four ...five..six. So, on the beginning of Saturday in the evening (or our Friday night) is when the meal took place in Bethany. So, he would have rest there on the Sabbath day. And then on Sunday he would have entered Jersualem on what we call Palm Sunday. And if you follow that in the Gospel accounts, you will discover that that fits. And my major objective, hopefully, is that every thing will fit, when we are through.

Iis really not easy, and I don't have the time, unfortunately, I wish I had about two hours with you, then we could go step by step ~~xxx~~ though all the Gospel accounts.

But if you will just mark all this down, you will have some good material to study through on your own.

We do know that Jesus entered Jerusalem that very next day after that meal in Bethany. So, I am assuming that Jewish time, Nisan the 9th, on our Friday evening, but Jewish time Saturday, is when the meal took place in Bethany. And it would be six days before the meal was eaten on Passover. Which would be our Thursday night or the beginning of Jewish time Friday, Nisan the 15th.

Now, the Triumphant entry is a problem also. Those who believe He was crucified on Friday basically come out with a silent day during Holy week. As you read those writers they say that Wednesday was a silent day. Nothing happened on that day. It was a day of rest.

But, I don't believe there are any silent days. For several reasons. One of which is the cursing of the fig tree.

Now, those of you who really want to follow this through must be careful of what I say. Please take this down and then study it on your own.

The fig tree, according^{to} the Gospels was cursed on one morning as he came from Bethany. And on the next morning it was seen in its weathered condition by the disciples as they came from Bethany. (Matt 21:19)

Now, this causes me a problem because if by Bethany it means that ~~he~~ ~~stayed there~~ it was Saturday that he stayed there. Or, Sunday, Jewish time. (Our Saturday night). And then he cursed the fig tree, ^{then} the text is in constant. Because as we read all the way from Bethany to Jerusalem they put him on the colt and threw the palm branches in his way. When did he stop and curse the fig tree along with his disciples?

No day but the next is possible. Which means that that evening he stayed in Bethany. And it also means that the next evening he stayed in Bethany in order for the disciples to pick up the weathered fig tree ^{on} the ~~next~~ ^{following} day.

Also, the Gospels record that on one evening following the nights in Bethany Jesus was on the Mount of Olives. And he was there all night long. And then the next morning he came to teach in the Temple: with his rebuke of the scribes and Pharisees. In fact it was a very heavy day of teaching.

If you put together the whole Gospel accounts, you will find that he was teaching most of the day. And it couldn't be referring to the ^{betrayed} ~~betra~~ because that night they had the upper room, ~~when~~ went to the Mt. of ~~Li~~ Olives, was arrested. He didn't ~~go~~ return to the Temple. He was arrested and they had the trial. So, the ~~only~~ answer is that possible on Wednesday or Tuesday night our time instead of going back to Bethany to spend the night he went with his disciples to the Mt. of Olives. And there they slept over night. The very spot where he came back the ~~night~~ next night, Judas knowing that he would come back there, and that is where he would be betrayed and captured. And I believe this all fits the events of the Gospels.

summary Now, let me list the prove of the Thursday crucifixion as I have explained so far.

① The first proof then would be the supper in Bethany. It happened the day before his triumphant entry into Jerusalem on Sunday, the first day of the week. And this supper was 6 days before the Passover. That is John 12:1. And for it to come out right---meaning the passover meal--he would have had to be crucified on Thursday--dying at 3:00 o'clock -- and the Passover meal being eaten that night. Which would have been Friday--Jewish time.

② The second proof being that there was two nights spent in Bethany and one on the Mt. of Olives after his Triumphant entry and before the last supper. It seems to ~~be~~ than that it would be necessary to hold that his crucifixion was on Thursday. That it would be impossible based on this evidence for him to be crucified on Friday.

③ By the way, if he came into Jerusalem on Sunday and died on Thursday it is perfect in terms of Jewish thinking. Because the lamb was chosen on the 10th day. That is clear from Exodus 12. The 10th day would then be on Sunday. And it matches. It should be that it was the 10th day. The day he was presented to the people. The day the lamb was selected. It fulfills prophecy. And therefore, the 14th or thusday was the day the lamb was killed.

Now, there is a problem surrounding the resurrection of Christ. People say that the resurrection occurred after three days and three nights.

Now, that is true. However, in one context where they refer to Christ's prediction after three days and ~~three/nights/~~ and therefore they need the soldiers to guard the tomb, ^{Pilate} ~~Pilate~~ says in the same context that we must seal it until the third day. In other words in his thinking after three days was counting in the third day.

When you examine the testimony of all the Gospels and the Epistles and Acts, when Paul refers to the Gospel of Christ he says..."that Christ rose on the third day." *1 Cor 15:4*

Now, the word "on" simple means "in" or "on". In or on the third day. It never says in presenting the Gospel that he arose after three days. And that is another reason why I believe Jesus was crucified ~~on~~ Thursday. Because the Bible never teaches that after three days, but on that third day that Jesus arose. And it seems more logical then that he would have died on Thursday. And the third day would have been that Sunday. And in that day he would have arose again.

(4) Number four, the chart of the new moons and the Passover. You say, OH, BOY..he has slipped again.

No, I have not slipped. We are following a Jewish calander system. And this is very important.

Now, most Bible scholars believe that Jesus was born around the 3-4 BiC. And that he died somewhere between 29 and 31 A.D. And if you check Jewish records concerning those years you will discover there is only one date where Nisan the 14 falls on a ~~Thursday/~~ Friday. And that is 26 A.D. Which is a little early concerning the age of Jesus when he died.

However, there is a Thursday on April the 6th, 30 A.D. And it seems to me that that centers in on all the evidence of the Scriptures and improves it. Therefore, it seems logical to place the death of Jesus on Thursday the 6th of April 30 A.D. Nisan the 14th...Jesus would have died at 3:00 o'clock in the afternoon. And the Passover meal would have been eaten ^{the night} ~~tonight~~ or Nisan 15th Jewish time. And I believe this is the correct view. And I believe it fits all the events of the Gospels.

Now, one final point. There is a little verse that has troubled me in terms of the Friday view. It is found in Matthew 28:1. Would you turn there please. Matthew 28:1.....It reads.."After the Sabbath, ~~at~~ toward the dawn of the first say of the week."

In the Greek text in which our N. T. was written the word "Sabbath "is in the plural. Not singlar. And this has always troubled me.

Because technically it is saying "after the sabbaths." Which is at least two in one week. As it began to dawn then he arose from the dead.

So, I believe the Friday view is almost wiped out by Matthew 28:1. By the time of the first day of the week, there had already been two Sabbaths at least in that one week alone. And I believe they where right in a row. The special sabbath of the first day of the feast of unleaven bread would fall on Friday..Nisan the 15th as it has always been a special Sabbath. And the second Sabbath would have been the regular sabbath on Saturday.

People often ~~ask~~ say "well what about the women preparing the spices. Didn't you have to have a special day because you couldn't do it on the Sabbath? That is an ~~is~~ interesting view. It assumes that women had to prepare the spieces for burial and that they were not already prepared. And that denies what the Bible says. Because the Bible says that they hastened to prepare all the spices and anointed the body of Jesus --Joseph of Arimathea and Nicodemus--while the women watched before they put him into the tomb. As a matter of fact they had to or they couldn't have put him in the tomb. So they hurriedly had already done that. So, the spices that the women were bringing in the early morning on Sunday was not for preparing him for burial. It was simply in honor and respect. Not in burial. He had already been prepared for burial. According to the Gospels it was before he was but into the tomb.

So, the last Supper would be on Wednesday our time(Thursday Jewish time). And it was the first Sedar or first meal in the Passover. This was not the Passover meal, where the lamb was eaten. That was the second meal or the second Sedar. And that would take place the second night.

So, dear friends, our christian communion service is based on the first meal of the Jewish Passover celebration. Very interesting.

~~/Because we read in I Corinthians 5 that we are to keep the feast~~

It is interesting how Jesus ^{fulfill} all O.T. prophecies and ceremonies...

The last supper took place on Wednesday our time. Then, of course, the disciples left the upper room and went to the garden of Gethsemane to pray. Then follows the betrayal of Judas...The trial before Pilate.... The crucifixion the next morning....Then Jesus dieing at 3;00 o'clock. The burial in a hurried manner beofre Sundown. Then the second Sedar or the Passover meal served. On Sunday morning or on the third day he arose.

That is what I believe is the sequence of events ...