

RECONCILED CHRONOLOGY OF THE CRUCIFIXION AND RESURRECTION OF YESHUA HA MASHIACH

Hebrew Day and Date -->		Pharisees' Preparation and Passover [1] -->		Sadducees' Preparation and Passover [1] -->		Unleavened Bread		Unleavened Bread		Unleavened Bread		First Fruits							
		Shabbat 10 Nisan		1st Day of the Week 11 Nisan		2nd Day of the Week 12 Nisan		3rd Day of the Week 13 Nisan		4th Day of the Week 14 Nisan		2nd Day Toward Shabbat 15 Nisan		Erev Shabbat 16 Nisan		Shabbat 17 Nisan		1st Day of the Week 18 Nisan	
DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT	DAY	NIGHT 1	DAY 1	NIGHT 2	DAY 2	NIGHT 3	DAY 3	NIGHT	DAY	
Friday		Saturday		Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Saturday		Sunday	
										† <-- Burial		Resurrection occurred -->							
										Resurrection discovered -->									

- 9 Nisan** Erev Shabbat. Yeshua spends the day in Bethany with Lazarus, Mary, and Martha. (John 12:1-2)
- 10 Nisan** Shabbat. Contrary to the Christian "Palm Sunday" tradition, Messiah's Triumphal Entry into Jerusalem occurs on Shabbat. The Paschal Lamb is taken into the "House" (a Hebrew euphemism for the Temple) where He is carefully observed for defects until the 14th day of the month. Yeshua spends the 10th, 11th, 12th, 13th, and 14th of Nisan in the Temple being "examined" for any spiritual defect.
- 11 Nisan** First Day of the Week (Sunday). Messiah spends the day teaching in the Temple and being examined by his "family," the people, and the priesthood.
- 12 Nisan** Second Day of the Week (Monday). Messiah spends the day teaching in the Temple and being examined by his "family," the people, and the priesthood.
- 13 Nisan** Third Day of the Week (Tuesday). Pharisaic Day of Preparation for Pesach. Messiah spends the day teaching in the Temple and being examined by his "family," the people, and the priesthood. The Pharisaic priests perform their Paschal Sacrifice. Yeshua celebrates the Pharisaic Passover Seder with his Talmidim in the evening (beginning at twilight), and is arrested approaching midnight. All night long he was "examined for defect" by the Jewish Supreme Court (Sanhedrin), the secular court of Herod, and the court of Rome, and no defect (fault) was found in him. He is declared an acceptable sacrifice.
- 14 Nisan** Fourth Day of the Week (Wednesday). Sadducean Day of Preparation for Pesach. Messiah is crucified sometime before noon. Darkness covers the land from noon until 3:00 PM. Messiah dies at 3:00 PM, at the same exact time that the Sadducean Paschal Sacrifice begins in the Temple (between the evenings), and is sealed in the tomb before sunset (approximately 6:00 PM). The Sadducees eat their Paschal Seder in confusion, as the Temple veil was torn from top to bottom during their sacrifice.
- 15 Nisan** Second Day Toward Shabbat (Thursday) — Messiah is in the tomb the first night (6:00 PM to 6:00 AM) and the first day (6:00 AM to 6:00 PM).
- 16 Nisan** Erev Shabbat (Friday) — Messiah is in the tomb the second night (6:00 PM to 6:00 AM) and the second day (6:00 AM to 6:00 PM).
- 17 Nisan** Shabbat (Saturday) — Messiah is in the tomb the third night (6:00 PM to 6:00 AM) and the third day (6:00 AM to 6:00 PM). The resurrection occurs shortly after sunset (Havdalah), just as the First Day of the Week (First Fruits) begins.
- 18 Nisan** First Day of the Week (Sunday). First Fruits. The women go to the tomb shortly before dawn and discover the resurrection.

I am proposing a Triumphal Entry on Shabbat, Nisan 10; a crucifixion on Wednesday, Nisan 14; and a resurrection sometime after the Havdalah of Shabbat, Nisan 17, which would therefore actually be the First Day of the Week, Nisan 18; and a discovery by the women of the empty tomb on Sunday, Nisan 18, at or shortly before dawn.

From recent research on this subject, I read that the Pharisees and Sadducees apparently observed different calendars which resulted in Pesach falling on one day for one of group and the following day for the other group. I don't recall whose Pesach came first, but for this discussion, since other research indicated that Yeshua's practice was more in line with the Pharisees, I assume that the Pharisees were a day ahead of the Sadducees.

I have no documentation of how that would have affected the Pharisees and their observation of Pesach, only supposition. Though the Sadducean Party controlled the Temple through their majority (like the Democratic Party currently controls our Congress), not ALL of the priests were Sadducees. However, since the Sadducees controlled the priesthood, their calendar would have governed when the "official" sacrifice was performed in the Temple.

Would this mean that the Pharisaic priests conducted their Paschal sacrifice on one day and the Sadducean priests on another? It would seem to be the case.

Mark (14:12) goes out of his way to tell us that the meal that Yeshua and His disciples shared was a Pesach Seder: "On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, 'Where do You want us to go and prepare for You to eat the Passover?'"

However, John (19:14,31,42) tells us that the crucifixion occurred on the Day of Preparation. Since Scripture can never contradict Scripture, there had to have been two Preparation Days in a row.

Passover is a specific time of day, not the day itself. [1] Passover is the *time* of day; Unleavened Bread is the *day*: "In the first month, on the fourteenth day of the month at twilight is the LORD'S Passover." (Lev 23:5) Apparently the Pharisees interpreted this Mitzvah as being the twilight which *begins* the 14th day of Nisan and the Sadducees interpreted it as being the twilight which *ends* the 14th day of Nisan.

So (for Yeshua and Disciples, at least -- and for the Pharisees?) it was the first day of Unleavened Bread, the lambs were sacrificed, they got one of the lambs, and prepared the Seder in the large upper room (v. 15). They completed their meal after dark, after which they went to Gethsemane where Yeshua was arrested.