



**Scriptures and Doctrine :: Jesus wasn't crucified on Friday?**

**Jesus wasn't crucified on Friday? - posted by groh\_frog, on: 2006/3/31 10:47**

I received a magazine in the mail yesterday called "The Good News," which is a publication of The United Church of God. The feature article of this month's magazine is an explanation of the seeming contradiction between Christ's death on a Friday, his resurrection on Sunday, and calling this period three days. Here's a paraphrase of their explanation. I've never heard this one before...

Tuesday: Jesus Christ ate an evening Passover meal with his disciples (at the beginning of Nisan 14, biblical reckoning) and instituted the New Covenant symbols (Matthew 26:26-28). Jesus was then betrayed by Judas, arrested and during the night brought before the high priest.

Wednesday: Jesus was crucified and died around 3 p.m. (Matthew 27:46-50). This was the preparation day for the annual, not weekly, Sabbath, which began at sunset (Mark 15:42; Luke 23:54; John 19:31). Jesus' body was placed in the tomb just before sunset (Matthew 27:57-60).

Thursday: This was the high-day Sabbath, the first day of Unleavened Bread (John 19:31; Leviticus 23:4-7). It is described as the day after the "Day of Preparation" (Matthew 27:62).

Friday: The high-day Sabbath now past, the women bought and prepared spices for anointing Jesus' body before resting on the weekly Sabbath day, which began at Friday sunset (Mark 16:1; Luke 23:56).

Saturday: The women rested on the weekly Sabbath, according to the Fourth Commandment (Luke 23:56; Exodus 20:8-11). Jesus rose near sunset, exactly three days and three nights after burial, fulfilling the sign of Jonah and authenticating the sign He gave of His messiahship.

Sunday: The women brought the prepared spices early the next morning while it was still dark (Luke 24:1; John 20:1), finding that Jesus had already risen (Matthew 28:1-6; Mark 16:2-6; Luke 24:2-3; John 20:1). He did not rise on Sunday morning, but near sunset the day before.

**Re: Jesus wasn't crucified on Friday? - posted by letsgetbusy (), on: 2006/4/3 0:48**

Interesting. I will tuck this away for later scrutiny. Thx.

**Re: - posted by groh\_frog, on: 2006/4/3 12:17**

If anybody's interested, I can post the rest of the article. Honestly, it's well written and makes sense, but knowing some of what I believe to be skewed doctrine in the UCOG, I'm cautious to trust too much...

**Re: Jesus wasn't crucified on Friday? - posted by MSeaman (), on: 2006/4/3 12:37**

Just my two cents, I throw away "the Good News" when it comes in my mailbox. They have some very strange beliefs and those views are in their articles.

But what you posted was interesting. :-D

**Re: - posted by Onesimus4God (), on: 2006/4/7 5:04**

Hi frog,

Welcome to life outside the religious box. Church architecture and much of what is taught in this hour cannot be supported by sound exegesis of the scriptures.

The account you posted is scriptural. Most of what the modern church practices surrounding these events are false.

the least of all since Paul,

Onesimus for God

**Re: - posted by MrBillPro (), on: 2006/4/7 10:31**

Jesus wasn't crucified on Friday? Sat,Sun,Mon,Tue,Wed,Thur, guess it's important to some but I am standing with Paul on the scripture below. :-)

"I am focusing all my energies on this one thing: Forgetting the past and looking forward to what lies ahead"

“No, dear brothers and sisters, I am still not all I should be, but I am focusing all my energies on this one thing: Forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize for which God, through Christ Jesus, is calling us up to heaven” (Philippians 3:13-14; NLT).

**Re: - posted by IRONMAN (), on: 2006/4/7 12:16**

bro Billpro  
you quoted this scripture:

Quote:  
-----“No, dear brothers and sisters, I am still not all I should be, but I am focusing all my energies on this one thing: Forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize for which God, through Christ Jesus, is calling us up to heaven” (Philippians 3:13-14; NLT).  
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you quoted this out of context. what Paul is talking of is his past life as a pharisee which he gave up for the cause of the gospel. you can't apply that scripture in this case. if we continue with the logic you're using then what shall we say? Christ's death was in the past so it's of no consequence? we need not learn from what the Lord showed to His servants in times past? God forbid! Such things as are discussed in the article which started this are assaults on our faith and unless we submit ourselves to the Lord and to the study of His word and knowing it as He would have us know it, our witnesses will be weak. Does the word not say we should study to show ourselves approved? (2 timothy 2:15) does the Lord not reward those who seek Him in all diligence? (hebrews 11 vs 6)

there is much work to be done out there but we also have much study to do in order to be effective. if you or anyone else wants to sit and coast along it's cool, if you don't want the rewards which come with seeking the Lord in all diligence, that's ok. i think we should seek the Lord in all things with all diligence. now to use scripture to justify sitting on your butt, bad idea.

your signature says not to take life so seriously because it's not permanent. true bro, but the thing is if we goof off now, we can spend eternity paying for it. if God the Father thought the matter of our salvation to be of such gravity that Christ being without sin **had** to die for our cause, bro you best believe He expects us to take life seriously and play around. i'm not saying one shouldn't enjoy life or anything like that but certainly we shouldn't be slacking coz there will indeed be hell to pay.

**Re: - posted by MrBillPro (), on: 2006/4/7 18:58**

IRONMAN, I totally understand where you're coming from but only God and hopefully I know his will for me, and what I am doing right now at this moment with my remarks and my attitude might line directly up with his will for me "I am confessing it does" because when you have a peace within with all you're doing, there is a reason for the peace, and remember all you do in your works, God still says that there is not any man righteous, no not one.

I feel like my job here on earth and is God's will for me is to lighten up the hard core Christians that do take life so serious you know the kind, the ones that look as if there are at a funeral at church or the ones that their face would probably break if they were to smile and as long as I feel I am in God's will I will continue to have the attitude I have, because remember he made us all different and just because you or anyone goes to the extreme to all ends of the earth to please God he loves me the same and I could still be right in the middle of his will for me, he is "NO" respecter of man, or man's works.

**Re: - posted by MrBillPro (), on: 2006/4/7 19:18**

Quote:

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IRONMAN wrote:

Christ's death was in the past so it's of no consequence?  
-----

I would sure hope that no one in their right mind thought that was what I meant, :-?

But for the record I was trying to say in laymen's terms that we should not spend too much time focusing on the past and I look to look forward to what lies ahead.

**Re: - posted by letsgetbusy (), on: 2006/4/7 23:51**

I haven't dug deeply into this particular topic, but I thought this was worth posting.

I asked our seminary professor, who is very knowledgeable of the aspects of Israel in its biblical setting, whether OT or NT. I posed the question of whether or not there is any way we can know what day of the week Christ was crucified/raised. He said there was no possible way to know.

He brought up the fact that the established calendar then was not consistent with what we have now. For one, they used 360 day years for quite some time, and then transitioned to 365 day years. Another factor is that the Roman calendar, which we still use today, was not necessarily in tune, day by day, with the Hebrew calendar that Jesus and the Jews would have been using.

The Hebrew calendar was as such that you ended up having two different months to keep up with. One was a religious month system, and one was an agricultural month system.

I am not saying our professor is the know-all, end-all authority, but he knows his stuff, and his take was that there is now way to know, going back by our (Roman) calendar, which day of our current week Jesus was crucified/raised on.

Rebuttals are welcome.

**Re: - posted by IRONMAN (), on: 2006/4/8 0:11**

bro Bill

Quote:  
-----IRONMAN, I totally understand where you're coming from but only God and hopefully I know his will for me, and what I am doing right now at this moment with my remarks and my attitude might line directly up with his will for me "I am confessing it does" because when you have a peace within with all you're doing, there is a reason for the peace, and remember all you do in your works, God still says that there is not any man righteous, no not one.  
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when you posted on the thread about whether Christ went to hell or not and I saw your signature, bro it bothered me in my spirit. I didn't feel led of the Lord to say anything so I didn't. This time around the Lord did burden me to let you know and point out the scripture you used to justify your position was out of context. Also like He had me tell you, if you want to sit on your butt, that's cool, just don't mock the Lord by using scripture to justify it. I don't doubt the Lord's peace upon you bro, but since the Lord burdened me to tell you these things, evidently He's not calling you to sit down and coast along, there is something more He requires.

bro like I said, I'm not against enjoying life in any wise. However there is work to be done and time is short and we need to get with the program. This isn't my work which I'm doing to please God or curry favour but this is what He has asked of me. I'm not saying this out of my own righteousness coz like you said, there is none righteous. I say this from Christ's righteousness.

I must ask though, how is it that when we are out in the world and go full tilt into whatever Satan has us doing no one really cares but the minute one starts to try to begin to go full tilt for God one becomes a target? For those that look like they're at a funeral when they go to church, well I'm one of those because going to church for the most part is like being at a funeral.

uneral. there is no life, no movement of God's Holy Spirit in these places, only pretentiousness and pride and all manner of thing except for the Lord's Spirit.

if i sound like i've gone off the deep end, well by the world's standards i have. i feel the Lord's grief about these things and i see also that the time to get right is shorter and shorter. as a result the intensity of what the Lord burdens me with gets higher and higher. bro you're copping out and the Lord is telling me to tell you not to do that.

i love you bro

**Re: - posted by IRONMAN (), on: 2006/4/8 0:15**

bro bill

Quote:  
-----I would sure hope that no one in their right mind thought that was what I meant, But for the record I was trying to say in laymen's terms that we should not spend too much time focusing on the past and look forward to what lies ahead.  
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but bro all these things we study in scripture **are** the past so we can't shake it. we have to understand it to be able to lay hold of the future. we can't look forward to the future unless we are aware of the past so we can see where we've come from in relation to where we need to be. it's one thing to catch yourself wrestling with something you have no business wrestling but it's a whole other thing to just coast along without putting in any work.

**Re: - posted by MrBillPro (), on: 2006/4/8 0:28**

Quote:  
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IRONMAN wrote:  
bro Bill  
bro you're copping out and the Lord is telling me to tell you not to do that.  
i love you bro  
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So if I am in his perfect will, and the Lord is telling you to tell me not to do that but I feel in my spirit I am in his will who do I listen to you or God?

“Stop trusting in man, who has but a breath in his nostrils. Of what account is he?” (Isa 2:22)

God uses men to help teach us His Word, to help us understand His will, to encourage and correct us, and to give godly wisdom and advice (as servants) to help lead us to Him. But if God tells us one thing and men advise us otherwise, i.e. “you must trust that we are right and you are wrong” or “you need to submit and obey”, then we must follow what God tells us. He is Lord! And He pronounces a curse on those who trust men instead of Him!

**Re: - posted by W\_D\_J\_D, on: 2006/4/8 8:39**

sorry guys i will have to write this.....  
"who cares what day?"

does it matter?

i mean everyone knows it was 3 days later like the "sign of jonah", but who cares what day sunday or saturday?

ok maybe u say for the sabbath day.....just read what paul said to the galatians.....and also everyday is a sabbath for the Christian now.....everyday should be set apart for Him....

anyway guys got to go. bye

**Re: - posted by MrBillPro (), on: 2006/4/8 9:43**

Quote:

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W\_D\_J\_D wrote:  
sorry guys i will have to write this.....  
"who cares what day?"  
does it matter?  
-----

I agree! I personally feel on some of these debates because that is what they are "debates" if someone is pretty much convinced that they are right like probably 98% of us that post here, to me it's not healthy to continue a debate over Gods word or what Jesus did if most of us here are convinced were right and this is exactly what I see, it's hard to convince most Christians otherwise "including myself" most of our beliefs are written in stone.

I think what God would want us to do when you see a thread has hundreds of replies and no answer is to get in his Word and get the answer the Holy Spirit is sharing with you personally and move on and not get caught up in trying to convince someone else to think differently, because the Holy Spirit within that person may be ministering something different to them and if so a new Christian will be really confused.

I have always even from my first day as a new Christian decided to be led by the Holy Spirit and "not man" Man "can" confuse you the Holy Spirit will not.

If God wanted us to listen to man for "God's guidance" the Cross would have been in vain and there would have been no need to send us the helper in form of the Holy Spirit into us at our salvation.

If most Christian's would spend there efforts not trying to convince other Christians of something either in what Jesus did or what this scripture means and would concentrate on the lost I totally believe we all would be further along in what is most important to God and that is salvation for the lost, and all you folks that think time is short you need to get into the streets and bring in the lost sheep,

For me I don't know or care to know if time is short or not, I am not supposed to worry about that and why would I worry about something that "only" the Father knows that would be a lots of wasted energy.

**Re: - posted by roaringlamb (), on: 2006/4/8 14:54**

Just a thought here. While it is interesting to ponder just what day Christ was crucified, it is of the utmost importance to know that He raised unto new life!

If we had more of the resurrected life of Christ in us, we would spend less time debating and theorizing about the resurrection time.

:-)

**Re: On the other hand... - posted by crsschk (), on: 2006/4/8 15:33**

Quote:  
-----I agree! I personally feel on some of these debates because that is what they are "debates" if someone is pretty much convinced that they are right like probably 98% of us that post here, to me it's not healthy to continue a debate over Gods word or what Jesus did if most of us here are convinced were right and this is exactly what I see, it's hard to convince most Christians otherwise "including myself" most of our beliefs are written in stone.  
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Make it 97% ;-)

Hopefully and by and large could but pray that the effort is truly after the Lord being *right* and ours to just get underneath that...

It can be both debate and discussion, quite a bit of disclosure of our motives one way or the other. Both hearing you and wondering aloud... As long as we can keep to charity and civility, there's room, even in the 'heat'.

To the issue at hand ... Maybe one way of looking at this is for entirely different reasons altogether;

Mat 27:45 Now from the sixth hour there was darkness over all the land until the ninth hour.

**Mat 27:45 - Now from the sixth hour**,.... Which was twelve o'clock at noon,

**there was darkness over all the land unto the ninth hour**; till three o'clock in the afternoon, the time the Jews call "between the two evenings"; and which they say (c) is "from the sixth hour, and onwards". Luke says, the sun was darkened, Luk\_23:45. This darkness was a preternatural eclipse of the sun; for it was at the time when the moon was in the full, as appears from its being at the time of the passover; which was on the fourteenth day of the month Nisan, the Jews beginning their months from the new moon: and moreover, it was over all the land, or earth, as the word may be rendered; and the Ethiopic version renders it, "the whole world was dark"; at least it reached to the whole Roman empire, or the greatest part of it; though some think only the land of Judea, or Palestine, is intended: but it is evident, that it is taken notice of, and recorded by Heathen historians and chronologers, as by Phlegon, and others, referred to by Eusebius (d). The Roman archives are appealed unto for the truth of it by Tertullian (e); and it is asserted by Suidas, that Dionysius the Areopagite, then an Heathen, saw it in Egypt; and said,

"either the, divine being suffers, or suffers with him that suffers, or the frame of the world is dissolving.

Add to this the continuance of it, that it lasted three hours; whereas a natural eclipse of the sun is but of a short duration; see Amo\_8:9. The Jews (g) have a notion, that in the times of the Messiah

"the sun shall be darkened, &#1489;&#1508;&#1500;&#1490;&#1493;&#1514; &#1497;&#1493;&#1502;&#1488;," "in the middle of the day", (as this was,) as that day was darkened when the sanctuary was destroyed.

Yea, they speak (h) of a darkness that shall continue a long time: their words are these:

"the king Messiah shall be made known in all the world, and all the kings shall be stirred up to join together to make war with him; and many of the profligate Jews shall be turned to them, and shall go with them, to make war against the king Messiah; so &#1497;&#1514;&#1495;&#1513;&#1498; &#1499;&#1500; &#1506;&#1500;&#1502;&#1488;," "all the world shall be darkened" fifteen days, and many of the people of Israel shall die in that darkness.

This darkness that was over the earth at the time of Christ's sufferings, was, no doubt, an addition to them; the sun, as it were, hiding its face, and refusing to afford its comforting light and heat to him; and yet might be in detestation of the heinousness of the sin the Jews were committing, and as expressive of the divine anger and resentment; for God's purposes and decrees, and the end he had in view, did not excuse, nor extenuate their wickedness; as it shows also their wretched stupidity, not to be awakened and convinced by the amazing darkness, with other things attending it, which made no impression on them; though it did on the Roman centurion, who concluded Christ must be the Son of God. It was an emblem of the judicial blindness and darkness of the Jewish nation; and signified, that now was the hour and power of darkness, or the time for the prince of darkness, with his principalities and powers, to exert himself; and was a representation of that darkness that was now on the soul of Christ, expressed in the following verse; as well as of the eclipse of him, the sun of righteousness, of the glory of his person, both by his incarnation, and by his sufferings,

(c) T. Hieros Pesachim, fol. 31. 3. (d) In Chronicis. (e) Apolog. c. 21. (g) Zohar in Exod. fol. 4. 1. (h) Ib. fol. 3, 4.

John Gill

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? (*Interesting this is coming up again here MB*)

**Mat 27:46 -**

**Eli, Eli ...** - This language is not pure Hebrew nor Syriac, but a mixture of both, called commonly "Syro-Chaldaic." This was probably the language which the Saviour commonly spoke. The words are taken from Psalms\_22:1.

**My God, my God ...** - This expression is one denoting intense suffering. It has been difficult to understand in what sense Jesus was "forsaken by God." It is certain that God approved his work. It is certain that he was innocent. He had done nothing to forfeit the favor of God. As his own Son - holy, harmless, undefiled, and obedient - God still loved him. In either of these senses God could not have forsaken him. But the expression was probably used in reference to the following circumstances, namely:

1. His great bodily sufferings on the cross, greatly aggravated by his previous scourging, and by the want of sympathy, and by the revilings of his enemies on the cross. A person suffering thus might address God as if he was forsaken, or given up to extreme anguish.

2. He himself said that this was "the power of darkness," Luk\_22:53. It was the time when his enemies, including the Jews and Satan, were suffered to do their utmost. It was said of the serpent that he should bruise the heel of the seed of the woman, Gen\_3:15. By that has been commonly understood to be meant that, though the Messiah would finally crush and destroy the power of Satan, yet he should himself suffer "through the power of the devil." When he was tempted Luke 4, it was said that the tempter "departed from him for a season." There is no improbability in supposing that he might be permitted to return at the time of his death, and exercise his power in increasing the sufferings of the Lord Jesus. In what way this might be done can be only conjectured. It might be by horrid thoughts; by temptation to despair, or to distrust God, who thus permitted his innocent Son to suffer; or by an increased horror of the pains of dying.

3. There might have been withheld from the Saviour those strong religious consolations, those clear views of the justice and goodness of God, which would have blunted his pains and soothed his agonies. Martyrs, under the influence of strong religious feeling, have gone triumphantly to the stake, but it is possible that those views might have been withheld from the Redeemer when he came to die. His sufferings were accumulated sufferings, and the design of the atonement seemed to require that he should suffer all that human nature "could be made to endure" in so short a time.

4. Yet we have reason to think that there was still something more than all this that produced this exclamation. Had there been no deeper and more awful sufferings, it would be difficult to see why Jesus should have shrunk from these sorrows and used such a remarkable expression. Isaiah tells us Isa\_53:4-5 that "he bore our griefs and carried our sorrows; that he was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was laid upon him; that by his stripes we are healed." He hath redeemed us from the curse of the law, being made a curse for us Gal\_3:13; he was made a sin-offering 2Co\_5:21; he died in our place, on our account, that he might bring us near to God. It was this, doubtless, which caused his intense sufferings. It was the manifestation of God's hatred of sin, in some way which he has not explained, that he experienced in that dread hour. It was suffering endured by Him that was due to us, and suffering by which, and by which alone, we can be saved from eternal death.

Barnes' Notes

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The point of inserting all this here? Maybe just to show that more than one thing can be accomplished by these things, not everything needs be either/or. And yes it really doesn't address the issue of which "day", there is quite a bit available to extrapolate that all out if one finds it an area worth studying, besides who knows what you might come across along the way...

Pardon the intrusion.

#### Re: Christ IS our Passover and Our Firstfruits, on: 2006/4/8 22:05

I agree, Christ died as our Passover Sacrifice on the 14th, a Thursday. The confusion comes with the mention that Christ had to be taken down before the Sabbath. The "Sabbath" that was referred to was the "High Sabbath, or High Day" that is referred to in the Book of John, that takes place on the 15th, the first day of the feast of Unleavened Bread. There is also another Sabbath, or High Sabbath or High day at the end of this feast of Unleavened bread that takes place on the 21st day of the same month.

This is a detailed read, but amounts to my own study on this subject that I have been working on for a some time:

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I am in the process of working on a Bible Study on the feasts of the Lord in Leviticus 23. What is interesting about the feasts is that they offer a picture/stick diagram of Gods divine plan for the earth.

After coming out of Egypt, God told Moses to change the 7th month (Abib) to the First month:

Exodus 12:1-2 states "1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you." The first month had been Tishri, but since they came out of the Egypt by the mighty hand of God, with signs and wonders, during the 7th month, God wanted them to make this 7th month Abib the First month. Passover was now to be celebrated forever on the 14th day of the month (Abib). Also, the next day was the beginning of the week of Unleavened Bread, starting on the 15th and going through the 21st. The 15th and the 21st were also to be "Holy Convocations" or "High Sabbath" days. Additionally the 17th was to be the celebration of the "Firstfruits".

The Jews celebrated more than 52 Sabbaths a year. This was due to the feasts, in which they celebrated extra Sabbaths on other days of the week, other than Saturday's, called "Holy Convocations" or "High Sabbaths". They celebrated approximately 59 Sabbaths a year (52 Sabbaths and 7 High Sabbaths).

Abib (7th month, which is now the first month on the Jewish Religious Calendar. After coming out of Babylon, the name of the month was changed to Nissan)

14th  
Thursday  
Passover

15th  
Friday  
High Sabbath  
First Day of the Feast of Unleavened Bread

16th  
Saturday  
Sabbath

17th  
Sunday  
Firstfruits

18th  
Monday

19th  
Tuesday

20th  
Wednesday

21st  
Thursday  
High Sabbath  
Last day of the feast of Unleavened Bread

The days of the calendar change each year, but the dates were always to be celebrated. In the year that Christ died on the Cross, the 14th of the Month- Passover- occurred on Thursday. Friday, the 15th was a High Holy Day, and treated as a Sabbath. Saturday, the 16th was the regular Sabbath, and Sunday, the 17th was the first day of the week. The 17th was also the celebration of the Firstfruits.



Christ is: Our Passover, and our Firstfruits!

By looking at this picture of the Lords feasts we can see that Christ had to die on the 14th (Passover) and be raised on the 17th Firstfruits). Christ is referred to as our Passover in 1 Cor. 15:20-23 and referred as our Firstfruits in 1Cor. 5:7 and Heb 11:28 .

To put this into perspective, Christ died on the cross on the 14th of Abib (not Friday, the 15th) and resurrected on the 17th of Abib (Sunday). The 14th was a Thursday (not a Friday), and the 17th was a Sunday. We know that He Resurrected on Sunday because the Bible tells us that he arose on the first day of the week (Sunday). . The confusion of the day of Christ's death (Good Friday) comes from the misunderstanding in regards to the Holy Convocations or High Sabbaths. In Luke 24:54 when they refer to the Sabbath, they are actually referring to the "High Sabbath" on the 15th, the first day of the Feast of Unleavened Bread, that is celebrated as a Sabbath day, even though it appears on a different day of the week. To check this out go to John 19:31 where it is explained in detail that this Sabbath was a "High Day".

Also, to add to the confusion, Jewish time always starts at 6:00 P.M. and extends to the next day at 6:00 P.M. The Jews also have two evenings. One at 3:00 P.M. (the time of the "evening sacrifice") and then at 6:00 P.M (the beginning of the next day, that starts at evening). Every day of the week, at 9:00 A.M. was the first sacrifice, at the 3rd hour. Also, every day of the week at 3:00 P.M. came the evening sacrifice, the 9th hour. The Gospels of Matthew, Mark and Luke use Jewish time, while the Gospel of John uses Roman time (like ours, where the day starts at 12 midnight). Christ stood before Pontius Pilot at the 1st hour, 6:00 A.M. and was crucified on the cross at 9:00 A.M. —the 3rd hour, and gave up the Ghost at the 9th hour- 3:00 P.M. He became, Himself, the FINAL SACRIFICE--the morning sacrifice, as well as the evening sacrifice, thus fulfilling this ritual, ordained by God, that had taken place for 1,500 years.

Look at John 19:14 and it indicates that at the 6th hour that Jesus was standing before Pilate to be crucified. Then look at Mark 15:25 and you will see that he was crucified at the 3rd hour (9:00 A.M. Jewish time) and died on the cross for us at 3:00 P.M. (the ninth hour- see Matthew 27:46 & Mark 15:33 & Luke 23:44). This all happened on the day of Passover, just like all of the other Passover sacrifices taking place at 9:00 A.M. 3:00 P.M. for one thousand five hundred years (after the original Passover sacrifice in Egypt)-only this was the final Passover sacrifice-once and for all! And they always sacrificed a male lamb, without blemish or spot at the 9th hour. Christ was our Lamb of God, without sin (blemish or spot) who was the final sacrifice for us, who gave up the ghost at the 9th hour. What a picture all of the sacrifices were before, in anticipation of the final sacrifice!

Also, the day of Pentecost occurred 50 days after the 17th of Abib, 50 days after the resurrection (not the crucifixion). Please refer to Leviticus 23:9-11. "9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it." Lev. 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."

The above passage starts off, just after the description of the Feast of Unleavened Bread. The Feast of Firstfruits is to start one day after the Sabbath (actually their normal Sabbath day, Saturday). The next day was Sunday, Resurrection day, and 50 days later was another special offering to the Lord.

"The name "Pentecost" comes from the Greek word *Pentēkostē*, (fiftieth), and originally referred to the Jewish Shavuot —celebrating the fiftieth day after Passover (the second day of Passover is the first day of counting the Omer). The Hebrew festival was originally connected with celebrating the first-fruits of the spring grain harvest, but the Christian festival lost those associations to the new association with the descent of the Holy Spirit, even though both events are spiritually related. (The Christians who received the Holy Spirit on the Day of Pentecost constituted the 'first fruits' of the redemption paid for in the crucifixion of Jesus.)"

Interesting? I pray that this has been a blessing to all who have made it this far!

God bless,

Steve Goltra

**Re: Christ and the Feasts, on: 2006/4/11 1:06**

The "Feasts of the Lord" can be found in Leviticus 23. The feasts were commanded by God, and were to be kept forever as a "Memorial". After he brought the Jews out of Egypt by a mighty hand, with signs and wonders He told them that from this point forward, they would be required to make their 7th month, the month He brought them out of Egypt, their first month. Their first month had always been Tisri, and their seventh month Abib. How would they accomplish this? They created another Calendar, a Religious Calendar, that started with the month of Abib, and then continued as previously. They then had two calendars, the same as they do to this day.

What is interesting about the feasts is that they offer a picture/stick diagram of Gods divine plan for the earth.

Exodus 12:1-2 states "1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you." The first month had been Tishri, but since they came out of the Egypt by the mighty hand of God, with signs and wonders, during the 7th month, God wanted them to make this 7th

month Abib the First month. Passover was now to be celebrated forever on the 14th day of the month (Abib). Also, the next day was the beginning of the week of Unleavened Bread, starting on the 15th and going through the 21st.

The 15th and the 21st were also to be "Holy Convocations" or "High Sabbath"

days. Additionally the 17th was to be the celebration of the "Firstfruits".

The Jews celebrated more than 52 Sabbaths a year. This was due to the feasts, in which they celebrated extra Sabbaths on other days of the week, other than Saturday's, called "Holy Convocations" or "High Sabbaths". They celebrated approximately 59 Sabbaths a year (52 Sabbaths and 7 High Sabbaths).

The feasts occurred on different days each year, but the exact dates always had to be kept. The year that Christ was crucified on the Cross, the month of Abib looked like this:

Abib (7th month, which is now the first month on the Jewish Religious Calendar. After coming out of Babylon, the name was changed to Tishri)

14th  
Thursday  
Passover

15th  
Friday  
High Sabbath  
First Day of the Feast of Unleavened Bread

16th  
Saturday  
Sabbath

17th  
Sunday  
Firstfruits

18th  
Monday

19th  
Tuesday

20th  
Wednesday

21st  
Thursday  
High Sabbath  
Last day of the feast of Unleavened Bread

We know that the days shown above are correct, because we know from Scripture that He arose from the dead on the first day of the week, Sunday. We also know that he was crucified on Thursday because it is the day before the beginning of the feast of Unleavened Bread, which was a High Day, or High Holy Day, or High Sabbath, and celebrated as a Sabbath). Also, the last day of this feast (unleavened bread), the 21st is celebrated as a High Day as well.

When we look in Scripture--Mark 15:42 we read that the Christ's body had to be removed from the Cross because it was "the day before the sabbath,". Then, when we go to John 19:31, and read about this same event, John clarifies the fact that it was a special sabbath, a high day "that the bodies should not remain upon the cross on the sabbath day, (for the sabbath day was an high day)".

From there we know that the next day was Saturday, the actual Sabbath, the 16th. The next day, Sunday was the first day of the week. It was also the celebration of the feast of Firstfruits.

Christ is: Our Passover (1 Cor 5:7; Heb 11:28). Christ is our Firstfruits! (1 Cor 15:20, 23)

By looking at this picture of the Lord's feasts we can see that Christ had to die on the 14th (Passover) and be raised on the 17th (Firstfruits).

The Passover has to be on a Thursday (in the actual year that Christ was crucified), because the feast of Firstfruits is on a Sunday. Most people get confused because they have not studied Leviticus 23:11 where it clearly states that Firstfruits follows the Sabbath day, not the High Sabbath or Holy Convocation day.

Also, to add to the confusion, Jewish time always starts at 6:00 P.M. and extends to the next day at 6:00 P.M. The Jews also have two evenings. One at 3:00 P.M. (the time of the "evening sacrifice") and then at 6:00 P.M. (the beginning of the next day, that starts at evening). Every day of the week, at 9:00 A.M. was the first sacrifice, at the 3rd hour. Also, every day of the week at 3:00 P.M. came the evening sacrifice, the 9th hour. The Gospels of Matthew, Mark and Luke use Jewish time, while the Gospel of John uses Roman time (like ours, where the day starts at 12 midnight). Christ stood before Pontius Pilate at the 1st hour, 6:00 A.M. and was crucified on the cross at 9:00 A.M. "the 3rd hour, and gave up the Ghost at the 9th hour- 3:00 P.M.

Look at John 19:14 and it indicates that at the 6th hour that Jesus was standing before Pilate to be crucified. Then look at Mark 15:25 and you will see that he was crucified at the 3rd hour (9:00 A.M. Jewish time) and died on the cross for us at 3:00 P.M. (the ninth hour- see Matthew 27:46 & Mark 15:33 & Luke 23:44). This all happened on the day of Passover, just like all of the other Passover sacrifices taking place at 3:00 P.M. for one thousand five hundred years (after the original Passover sacrifice in Egypt)-only this was the final Passover sacrifice-once and for all! And they always sacrificed a male lamb, without blemish or spot at the 9th hour.

Christ was our Lamb of God, without sin (blemish or spot) who was the final sacrifice for us, who gave up the ghost at the

e 9th hour. What a picture all of the sacrifices were before, in anticipation of the final sacrifice!

Also, the day of Pentecost occurred 50 days after the 17th of Abib, 50 days after the resurrection (not the crucifixion). Please refer to Leviticus 23:9-11. "9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

The above passage starts off, just after the description of the beginning of the Feast of Unleavened Bread. The Feast of Firstfruits is to start one day after the Sabbath (actually their normal Sabbath day, Saturday).

Then, in Leviticus 23:15-16 it tells us that 50 days from the feast of First Fruits is another special day:

"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."

Interesting?

Another point of interest in this whole matter is how the Jews reckoned time.

The first day of the Week, Sunday actually started on Saturday night at 6:00 P.M. and continued through till 6:00 P.M. Sunday. The rest of the days followed suit (i.e. Monday started off where Sunday left off- Monday started on Sunday evening at 6:00 P.M. and ended Monday evening at 6:00 P.M.), etc. etc. etc. The evenings were set up in "watches" that I won't go into here.

Also, they practiced morning and evening sacrifices on each and every day of the week. The morning sacrifice was at the 3rd hour (9:00 A.M.) and the evening sacrifice was at 3:00 P.M., the 9th hour. Of note, Christ was crucified on the cross at the 3rd hour (9:00 A.M.) and gave up the ghost at the 9th hour (3:00 P.M.).

Any part of a day to the Jews was considered to be the entire day. If a Jew received a guest at the 9th hour, and they went home at the 10th hour, they considered that to be the entire day. For more understanding of the Jewish reckoning of days, go to Acts 10:8-33. This is a detailed read, but very fruitful. In Acts 10:30 Cornelius explains that 4 DAYS AGO he had been fasting.

Lets say that this was a Thursday (just to clarify the example for counting days) and Cornelius gets an answer to prayer at the 9th hour (3:00 P.M.). He is visited by an Angel who instructs him what to do. He immediately sends 3 men to Joptha to bring Peter back. The men left immediately at this time (about 3:00 P.M. or shortly after).

They rested that night, which was the first half of Friday (Jewish time-day starts at 6:00 P.M.). Friday A.M. they continue on their journey and arrive about noon, and spent the rest of the day with Peter.

Friday night, which is the beginning of Saturday to the Jews (6 P.M. Friday to us) they spent the night with Peter at Joptha.

Saturday A.M. leave for Caesarea.

Saturday night, which is the beginning of Sunday to the Jews they spent the night on the road Sunday A.M. they arrive in Caesarea.

CORNELIUS COUNTS THIS ENTIRE TIME AS FOUR (4) DAYS. However, with our western minds, with our own concept of time, we see this as only being 3 1/2 days or maybe a little less, depending upon which hour they actually arrived at Caesarea. In any event, the time to the Hebrew was considered 4 days.

Today, we (you or I) could go to Israel. If we were to visit a Jewish friend and arrive at his house at 4:00 P.M. and leave at 5:00 P.M. he would consider that we had spent the entire day with him.

God bless,

Stever