

Using a 24 hour Clock in Six hour time Periods
Assumption Sunset 18:00 — 17:59 Sunset Day of Week (DOW)

Roman	Sunday April 3	Monday April 4	Tuesday April 5	Wednesday April 6	Thursday April 7	Friday April 8	Saturday April 9
00:00 — 06:00	Nisan 4 1 st Day	Nisan 5 2 nd Day	Nisan 6 3 rd Day	Nisan 7 4 th Day	Nisan 8 5 th Day	Nisan 9 6 th Day	Nisan 10 7 th Day
06:01 — 12:00	Nisan 4 1 st Day	Nisan 5 2 nd Day	Nisan 6 3 rd Day	Nisan 7 4 th Day	Nisan 8 5 th Day	Nisan 9 6 th Day	Nisan 10 7 th Day
12:01 — 17:59	Nisan 4 1 st Day	Nisan 5 2 nd Day	Nisan 6 3 rd Day	Nisan 7 4 th Day	Nisan 8 5 th Day	Nisan 9 6 th Day	Nisan 10 7 th Day
18:00 — 24:00	Nisan 5 2 nd Day	Nisan 6 3 rd Day	Nisan 7 4 th Day	Nisan 8 5 th Day	Nisan 9 6 th Day	Nisan 10 7 th Day	Nisan 11 1 st Day

Roman	Sunday April 10	Monday April 11	Tuesday April 12	Wednesday April 13	Thursday April 14	Friday April 15	Saturday April 16
00:00 — 06:00	Nisan 11 1 st Day	Nisan 12 2 nd Day	Nisan 13 3 rd Day	Nisan 14 4 th Day	Nisan 15 5 th Day	Nisan 16 6 th Day	Nisan 17 7 th Day
06:01 — 12:00	Nisan 11 1 st Day	Nisan 12 2 nd Day	Nisan 13 3 rd Day	Nisan 14 4 th Day	Nisan 15 5 th Day	Nisan 16 6 th Day	Nisan 17 7 th Day
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18:00 — 24:00	Nisan 12 2 nd Day	Nisan 13 3 rd Day	Nisan 14 4 th Day	Nisan 15 5 th Day	Nisan 16 6 th Day	Nisan 17 7 th Day	Nisan 18 1 st Day

Roman	Sunday April 17	Monday April 18	Tuesday April 19	Wednesday April 20	Thursday April 21	Friday April 23	Saturday April 24
00:00 — 06:00	Nisan 18 1 st Day	Nisan 19 2 nd Day	Nisan 20 3 rd Day	Nisan 21 4 th Day	Nisan 22 5 th Day	Nisan 23 6 th Day	Nisan 24 7 th Day
06:01 — 12:00	Nisan 18 1 st Day	Nisan 19 2 nd Day	Nisan 20 3 rd Day	Nisan 21 4 th Day	Nisan 22 5 th Day	Nisan 23 6 th Day	Nisan 24 7 th Day
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18:00 — 24:00	Nisan 19 2 nd Day	Nisan 20 3 rd Day	Nisan 21 4 th Day	Nisan 22 5 th Day	Nisan 23 6 th Day	Nisan 24 7 th Day	Nisan 25 1 st Day

The Sabbath Leviticus 23:3

³ " There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD.

The Passover and Unleavened Bread

⁴ " These are the LORD's appointed feasts, the sacred assemblies you are to proclaim at their appointed times: ⁵ The LORD's Passover begins at twilight on the fourteenth day of the first month. ⁶ On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. ⁷ On the first day hold a sacred assembly and do no regular work. ⁸ For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work. "

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Jewish Time	Nisan 11 1 st Day	Nisan 12 2 nd Day	Nisan 13 3 rd Day	Nisan 14 4 th Day	Nisan 15 5 th Day	Nisan 16 6 th Day***	Nisan 17 7 th Day
18:00 — 24:00	Saturday April 9	Sunday April 10	Monday April 11	Tuesday April 12	Wednesday April 13	Thursday April 14	Friday April 15
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Jewish Time	Nisan 18 1 st Day	Nisan 19 2 nd Day	Nisan 20 3 rd Day	Nisan 21 4 th Day	Nisan 22 5 th Day	Nisan 23 6 th Day	Nisan 24 7 th Day
18:00 — 24:00	Saturday April 16	Sunday April 17	Monday April 18	Tuesday April 19	Wednesday April 20	Thursday April 21	Friday April 23
00:00 — 06:00	Sunday April 17	Monday April 18	Tuesday April 19	Wednesday April 20	Thursday April 21	Friday April 23	Saturday April 24
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*****When did the women buy the spices?** Jesus was crucified on Nisan 14th and died at 3:00 and was buried before sunset which was the start of the Feast of Unleavened Bread Nisan 15th. The 6th day of the week was a day of preparation for the regular sabbath which this year occurred on Nisan 17th. Jesus rose at sunset Nisan 18th which was the first day of the week and when the Omer – First Fruit was cut. Mary arrived at the tomb early in the morning and before the wave offering of First Fruits.

Mark 16^o6-8 - He Is Risen

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. ² Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.

Luke 24:1-12 - He Is Risen ¹ Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, ^[a] came to the tomb bringing the spices which they had prepared. ² But

they found the stone rolled away from the tomb. ³ Then they went in and did not find the body of the Lord Jesus.

The Sabbath Leviticus 23:3

³ "There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD.

The Passover and Unleavened Bread

⁴ "These are the LORD's appointed feasts, the sacred assemblies you are to proclaim at their appointed times: ⁵ The LORD's Passover begins at twilight on the fourteenth day of the first month. ⁶ On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. ⁷ On the first day hold a sacred assembly and do no regular work. ⁸ For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.' "

Passion of the Christ – Arguments for a Wednesday Crucifixion With Nisan 14 being the 4th Day of the Week

God's time and man's time are on different schedules and Satan uses the difference to confuse and mislead understanding of the scriptures. There are several different calendars. There is:

- Purely lunar calendar of 354 days in a year in a year (used by Islam)
- Jewish lunar calendar of 360 days in a year
- Civil solar calendar of 365.25 days in a year
- Plus other Calendars and with attempts to adjust and not having a zero "0" year plus a 10 day change in the Gregorian calendar plus temple vs civic Jewish calendar it is difficult to precisely tell the 1st to 7th day and Sunday through Saturday

Christians celebrate Christ birth in most countries of December 25th. December 25 can occur any day of the week depending on the given year and the Jewish Passover is celebrated on according to Leviticus 23: 5 [The LORD's Passover begins at twilight on the fourteenth day of the first month] which could also be any given day of the week in a given year. ⁶ On the fifteenth day of that month the LORD's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. ⁷ On the first day hold a sacred assembly and do no regular work. ⁸ For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.' "

Firstfruits [In 32 AD April 16 18:00 (Saturday) to April 17 17:59 (Sunday)]

⁹ The LORD said to Moses, ¹⁰ "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. ¹¹ He is to wave the sheaf before the LORD so it will be accepted on your behalf; **the priest is to wave it on the day after the Sabbath.** ¹² On the day you wave the sheaf, you must sacrifice as a burnt offering to the LORD a lamb a year old without defect, ¹³ together with its grain offering of two-tenths of an ephah ^[a] of fine flour mixed with oil—an offering made to the LORD by fire, a pleasing aroma—and its drink offering of a quarter of a hin ^[b] of wine. ¹⁴ You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live.

Feast of Weeks (This is Pentecost)

¹⁵ "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. ¹⁶ Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.

Jesus Time in Tomb:

1st Night 18:00 Nisan 15 (Wednesday April 13th) to 06:00 Nisan 15 (Thursday April 14)

1st Day 06:01 Nisan 15 (Thursday April 14th) to 17:59 Nisan 15 (Thursday April 14)

2nd Night 18:00 Nisan 16 (Thursday April 14th) to 06:00 Nisan 16 (Friday April 15)

2nd Day 06:01 Nisan 16 (Friday April 14th) to 17:59 Nisan 16 (Friday April 15)

3rd Night 18:00 Nisan 17 (Friday April 15th) to 06:00 Nisan 17 (Saturday April 16)

3rd Day 06:01 Nisan 17 (Saturday April 16th) to 17:59 Nisan 17 (Saturday April 16)

Jesus Rises

When did he rise? It had to be before the women came to the tomb. But how long before? I believe after 3 full nights and 3 full days in the tomb would place the resurrection at Sunset of the 1st day of the week, Nisan 18 (approximately at 18:00 Saturday April 16, 32 AD) at the moment the Omer (first fruits sheaf) was cut. What he did between 18:00 Saturday and approximately 05:30 Sunday – I have no earthly idea. Maybe he neatly folded the napkin that covered his face as a sign that his work was not finished and he would be coming back. Let us see what the Gospels and Paul have to say:

- **Matthew 28:1-8 He Is Risen** ¹ Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. ² And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door,^[a] and sat on it.
- **Mark 16th 6-8 He Is Risen** ¹ Now when the Sabbath was past, [*JM-Thursday after Sunset and Friday before Sunset – the 6th Day of the Week (Nisan 16)– a day of Preparation for the Regular Sabbath and the day after the Passover Sabbath*] Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. ² Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen. ³ And they said among themselves, “Who will roll away the stone from the door of the tomb for us?” ⁴ But when they looked up, they saw that the stone had been rolled away—for it was very large.
- **Luke 24:1-12 He Is Risen** ¹ Now on the **first day of the week**, very early in the morning, they, and certain *other women* with them,^[a] came to the tomb bringing the spices which they had prepared. ² But they found the stone rolled away from the tomb. ³ Then they went in and did not find the body of the Lord Jesus.
- **John 20:1-10 The Empty Tomb** ¹ Now the *first day of the week* Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”
- Based on Jesus being called the First Fruits (1 Corinthians 15:23) plus (1 Corinthians 15:1-11)
 - Nisan 14th would be a Day of Preparation for the Passover Sabbath
 - Nisan 15th would be the Passover Sabbath
 - Nisan 16th would be a Day of Preparation for the Regular Weekly Sabbath
 - Nisan 17th of 32 AD would have been a Regular Sabbath
 - Nisan 18th of 32 AD would have be the cutting of the Omer (Barley Sheaf) at Sunset for presentation as a wave offering at the morning service. (First Fruits)

John 20:11-18 Mary Magdalene Sees the Risen Lord

¹¹ But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. ¹² And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. ¹³ Then they said to her, “Woman, why are you weeping?” She said to them, “Because

they have taken away my Lord, and I do not know where they have laid Him.”¹⁴ Now when she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus.¹⁵ Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”¹⁶ Jesus said to her, “Mary!” She turned and said to Him,^[a] “Rabboni!” (which is to say, Teacher).¹⁷ Jesus said to her, “***Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’***”¹⁸ Mary Magdalene came and told the disciples that she had seen the Lord,^[b] and *that* He had spoken these things to her.

Why 32 AD?

The Year. Ancient non-Biblical historians record that Jesus was condemned to death by Pontius Pilate (7). Pilate was Roman procurator of Judea during the years 26 AD through 36 AD (8). This limits our search for a date to those years. In "Setting the Stage" we found that Jesus was born in 3/2 BC. And there are also important Biblical clues: the *Book of Luke* records that Jesus began his public ministry when he "was about 30 years old" (9), and the *Book of John* records three annual Passovers during Jesus' ministry (10). Taken together, these puzzle pieces add to a crucifixion date in the early 30's, AD. During those years, Nisan 14 fell on a Friday, Preparation Day, twice: on April 7 of 30 AD and April 3 of 33 AD (11). To help us choose between those two dates, there is ample and fascinating evidence. ***[Traditional Christian Calendar dismissed the Nisan 14th so we would always have Easter (not Pesach) celebrated for a Sunday Sunrise resurrection based on a Solar year with the Pesach moon take into consideration – just note how many times the Jewish Passover Feast and the Christian Easter are not during the same week Therefore I am suggesting 32 AD to consider the situation in Rome (see below re: Sejanu, Tiberius, Pilate and think of Pilate’s feat when the Jews shouted we have no king but Caesar and Paul’s conversion on the Road to Damascus in late summer or early fall of 32 AD]***

► Pilate and Sejanus

The next clue comes from a surprising source: a dark tale of intrigue, hidden violence and vicious revenge in Rome. We go to the Imperial court...



By the time Tiberius Caesar (42 BC - 37 AD) reached his mid-sixties, he had wearied of daily Imperial duties. He entered semi-retirement on the Island of Capri in 26 AD. There, out of the public eye, he embraced a life of unmentionable depravity and cruelty. Still, even for a degraded and absentee emperor there were the problems of government. As his personal conduit for management of Rome from Capri, Tiberius left a regent in the capitol. This was Aelius Sejanus, who had been captain of the Praetorian Guard. Sejanus had shown himself to be politically capable and apparently loyal to Tiberius, but he was a cunning and ruthless man.

During the 5 years that Sejanus administered the Empire, he artfully engineered the banishment, imprisonment, suicide or other elimination of many of his own opponents and Tiberius' potential successors. As chronicled extensively by the Roman historian Tacitus (12), Sejanus apparently expected that he might one day plot and murder his way to the throne. He very nearly did. Unfortunately for Sejanus, Tiberius had a trusted sister-in-law, Antonia. She was not a political player, which gave her opinions a certain weight. While nearly all communication from Rome filtered through Sejanus, Antonia managed to place a secret letter before Tiberius in which she described Sejanus' web of plots in convincing detail.



Tiberius responded by plotting his own surprise. He sent an emissary with a lengthy letter to be read before the Roman Senate with Sejanus present. In the turnabout ending of the missive, Tiberius loosed a scathing denunciation of Sejanus and demanded his arrest. The shocked mastermind was dragged out and executed the same day: October 18, 31 AD.

Why does this date matter? Because Roman and Biblical history intersect. During his glory days, Sejanus first influenced and then himself made appointments of many Imperial officials, including one Pontius Pilate. Pilate was made Prefect of Judea about the time that Tiberius gave up Rome for Capri. Sejanus was a notorious anti-Semite (13), and Pilate followed his benefactor's anti-Jewish policies as he governed Judea. A few examples will illustrate Pilate's treatment of the Jews.

The Romans were well aware that the Jews shunned all graven images. Tacitus, though himself disdainful of Jewry (14), accurately comments in *The Histories*, Book V:

"...the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal, neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples."

Of course, this rejection of graven images comes from the Ten Commandments, recorded in the *Book of Exodus*, Chapter 20:

4 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. 5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God..."

Knowing this, Pilate proceeded to install images of Tiberius in the Jewish temple at Jerusalem, a massive offense. From Josephus, *Wars*, Book II, Chapter 9:

"Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot; for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. These came zealously to Pilate to Cesarea, and besought him to carry those ensigns out of Jerusalem, and to preserve them their ancient laws inviolable; but upon Pilate's denial of their request, they fell down prostrate upon the ground, and continued immovable in that posture for five days and as many nights. On the next day Pilate sat upon his tribunal, in the open market-place, and called to him the multitude, as desirous to give them an answer; and then gave a signal to the soldiers, that they should all by agreement at once encompass the Jews with their weapons; so the band of soldiers stood round about the Jews in three ranks. The Jews were under the utmost consternation at that unexpected sight. Pilate also said to them that they should be cut in pieces, unless they would admit of Caesar's images, and gave intimation to the soldiers to draw their naked swords. Hereupon the Jews, as it were at one signal, fell down in vast numbers together, and exposed their necks bare, and cried out that they were sooner ready to be slain, than that their law should be transgressed."

Other examples of Pilate's intentional mistreatment of the Jews have come down to us in ancient histories. Philo reports that Pilate also proposed to set up a colossal idol in the holy of holies itself, the most sacred part of the temple at Jerusalem (15). Josephus reports that Pilate seized religious offerings made by worshipping Jews to pay for Roman work projects (16). The *Book of Luke* tells us that Pilate killed Jewish worshipers, mingling his victims' blood with that of their religious sacrifices, a hideous desecration (17). And at the crucifixion, Pilate posted a notice on Christ's cross which declared him "The King of the Jews," thereby mocking the Jewish leadership even as he gave them their way (18).

But all this raises a large question about the execution of Jesus. Pilate's pattern was to avoid doing "anything which could be acceptable to his subjects" the Jews (19). So, why would he now give in to the clamor against Jesus? Why not release Jesus, if only to irritate the priests who called for his death? The Biblical record does reflect Pilate's intention to release Jesus, and that he almost did. But something had changed. Something made Pilate respond to the Jewish leaders, grudgingly, rather than treat them with his customary vicious disdain.

What had changed was Sejanus. He was dead. Even worse for Pilate, after the surprise execution in the Fall of 31 AD, Tiberius began to root out Sejanus's appointees and allies. Many were tried, tortured at length and executed in ways designed to maximize terror. In *De Vita Caesarum: Tiberius*, Suetonius describes treatment of Sejanus' allies with tortures unmentionable here. One of the milder descriptions from LXII:

"At Capri they still point out the scene of his executions, from which he used to order that those who had been condemned after long and exquisite tortures be cast headlong into the sea before his eyes, while a band of marines waited below for the bodies and broke their bones with boathooks and oars, to prevent any breath of life from remaining in them."

Tacitus records in *The Annals*, Book V:

"Executions were now a stimulus to [Tiberius'] fury, and he ordered the death of all who were lying in prison under accusation of complicity with Sejanus. There lay, singly or in heaps, the unnumbered dead, of every age and sex, the illustrious with the obscure. Kinsfolk and friends were not allowed to be near them, to weep over them, or even to gaze on them too long. Spies were set round them, who noted the sorrow of each mourner and followed the rotting corpses, till they were dragged to the Tiber, where, floating or driven on the bank, no one dared to burn or to touch them. The force of terror had utterly extinguished the sense of human fellowship, and, with the growth of cruelty, pity was thrust aside."

Tiberius also issued countermands to Sejanus' orders and policies, including his anti-Semitic policies. The new official line was to "let the Jews alone" (20). But this was not a casual change of direction. The new mandate arrived amidst the vigorous extermination of many officials Sejanus had put in place. *Officials like Pilate.*

After October 18, 31 AD, Pilate lived in a lethal political context. If Jesus' "trial" happened after this date, Pilate's strange ambivalence toward Jesus and the Jewish leadership is not strange after all—at this moment of history, his prejudices could cost him his life. Knowing this context, we can also understand why Pilate would genuinely dread the chant of those Jews who demanded Christ's execution. The *Book of John*, Chapter 19:

12 From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. "