

first Sabbath mentioned in this passage is the annual Passover rest day, but there is another first Sabbath, and that is the first Sabbath in the series of seven Sabbaths enumerated after Passover within the limits of a fifty-day count.<sup>254</sup> (See page 86 for a full exegesis and explanation of Leviticus 23:11-16).

This legislation is based on the chronology of the Exodus. In the Exodus year, *anno* 2509, which is 1632 B.C., we can reconstruct via astronomical retro-calculation the first three months of the year (Figure 221.22). The Israelites' journey, once outside the settled border of Egypt, lasted 50 days to Mt. Sinai (Figure 219.19). The first such day was on the 16<sup>th</sup> of Aviv (the 1<sup>st</sup> month), which landed on the weekly Sabbath that year. In the fifty days, they passed through *seven Sabbaths* until May 25<sup>th</sup>, the 30<sup>th</sup> day of the second month, but this is only the 44<sup>th</sup> day of their journey. They journey for three days of the third month<sup>255</sup>, prepare for two days, and are ready the third day<sup>256</sup>. (See Figure 221.23 or 220.20). On the 6<sup>th</sup> day of the 3<sup>rd</sup> month, which is the 50<sup>th</sup> day, God speaks the Ten Commandments to Israel. The weekday is the Sabbath (See Figure 220.21). Then Moses waits 6 days on the mountain and on the 7<sup>th</sup> day, God speaks to Moses again, confirming that the Law was spoken on the previous Sabbath.

Therefore, the "first of the Sabbaths" recalls this historical connection to the redemption from the slavery of Egypt. So also, the 50 days recalls the historical connection to God's sanctification of Israel by the giving of the Torah. How appropriate then for the Messiah to be resurrected on that day, March 27<sup>th</sup>, A.D. 34. (See figures 218.14, 218.15). Therefore, the sign of Jonah and the sign of the Sabbath are united on the Seventh day of the week.

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count seven Sabbaths "in the time after" the annual Sabbath. Likewise, "Yet in the time after the seventh Sabbath you shall count a fiftieth day." That this was done is shown by the chronology of the Exodus where the 50<sup>th</sup> day comes on the Sabbath. Remember God spoke the Ten Commandments on this Sabbath, and then Moses waited 6 days until the next Sabbath before God spoke to him again.

This also shows that the Pharisees view of Pentecost was correct, and if there is any doubt, the putting of the resurrection on the first complete Sabbath/week shows beyond controversy that the Sadducees were wrong. For the Sadducees/Karaites would be obliged to begin the first week on the following Sunday, and to count the first Sabbath (7 + n) days after the Passover, which is clearly not reachable by the Passion chronology. Finally, once the issue of the Hebrew preposition is understood, and the actual chronology of the Exodus year, the Sadducean/Karaite position on Lev. 23:16 loses its appeal.

<sup>254</sup> See Baumgarten, Joseph M., "The Counting of the Sabbath in Ancient Sources", *Vetus Testamentum*, vol. 16. July 1966, pg. 277-286. See also Cheney 251.25, pg. 230. The first day of unleavened bread became the "first Sabbath" because Lev. 23:11, LXX reads "the first day" for the Hebrew "Sabbath," and it is the first rest day of Unleavened bread. The weekly Sabbath falling in Passover week, is the first regular week that comes to completion after the annual Passover Sabbath. Therefore, it is also the first of the Sabbaths per Lev. 23:15, or the first of the weeks. This first of the Sabbaths (or weeks) completes the regular week just after the 15<sup>th</sup> of Nisan. A week is completed with the Sabbath. Because both these Sabbaths were called the "first sabbath" the second one was sometimes called the "second first Sabbath" (cf. Luke 6:1). As the Exodus chronology has shown, the first week completes at seven days or less from the 15<sup>th</sup> of Nisan (see fig. 219.19). The counting of 50 days, however, is not synchronized with the weeks. This begins on the 16<sup>th</sup> of Nisan, and is to be "continued in the tomorrow of the seventh Sabbath" (Lev. 23:16). See footnotes 110, 113, 114.

<sup>255</sup> Exodus 3:18; 5:3; 8:27. Moses meant the wilderness of Sinai.

<sup>256</sup> See Exodus 19:11, 15, 16.

The basic elements of Passion week were laid out over one hundred years ago in the *Companion Bible* (251.24) which is still in print to this day. Appendixes 156-166 in this most excellent resource detail the events of that week. Bullinger's explanation was much better than the Catholic view, yet it still had a few minor flaws relative to traditional chronology. Those flaws have now been mended. The following explanation, therefore, puts Passion week chronology on an unshakable foundation.

The date of the crucifixion was the 14<sup>th</sup> of Nisan in A.D. 34, on Wednesday, March 24.<sup>257</sup> (See Table 1: page 216.1) The date of the annual Passover Sabbath (15 Nisan), given by Fotheringham is Thursday, March 25<sup>th</sup>, A.D. 34.

People of many different Christian backgrounds believe that Messiah died on the 4<sup>th</sup> day of the week. However, the traditional catholic view opines Christ died on Friday and rose on Sunday.<sup>258</sup> This view is untenable because it does not agree with Matthew 12:40<sup>259</sup>, Mark 8:31, 9:31, or 10:34, nor does it for that matter fit the resurrection day *first of the Sabbaths* (See Table 2: page 216.2, for traditional dates). Furthermore, acceptance of the Catholic view stands in the way of Daniel 9 and any sound reconstruction of biblical chronology. Moreover, it does not agree with the "third day," because as we have proved, the resurrection was before dawn, and the women went to the tomb at the deepest dawn. Yeshua is the Lord of the light, and not the light of him.

A Thursday Chronology was proposed by scholars familiar with the problems of the Friday Chronology. This proposes that Christ died on Thursday and rose on Sunday. This view has never enjoyed the same widespread support as the Wednesday-Sabbath chronology, and was proposed merely to make some of the objections to the Friday Chronology go away. In addition, the Thursday proposition is motivated by an attempt to retain Sunday as the day of the resurrection, and is clearly a counter-response to the established Wednesday crucifixion and Sabbath resurrection chronology of the bible.

The Astronomy of A.D. 34 supports the Wednesday-Sabbath view of Christ's death and resurrection.<sup>260</sup> (See The Crucifixion and Resurrection Chart, 211). The Thursday counter argument has the least support<sup>261</sup>, but the Wednesday-Sabbath view, though a greater minority view, stretches back into antiquity as far as we can determine, and major scholars from a variety of backgrounds have supported it. Could it be that the Bible really supports a Sabbath resurrection of Christ? If so, why would the Church seek to change the day to Sun-

<sup>257</sup> "As calculated by Fotheringham," (See Finegan, 252.38, §620, page 363, Table 179.).

<sup>258</sup> Friday dates are given in A.D. 30 and 33.

<sup>259</sup> Also Luke 11:30 should continue "and just as Jonah was three days and three nights in the belly of the whale, so also the Son of man in the earth" (cf. Codex Bezae D (a ff<sup>2</sup>) (e) r<sup>1</sup>). Although Codex Bezae is from an exemplar of the free period of the second century, its chronological readings should raise its prestige considerably.

<sup>260</sup> Isaac Newton made a case for Friday, April 23<sup>rd</sup> A.D. 34, by using Rabbinic postponement rules. But as Zeitlin proved, this is an anachronism. Such rules only came into vogue ca. A.D. 359. The Friday date requires miscalculation of the equinox for A.D. 34 and the rabbinic rules. It might be possible to argue for Thursday, April 22, A.D. 34 as the 14<sup>th</sup> of Nisan, but this was the 14<sup>th</sup> of Ziv. To obtain a Thursday date in A.D. 34 requires postponing the year. Therefore, the calendar rules determine Nisan 14 = March 24<sup>th</sup>, Wednesday. Moreover, the Sabbath resurrection assures us that it was.

<sup>261</sup> F.N. Jones A.D. 30 Thursday chronology is invalid. See note 246.29.