

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

The Synoptic Problem

In the English texts, John clearly places the crucifixion on Nisan 14 and Matthew, Mark, and Luke appear to place it on Nisan 15. This is called the “Synoptic Problem.” It relates to our chronology because we have clearly placed the crucifixion on Nisan 14, whereas it has often been argued that it was on Nisan 15 even until this day. The Nisan 15 view requires a Friday crucifixion and Sunday resurrection to go with it, and therefore has been promoted by those believing in Friday-Sunday as support for that viewpoint.

There are several possible solutions to this problem. Most scholars admit that John places the crucifixion on Nisan 14. And most of those who place it on Nisan 15 are in the unenviable position of believing there is a contradiction between John and the other three evangelists.²⁹⁶ This dissonant position eventually results in a liberal view of Scripture that it contains contradictions that cannot be reconciled and eventually leads to regarding the Evangelists as errant.

I will review John’s chronology. John 13:1 tells us that the last supper was “before the Feast of the Passover.” Then John 18:28 tells us, “they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover,” and John 19:14 says, “it was the day of preparation for the Passover”; Also John 13:29, “For some were supposing, because Judas had the money box, that Yeshua was saying to him, ‘Buy the things we have need of for the feast;’ or else, that he should give something to the poor.” On Nisan 15 there would be no buying or selling, so that assumption would not be made. No buying was allowed on a holy day (see Neh. 10:31). John 19:31 says, “The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high *day*), asked Pilate that their legs might be broken, and *that* they might be taken away.” To make Nisan 15 the crucifixion day is to make it a Sabbath (cf. Lev. 23:11). So why the objection to having bodies on the cross if it was already

²⁹⁶ The same is true of some who side with John, but to a much lesser extent because these realize that “first day of unleavened bread” in Matthew, Mark and Luke means the 14th of Nisan.

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