

As It Has Been Determined

Luke 22:22

By Phillip G. Kayser at DCC on 4-22-2011

Introduction

Let me quickly repeat the first phrase of verse 22. It says, “**And truly the Son of Man goes as it has been determined...**” He said “truly” because He didn’t want anyone to question the truth of what He was going to say. And he said that everything He had been doing and would be doing had been predetermined, including when he would be betrayed. And this was a common theme in Christ’s speeches. In John 4:4 it says that Jesus “**needed to go through Samaria.**” *Needed?* Why? That was long way *out* of His way. But He needed to be there because God had a divine appointment with the Samaritan woman. In Luke 13:13 Jesus said, “**Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.**” People tried to kill Jesus before Passion Week, but they could not. And the Gospels explain why they could not. They say, “**For His hour had not yet come**” (John 7:30; 8:20). But now the Festival has come, Mark 14:2 says that the Pharisees didn’t want to kill Him till after the Festival was finished and the crowds were gone, because they didn’t want to start a riot. But Jesus had to go through every day of the Passion Week because it had been prophesied 1500 years earlier. He went *as it had been determined*. Verse 27 of that same chapter spoke of the *hour* that He should be glorified and Mark 13:1 spoke of the *hour* that He should leave the world. Everything about that week was perfectly timed down to the hour. And on at least three of the events, down to the minute.

And yet surprisingly, it has been the *timing* of the Passion Week that has come under so much criticism. It has been the *timing* of the events that has caused several people to question the inerrancy of Scripture. It has been the *timing* of the Passion Week that has caused pastors like Dan Barker to leave the faith. And he actually became an atheist. Now I don’t for a moment buy the idea that these supposed contradictions made him leave the faith. There was a whole lot more going on, including a bad heart, and the fact that he was not one of the elect. We can no more lose our salvation than the events of Passion Week could be frustrated. But it still is shocking to me that Dan Barker could say that all the fellow pastors he turned to for help basically just told him that you’ve got to trust. He claims that that was when

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his skepticism began to grow. He, along with a number of other people, have realized the enormous problems that have arisen with a traditional understanding of the Passion Week. Here is how one evangelical commentator, John Wenham, words it:

Now it so happens that the story of Jesus' resurrection is told by five different writers, whose accounts differ from each other to an astonishing degree. [This is an evangelical talking here. He says that the "accounts differ from each other to an astonishing degree."] So much so that distinguished scholars one after another have said categorically that the five accounts (Paul's included) are irreconcilable. Going back to the last century, the great radical P.W. Schmiedel, said: "The Gospels ... exhibit contradictions of the most glaring kind. Reimarus ... enumerated ten contradictions; but in reality their number is much greater." Even the doughty conservative, Henry Alford, wrote: "Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory ... they seem to me to weaken instead of strengthening the evidence ... I have abandoned all idea of harmonising throughout."¹

I know that is not a very cheerful way to start a sermon. But I am cheerful about the Passion Week. I've read all the objections, and I can say with confidence that they harmonize in a most glorious way. This past week I have been thoroughly blessed with Christ's words. He said, "**truly**" about the Passion Week, so you can count on the chronology - "**truly the Son of Man goes as it has been determined...**"

It doesn't mean that there isn't a lot of work. There is. About Friday I was beginning to regret that I had chosen this topic because I still hadn't started my sermon. But it all revolves around whether Jesus was crucified on Wednesday, Thursday, or Friday. The traditional view has been that Jesus was crucified on Friday. And when you just read one crucifixion account, that makes sense. The text says that the next day was a Sabbath day. So he must have been crucified on Friday, lain in the grave through Saturday, and rose on Sunday. What's the controversy?

But all down through history, theologians who have wrestled deeply with the text have torn their hair out trying to reconcile a Friday crucifixion with dozens of other facts that are laid out in the Gospels. If you hold to a Friday crucifixion, it messes up the number of days that the Gospels count down from Nisan 10 to the resurrection. It messes up Palm Sunday and makes it Palm Monday, unless you can insert a day into the record that the Gospels say nothing about, and that liberals have been quick to pounce upon as a desperate measure. If you hold to the version of the Friday theory that

¹ John Wenham, *Easter Enigma* (Paternoster Press, 1984), Introduction.

has Jesus crucified on the day that the lambs are slain, Nisan 14, then it messes up the year of his death, making it either impossibly early or impossibly late. If you believe that he was crucified in 30 AD, where most scholars believe He *had* to have died (I do too), then it completely messes up other parts of the week if you say He died on Friday. It messes up the prophetic significance of the time when the lambs are set apart, the presentation before the temple, and His anointing. If he died on Nisan 15, then the specific Passover meal that He ate had lamb, something that the Gospels seem to deny and something that messes up the institution of the Lord's Supper. It also keeps Christ from fulfilling the Passover Calendar timing of dying when the lambs die. There are other timing issues that the Friday theory can get right, but as I painstakingly reevaluated all three theories that have historically been held by the church, I came to once again appreciate the incredible beauty and symmetry that happens when you adopt a Thursday crucifixion in the year 30 AD. The arguments that Time Life magazine used to rip the Passion Week to shreds evaporate on the Thursday scenario. So there are going to be two points to this sermon. The first point answers the question of what day Jesus died on, and the second point gives an overview of the beautiful symmetry that results if you understand the first question.

Now if you think that Phil Kayser is doing a big sales job for why you need to listen to boring chronology, you are wrong. This is not just a sermon for egg-heads. This is a sermon that helps us to once again glory in the fact that Jesus went as it had been determined. He perfectly fulfilled over 100 Old Testament prophecies, and did so in a way that would turn the world upside down. But if I don't deal first with the issue of what day He was crucified on, you will miss a lot. And you will not have the answers needed to deal with liberal critics, or the doubts of fellow Christians.

I. How a Thursday crucifixion answers the so-called "contradictions" that liberals insist are in the Passion Week accounts.

The first point is showing how a Thursday crucifixion answers the so-called "contradictions" that liberals throw at us. The liberals have repeatedly objected that Matthew 27:63, Mark 8:31 and John 2:19 all say that Christ would be in the grave for three days, yet on the Friday theory Christ would have been dead an absolute maximum of 39 hours, and would probably have been in the grave much less time than that. From 3 p.m., the time of Christ's death to 3 p.m. on Saturday is 24 hours. 3 p.m. Saturday to 6 am Sunday

(the very latest that He could have been resurrected) would be another 15 hours. Liberals object that 39 hours is a tad bit shy of 72 hours, and they scoff. They say that the Bible is wrong. He wasn't in the grave for three days.

Actually, this objection has been fairly easily answered by those who hold to the traditional Friday view. In Jewish counting days were usually numbered inclusively, counting the first day and the last day. So three days does not have to mean three 24 hour periods starting with when He was buried, as the Wednesday theory insists. It can mean any period of time that runs over those days. So part of Friday, all of Saturday and part of Sunday does count as three days. So that first objection is really not an issue. I wouldn't even be preaching this sermon if that was the only objection.

But if you look at Matthew 12:40, there is one Scripture that the Friday theory simply cannot answer with regard to those three days. I have looked at every imaginable defense of the Friday theory, and it simply will not work. In Matthew 12:40 Jesus said, **“For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”** That's different than simply saying, “three days.” There has to be at least parts of three daylight periods and at least parts of three nighttime periods. Since John 20:1 says that Jesus rose while it was still dark on Sunday morning, that means that on the Friday theory, Jesus would only have been in the grave a small portion of Friday daylight and all of Saturday's daylight (there's two days), and he would have been in the grave Friday night and Saturday night (that's two full nights). So even counting inclusively, you only get two days and two nights.

And let me just explain the difference between counting inclusively or exclusively. If fence posts are being placed every twenty feet along a 1000 foot road, how many fence posts would you need? Well, 20 goes into 1000 50 times, but if you only buy 50 fence posts, you will be one short, because there is a fence post at the beginning and at the ending of the road. So you need 51 posts. That's counting inclusively, and we do that quite frequently. There is nothing strange about that. On calendars, you can count inclusively or exclusively. You can count the start date or leave it out. That has always been true in ancient times as well as in modern times. On Sunday I could say, “I am leaving in two days” and you would probably think “Tuesday.” That's counting exclusively. So it is easy for two people to be saying exactly the same thing, but coming up with different numbers, one person giving one day more than another. Almost all the so-called mistakes that people talk

about are simply the difference of counting inclusively or exclusively. One is not right and the other wrong. They are just different ways of counting. And if you need more information on that, you can go to Wikipedia and look up inclusive counting and you will see different examples of how we commonly use both ways of counting, and consider both to be perfectly accurate.

So on the Wednesday theory, they try to answer the liberal by saying that Jesus was crucified on Wednesday and was in the grave three full 24 hour periods, adding up to exactly 72 hours. They are counting exclusively. That is legitimate, if the text calls for it. But unfortunately, that creates its own set of problems as the chart shows. But I won't be focusing today too much on the Wednesday theory. On your charts you will see that on the twenty Biblical anchors I have judged the theories on, the Wednesday theory only scores 9 out of a possible 20. But that is better than the Friday theory, which scores 6 out of 20. We are going for broke. We are going for a perfect score. And I am not going to take you through the whole chart, but let me at least get you started on what the Scoreboard is about.

1	Jesus was “three <i>days</i> and three <i>nights</i> in the heart of the earth” (Matt 12:40), not simply two days and two nights (as on the Friday theory).	✓	✓	✗
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How does the Thursday theory match up to Scoreboard #1 - “three days and three nights”? If you look at the chart on page 1 labeled “Christ’s Death at the Passover,” you will see that it does match. I’ve done it visually because Jewish days start at 6pm, and its hard to wrap your brain around that if you don’t see it in picture form. The dark blocks are night periods and the white blocks are day periods. There were three daytime periods and three night time periods in 30 AD if there was a Thursday crucifixion. Unlike the Friday theory where Jesus was in the grave parts of two days and two nights, on the Thursday crucifixion theory He was in the grave for three days and three nights.

2	The sequence was days and nights, not nights and days (Matt. 12:40). ²	✗	✓	✓
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But back to point 2 of our Scorecard, does it meet the second criteria of the sequence being three *days* and nights rather than three *nights* and three days? Yes it does. Jesus was clearly put into the grave before the Sabbath began. He was put into the grave during the daylight hours. But the reference here is actually to Jesus’ soul being in the heart of the earth – in

² The Wednesday theory starts their counting after twilight on Nisan 14, so their counting begins with night.

Sheol/Hades. That started at 3pm on Thursday. But either way you interpret it, His death *and* His burial are both during the first daylight period of time. Contrast that with the Wednesday theory, which insists that Jesus was put into the grave after twilight, and once the Sabbath had begun. Their sequence is three *nights* and three days. It's only a small point, but since they pride themselves in being accurate down to the hour, we need to show that this is not the case. And I do believe in being accurate down to the hour.

3	Our counting must be able to accommodate the fact that Jesus said He would be “killed, and <i>after</i> three days rise again” (Mark 8:31; cf Matt 27:63). ³	✘	✔	✘
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The third point on the Scorecard is that Mark 8:31 says that Jesus would be “killed, and *after* three days rise again.” That word “after” creates a huge problem for both the Wednesday and the Friday theories. The Wednesday theory bases its whole system on an exclusive counting method. In fact, there is no reason to believe in the Wednesday period unless you hold that you can only count the days exclusively. But it also rules out the Friday system, which clearly cannot account for the resurrection being *after* three days on any form of counting. They try to make the “after” refer to after the capture, interrogation, and the kangaroo court trial, but the text is quite clear that it is three days *after having been killed*. If Jesus was buried late on Friday afternoon, Sunday is not after three days no matter how you slice it. But on a Thursday theory, it is. You have Thursday, Friday, and Saturday (counting inclusively) and after that comes Sunday. It's a very natural method of counting.

4	The phrases “after three days” (Mark 8:31; cf Matt 27:63), “after two days...on the third day” (Hos. 6:2 – see 1Cor. 15:4), “in three days” (Matt 20:61; Mark 15:29; John 2:19), “within three days” (Mark 14:58), “the third day,” (Matt 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 13:32; 18:33; 24:7; 24:46; 1Cor. 15:4), and “on the third day” (Acts 10:40) show that both “inclusive” and “exclusive” counting systems are used in the Bible just as they are in our own day. ⁴	✘	✔	✘
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³ Since the Wednesday theory rejects inclusive counting, they cannot account for this phrase. However, even with inclusive counting (see next point), the Friday theory cannot account for this phrase.

⁴ It is common for Wednesday advocates to insist on a literal 72 hours in the grave, arguing that the Bible always used “exclusive” counting. Friday advocates are just as dogmatic that the only counting used in the Bible is “inclusive” counting. It is clear that Jews used both methods just as Westerners have always done. Consider the following examples of exclusive counting: Genesis 1; John 11:19. Or consider the following examples of inclusive counting: Luke 13:32-33; 2Kings 18:9-10; 1Kings 22:1-2,29-31

And liberals bring up the objection that one verse says He was raised “within three days” and another verse says that he was raised “after three days.” They think that is a clear contradiction. What liberals fail to ask themselves is whether it is really credible that Mark is going to contradict himself so completely within the space of 37 verses? That seems extremely unlikely. Here’s the clue to understanding it: Mark *himself* says “after three days” in Mark 8:31 and correctly records *Jesus* as saying that he would “rise the third day” in Mark 9:31. Two different people are speaking. Jesus was speaking to Jews who tended to count inclusively, and Mark was explaining what was meant by Jesus’ words to Romans who tended to count exclusively. But Mark does not explain it by changing Christ’s words. He quotes Christ’s words exactly, and interprets what was meant to the Gentiles. Talk about accuracy! This is accuracy to the nth degree. He wants to accurately quote Jesus and He wants to accurately communicate what Jesus meant.

Both the Wednesday and the Friday theories fail to account for these different ways of wording things. They insist that Scripture can only count one way – either inclusively or exclusively. But they are failing to take into consideration that the various Gospels were written to different audiences. Several Friday theory papers have insisted that inclusive counting is Hebrew and exclusive counting is Western. And generally speaking that is true. But on the fence post illustration, I showed how Westerners routinely use inclusive counting. On the other hand, I read one Wednesday advocate say “I can’t think of a single example of inclusive counting in Scripture.” But that is patently ridiculous. Every commentator says that Luke 13:32 is an example of inclusive counting. Jesus said, “**I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.**” His counting explicitly includes today. When you include “today” it is always inclusive counting. Are you beginning to understand? Both systems of counting were used in the Old and New Testaments just as both systems of counting are routinely used today. But the Hebrews tended to assume inclusive counting when you talked to them (and the Thursday theory and the Friday theory both bank on that), whereas the Romans tended to assume exclusive counting. So it makes sense that Mark would accurately record Christ’s inclusive counting that had been spoken to the Jews and then explain himself to a Roman audience. Neither a Jew nor a Roman would have been confused by either approach. But if you take an either/or false dichotomy to this counting, you simply will not be able to reconcile the phrases I have listed in your outline. Mostly it is using inclusive language,

but it makes sense for Mark and Luke to interpret what was meant to their Gentile audiences.

5	Christ fulfilled a prophetic calendar that included a meatless Passover meal at the beginning of Nisan 14 (Ex. 12:18 with Mark 14:12; Luke 22:7), the slaying of the lambs before the end of Nisan 14 (Numb. 28:16; 2Chron. 30:15; 35:1 with Mark 14:12; Luke 22:7) and the Passover lamb scheduled to be eaten by other Jews the beginning of Nisan 15 (Numb. 28:17; see John 13:1-2). ⁵ If Christ doesn't die on Nisan 14, it is difficult to see any fulfillment of the calendar (only of the sacrifice).	✓	✓	✗
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The fifth point is that the Friday theory messes up a big chunk of the prophetic calendar. It didn't use to. Edersheim tried to rescue a Friday theory by having Jesus crucified in 34 AD. And given that he didn't have a computer to calculate all the lunar cycles backwards, it is remarkable that he was only off by a day. What a brilliant guy! But one day will mess up everything. Once computer calculations of lunar cycles began to happen in 1973 and following, everyone knew that Edersheim had miscalculated, and 34 AD would simply not work for the date of Christ's death. There are a lot of other problems with a 33 or 34 AD date too, so that most scholars have been absolutely convinced that Jesus died in 30 AD, no matter what problems that may pose. And I too hold to a 30 AD date. I think that is a pretty solid date. So that has forced a lot of new thinking, and I have had to read a lot of new papers defending a Friday theory. Most of them have ditched any attempt at making Jesus be crucified on Nisan 14. Instead, they say that He was crucified the next day. But, while solving one problem, it opens up a plethora of other problems.

One of the problems is that Nisan 15, the day that they are now saying he was crucified on, was a high Sabbath – one of the most important Sabbaths in the year. Turn with me to John 19. In verse 31 it says, **“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day) [He's explaining that this was not your usual Sabbath...] the Jews asked Pilate that their legs might be broken, and that they might be taken away.”** The key thing to note is that these legalistic Jews didn't want

⁵ With the many references to Christ being our Passover sacrifice, and with every other detail of the prophetic calendar being perfect, it is difficult to understand why the Friday theory insists that Jesus was not crucified on Nisan 14, but rather was crucified on the festival Sabbath, Nisan 15. It requires very strained exegesis to get around the conclusion John 13:1-2 and 19:14 require that the last supper occurred on the evening of Nisan 14 (in 30 AD this was Wednesday evening) and the crucifixion therefore occurred later on Nisan 14 (in 30 AD, this would be on Thursday).

these three victims on their crosses during the Sabbath. And yet the Friday theory advocates would have us believe that those Jews were talking about the weekly Sabbath, but that they had no problem with violating the Passover Sabbath. That's not credible. Look at verse 42: **“So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.”** They are in a real hurry. They don't have time to do much more because the Sabbath was almost upon them. But the Friday Theory people insist that it was the weekly Sabbath, not the Festival Sabbath that was upon them. But that just ain't so. John has already defined which Day of Preparation he is talking about. Look at verse 14: **“Now it was the Preparation Day of the Passover.”** This is not the Preparation Day for the weekly Sabbath. This was the Preparation Day for the Passover Sabbath, which was one of seven high Sabbaths in the year. And of course, verse 31 calls this particular Sabbath a high day.

So the day after Christ was crucified was clearly Nisan 15. There goes the Friday theory. If you look at the Jewish calendar for 30 AD you will find that Nisan 14 was a Thursday, Nisan 15 was a Friday, and Nisan 16 was a Saturday. It is inconceivable that Judas could be thought to go out to buy stuff on a Sabbath (that's Scoreboard #8) or that Nicodemus would be willing to buy linen on the Sabbath (on Nisan 15), let alone find someone who could sell linen to him on the Sabbath. That's Scoreboard #9. If you are off by one day, it is like dominoes – everything falls apart.

One other interesting note is that both Matthew and Mark speak of more than one Sabbath prior to Sunday. It's very interesting. But none of the Gospels speak of more than one day of Preparation. Christ was crucified on the Preparation Day of Passover. So point #7 argues against the Wednesday theory too, since there is no evidence that there were two Days of Preparation. If the Wednesday theory were correct, both Wednesday and Friday should have been called Days of Preparation. This strongly suggests the two Sabbaths were not separated by a non-Sabbath Friday, but were back to back. And of course, in 30 AD the two Sabbaths were back to back. Friday was the 15th, a high Sabbath, and then Saturday obviously was the regular Sabbath. You would only need one Day of Preparation for both. The late James Montgomery Boice says of these two Sabbaths:

Matthew's account of the events of the Resurrection morning begins, 'In the end of the sabbaths (plural), as it began to dawn toward the first day of the week' (Matt. 28:1). The plural 'sabbaths' has been a puzzle to many commentators and translators, who usually change it to the singular 'sabbath.' But the plural is completely explained if there were actually two Sabbaths, the Friday Passover Sabbath and the Saturday Sabbath, back to back.”

Let me try to wind down on this first section. If the Thursday crucifixion is correct, it makes a big difference. It means that Jesus partook of the first Passover meal on Nisan 14, not the Lamb Passover meal of Nisan 15. I guess we are backing up again to point 5 on the Scoreboard. If Jesus ate the Passover meal on Wednesday evening, at the beginning of Nisan 14, (as I believe) then he ate a meatless meal. The whole meal was a ceremony with bread and wine. The lambs would be slain about eight hours later on the same day - Nisan 14, then that lamb would be eaten when Nisan 15 began on Thursday evening. The same bread and wine was eaten on both days, but on Nisan 15 the lamb was the focus, not the bread. As we will see in a moment, Jesus instituted the Lord's Supper with bread and wine alone because the next day He would be the final Lamb. He did not want competition, and he certainly did not want to permanently institute blood and meat for the Lord's Table. From here on in, bread was to only *symbolize* the flesh and wine to symbolize the blood, just as water-baptism replaced the bloody symbol of circumcision. There were to be no more sacrifices once Jesus' sacrifice was completed.

Here are some other things that would be messed up if you make a correction and have Jesus slain on the right *day* of the month, but the wrong year. The first problem is that any modern lunar calendar program will tell you that Nisan 14 only landed on Friday in AD 26, which is far too early, and AD 33, which is far too late. So you are really stuck if you insist on holding to Good Friday instead of Good Thursday. If you rightly hold that He was crucified in AD 30, then you solve nothing, and add more contradictions that the liberals can capitalize on. If you ignore the problems with AD 26 or AD 33 and say that Jesus was crucified on Nisan 14, you still have problems. First, you have a Palm Monday instead of a Palm Sunday (so you aren't supporting tradition either way you look at it) and it totally messes up the order of the week. Second, you find that Jesus doesn't die at the time the lambs die. He still is not in the tomb three days and three nights. And there are other problems. On a 26AD or 33 AD dating, the lambs would be slain two hours earlier than Jesus died, and the darkness would come two hours too late to stop the temple preparations for such sacrifices. It was uniquely on this year that the two Sabbaths were back to back, and it was in that circumstance alone that the sacrifice was made at 3 pm rather than 1pm.

And there is a whole pile more evidence that I won't get into this morning that Thursday fits the timing for a New Covenant Institution, a new calendar, and focuses the attention on Jesus so exquisitely that I predict in a few years most scholars will adopt the Thursday theory. There are already a number who are, and several who aren't sure what they believe any more,

but say that Thursday needs to be reopened for discussion. Even former Friday advocates like Ernest Martin have switched to Thursday. It just makes sense. I won't bore you with all the other 14 points, but they progressively build the case for a Thursday crucifixion. I wanted the chart to be more complete for your files. But let's get on to the beauty of Passion Week as it was *supposed* to look.

6	The crucifixion clearly takes place before a <i>festival</i> Sabbath (John 19:14 – “the Preparation Day of the Passover”), which is additional evidence that it took place on Nisan 14. That Nisan 15 was the Festival Sabbath can be seen from Lev. 23:5-7; Numb. 28:17-18; etc.	✓	✓	✗
7	There is only <i>one</i> “Day of Preparation” in the Gospels – the “Preparation Day of the Passover” (John 19:14). In 30 AD this day of preparation would be Nisan 14, not Nisan 15 because there were back to back Sabbaths (Friday and Saturday). On the Wednesday theory one would expect two (Wednesday and Friday).			
8	That Jesus ate the last supper on the start of Nisan 14 rather than on the start of Nisan 15 is further strengthened by the fact that John 13:29 indicates the possibility of buying something that day. This represents two strikes against Friday: 1) the coming feast would be a reference to the Nisan 15 meal of lamb, and 2) an no Jew could buy anything on a high Sabbath.	✓	✓	✗
9	Likewise, Nicodemus purchases linen on the day of Christ’s death (Mark 15:46). Even if Judas might have broken the Sabbath, it is highly unlikely that Nicodemus would purchase anything on Nisan 15.	✓	✓	✗
10	The <i>burial</i> of Jesus was also <i>on</i> the Day of	✗	✓	✗

	Preparation and <i>before</i> the Sabbath (Luke 23:54; John 19:42), not <i>after</i> sunset as the Wednesday theory believes. The Friday theory accounts for this by insisting it is the weekly Sabbath. However, John 19:31,42 make it clear that it was Nisan 15 that was being avoided, not Nisan 16.			
12	Every day is accounted for during Passion Week on the Wednesday and Thursday theories, but there is an “embarrassing missing Wednesday” on the Friday theory.	✓	✓	✗
13	Christ was clearly resurrected on Sunday (Mark 16:9), not Saturday.	✗	✓	✓
14	This day of resurrection was said to take place after Sabbaths (plural) had passed (Matt. 28:1 – literal Greek). There is only one Sabbath on the Friday theory.	✓	✓	✗
15	Since Firstfruits was a temple ceremony, it is almost certain that the <i>temple</i> calendar was used by the Jews rather than the much later Pharisaic calendar for determining the festival of Firstfruits? ⁶ The Sadducees rightly argued that Firstfruits always had to fall on a Sunday (Lev. 23:9-14). Too much argumentation has assumed the Pharisaic calendar, which placed Firstfruits on the 16 th , irrespective of day..	✗	✓	✗
16	The resurrection of Christ and Old Testament saints (see Matt. 27:53-54; Is. 26:19; Hos 6:1-3 with 1Cor. 15:4; John 5:25; Eph. 4:8-10; Heb. 12:23) was said to occur “about dawn” ⁷ (Hos. 6:3 [literal Hebrew]; Mark 16:9; John 20:1; with Matt	✗	✓	✓

⁶ Firstfruits foreshadowed the resurrection of Jesus (1Cor. 15:20,23). Since the Festival of Firstfruits (the day on which Jesus was raised) was a temple Festival, it is certain that the calendar of the temple was followed, not the much later calendar developed by the Pharisees. The temple calendar always made Firstfruits land on the first Sunday that followed Nisan 14. In 30 AD, this would be Nisan 17.

⁷ TWOT says about \approx that “with numbers and time it can mean “about.”

	28:1; Luke 24:1; John 20:1). This messes up the Wednesday theory since it has Christ rising shortly after twilight on Saturday.			
17	Christ was crucified in 30 AD. Though this is still debated, most scholars believe this is the date that fits most of the Biblical evidence. For many Biblical proofs of a 30 AD death of Jesus, see my book, <i>December 25 Jewish Style</i> .	✗	✓	✗ ⁸
18	Palm Sunday was not a Sabbath. On the Wednesday theory, the triumphal entry falls on a Saturday. This is unlikely since it would involve both Christ (Deut. 5:14) and the people (Numb. 15:32-36) in Sabbath breaking. With Christ it would be failing to give an animal a Sabbath rest and with the people it would be in cutting down branches.	✗	✓	✓
19	The Friday theory also fails to achieve a Palm Sunday on Nisan 10, making the triumphal entry land on Monday.	✓	✓	✗
20	If Jesus does not rise on Sunday, the counting of days to Pentecost does not work. See chart attached.	✗	✓	✓

II. An overview of Passion Week to show that Jesus went just as it had been determined

Ten days before Christ was crucified, He was anointed with oil for His burial on the very day when Passover lambs were marked out and consecrated for death.

Over the next ten days those lambs had to be seen and examined every day to make sure that no blemishes occurred. And of course, every day of the next ten days is accounted for on a Thursday interpretation. Jesus was seen, and though He was accused, they could find no wrong in Him. There is one missing day and some people say two missing days on the Friday

⁸ Various Friday theory advocates have Christ being crucified anywhere from 30 AD to 34 AD.

interpretation, but this was to be a public display to all that the lambs were without blemish. Christ was on public display as a Lamb without blemish.

Then there is the triumphal entry on Nisan 10. Why does Jesus walk to the temple? That was the day in which the lambs were herded to the temple. Josephus says that there were over 250,000 lambs led to the temple – crowding the streets as Jesus walked in the midst of those lambs toward the priests who would examine the lambs. And interestingly, far from finding blemish in Jesus, Jesus finds blemish in them and cleanses them out of His temple. No longer will Jesus allow these priests to legitimately perform their ceremonies. He is the last Lamb. But anyway, when you picture the Lamb of God walking in the midst of those 250,000 lambs, it gives added meaning to the feeling in Christ's words when he talks about his death in John 12 while walking there. This was all very self-conscious. He was fulfilling prophecy in perfect synchronization with the festival rituals.

And if you look at the chart on the Passover Meaning, you will see that it all perfectly pointed to Jesus. This is on page 4. He was the lamb of God. He was a lamb without blemish. He was in his prime. He was anointed four days before His Passover. He was crucified on the 14th. Just as all Israel had to kill the lamb in Exodus 12:6, all Israel is accused of killing Jesus in the Gospels – just as you and I did with our sins. Just as the blood of the lamb was applied to the door posts, Scripture says that the blood of Christ must be applied to our lives and that it protects us from the destruction of Satan. It is a household redemption. Just as blood was applied on the threshold and those who stepped over the threshold left Egypt and committed themselves to the Lord, we do the same today, and when we refuse to do so and want to leave the church and return to the world, Hebrews 10:29 says, **“Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?”** If we go back over that threshold, we are trampling on His blood. Just as they had to stay inside the house to be protected in Exodus 12, we must remain in Christ's household to be spared according to Hebrews. Just as they had to partake of the lamb, so too must we partake of Jesus. Just as they had to eat all of it, John 6 says to His complainers that we must partake of all of Him. We cannot pick and choose of which parts of Jesus we like. The Jews in that chapter wanted Jesus as a provider, but not as Lord and not Savior from sin. But Jesus told them that they must partake of Him as He is, and if they are offended in Him, they have no salvation. Just as it was roasted with fire, Christ suffered under the fire of God's judgment. Just as it had to be eaten immediately, Scripture

says, that “today” is the day of salvation and “now” is the acceptable time to receive Christ. Just as bitter herbs were eaten in remembrance of their sufferings in Egypt, Christ redeems us from the bitterness of sin. Just as what was left over of the lamb had to be burned and none of it left for any stranger, Christ’s redemption is effective for the elect alone. Jesus said, **“I pray for them. I do not pray for the world, but for those whom You have given Me, for they are Yours.”** Not one bit of that Passover Lamb could go to those outside the covenant. Revelation 5:9 says that we are redeemed out of the rest of mankind to God. Just as not one bone of the lamb could be broken, John 19 says that this was a prophecy that not one bone of Christ could be broken. Just as the Passover had to be eaten with haste, we are admonished by Jesus to be ready to forsake all and follow Him. Just as they fled from Egypt upon eating of that Lamb, we are called to flee from the wrath to come. Just as Egypt was judged by the death angel, those not redeemed will be judged. Just as there was no leaven in the Passover meal, Christ dealt once and for all with the leaven of sin and replaced it with the leaven of His kingdom. And that’s why leaven was in the next feast – the feast of Pentecost. The spread of the kingdom replaces the spread of sin. The leaven of the kingdom replaces the leaven of sin.

I’ll come back to some events in a moment, but there is significance to the timing when Christ was nailed to the cross, as well as the darkness from noon to three o’clock, the three hours of darkness.

Those were the precise hours when preparations would have been made in the temple to sacrifice the over 250,000 lambs that would have had to be slain between three o’clock and five o’clock. And they had to end at five to give enough time to go to their homes and not break the Sabbath which started at 6 pm. Now that’s a lot of lambs to get prepared from noon to three and to be slain from three to five. And Josephus indicates that on a typical Passover, almost three million people traveled to Jerusalem from around the world.⁹ Of course, not all of them would have to be present at the

⁹ So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh [That’s from the hour that Jesus died – from three o’clock to five o’clock. So they had a two hour window of time – he goes on], but so that a company not less than ten belong to every sacrifice (for it is not lawful for them to feast singly by themselves), and many of us are twenty in a company, (424) found the number of sacrifices was two hundred and fifty-six thousand five hundred; (425) which, upon the allowance of no more than ten that feast together, amounts to two million seven hundred thousand and two hundred persons that were pure and holy; (426) for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to

temple. Since ten people could eat a lamb, Josephus said that there were usually 250,000 men who would be waiting for a lamb at the temple standing in line down the streets leading up to the temple. God wants to make sure that there is a spectacle that the nation of Israel will not be able to deny.

In order to accommodate the massive crowds, the priests had a system all worked out that began at noon. And it wouldn't get done if they didn't begin at noon. And the people had to be standing there ready – one representative for ten mouths. But on this particular day there was no possibility of preparation. When darkness struck the nation at noon, it was a thick darkness that light could not penetrate, and there were 250,000 people standing in and around the temple who couldn't move for fear of being trampled, who have not brought lanterns with them. God gives them three hours to think about what is happening on this particular Passover. There was no way they could move out of there. And they didn't want to anyway, because they needed their lamb. They were a captive audience to one of the world's greatest dramas.

And then when they are relieved to finally have the power turned back on at 3pm, here's what they would have witnessed (putting all the different sources together). According to Josephus, a Roman historian, and the Talmud, they would have seen the outside doors open up, they would have heard a loud voice saying, "We are leaving this place," (that would be freaky), they would have then felt an earthquake, they would have seen a several ton lintel holding up the outer curtain fall to the ground (the outer curtain going down with it), then they would have seen the inner curtain being torn from top to bottom. It was obviously God who was ripping that curtain from top to bottom. That was the moment of Christ's death, and it was also supposed to be the moment in which lambs would have been slain. But panic ensued, and they could not do what they were scheduled to do. God did not want any competition with His final lamb. (All of this symbolism is messed up on a Friday theory.)

Well, what captures the vision of the people the moment the lights are turned back on is the holy of holies. They can see right down the corridor. Their eyes have unwittingly seen what not a one of them ever dreamed as being possible. Thousands of priests witnessed it, and perhaps tens of thousands of Jews would have been perfectly positioned to have witnessed the whole thing. What was done was not done in a corner. And the

be partakers of this sacrifice (427); nor indeed for any foreigners either, who come hither to worship. (War 6.9.3)

significance of this could not have been lost on the priests. It's no wonder that so many priests became Christians in Acts 6. Christ with one sweep of His hands was wiping away the sacrificial system to anyone who had eyes to see.

But there was also preparation for the Festival of Firstfruits (which was Sunday), and that preparation began the evening before Jesus was crucified. The elders went out and marked the spot that was to be harvested by binding together the standing grain with a rope. That was the night that Jesus was bound by the elders of Israel. Guess where the grain was bound? Outside Jerusalem over the brook Kidron. Guess where Jesus was bound? Outside Jerusalem over the brook Kidron in a Garden called Gethsemane, which would have bordered that field. So the grain was bound on the evening that Jesus was bound.

Guess when the grain was cut down? It was the next afternoon just before the Passover Sabbath (Nisan 15) began. And that was when Christ was taken off the cross. It was almost Sabbath which was why they had to find a nearby tomb. Now let me read you part of the description of the firstfruits harvest given by Edersheim:

When the time for cutting the sheaf had arrived – that is, on the evening of the 15th of Nisan [and keep in mind that Jewish days changed from 14th to 15th at evening time. So this was the evening that Christ would have been crucified] even though it were a Sabbath, just as the sun went down, three men, each with a sickle and basket, set to work. Clearly to bring out what was distinctive in the ceremony, they first asked of the bystanders three times each of these questions: 'Has the sun gone down?' 'With this sickle?' 'Into this basket?' 'On this Sabbath? (or first Passover day)' – and lastly, 'Shall I reap?' Having each time been answered in the affirmative, they cut down barley to the amount of one ephah, or about three pecks and three pints of our English measure.

When you think about these details, again, God's superintending providence can be clearly seen. It foreshadows the fact that the elders cut off Christ from the land of the living. They agreed to do it on the Passover timing. And they asked the people if they should apply the sickle and the people agreed. Well, what they agreed to on the grain, they also agreed to on Christ. They cried out, "Crucify Him." The whole people were applying that sickle to Jesus. Edersheim comments on the irony of the moment as the throng carried that basket of grain away at the very time when Nicodemus and Joseph carry the body of Jesus to a nearby tomb.

"... a noisy throng followed delegates from the Sanhedrin outside the city and across the brook Kedron. It was a very different procession, and for a different purpose, from the small band of mourners which, just about the same time, carried the body of

the dead Savior from the cross to the rock-hewn tomb wherein no man had yet been laid. While the one turned into ‘the garden,’ perhaps to one side, the other emerged, amidst loud demonstrations, in a field across Kedron, which had been marked out for that purpose. They were to be engaged in a service most important to them. It was probably to this circumstance that Joseph of Arimathea owed their non-interference with his request for the body of Jesus, and Nicodemus and the women, that they could go undisturbed about the last sad offices of loving mourners.”

The heavy basket containing the sheaves of grain stayed in the basket for three days and three nights just as Christ was in the tomb for three days and three nights. Always on the first Sunday after Passover, the grain was taken out of the basket, beaten, ground, and purified. And then it was offered up to the Lord as a wave offering. For purposes of today, the grain is a symbol of all saints who must die and be raised to new life. But the only way we can be raised is through our identification with the Lord Jesus, who is called the Firstfruits. In 1 Corinthians 15 Paul says that there is an order. There is Christ, the firstfruits and then much later a harvest of all the grain when it is ripe.

The key to your being received by God as a heave offering is being united to Jesus by faith. It is only those who put their faith in Christ of whom the Scripture says that they legally died with Christ, were buried legally with Christ, and were raised with Christ. From that point on, our entire destiny is tied up with Jesus. Ephesians says we are seated with Christ in the heavenly places.

Now isn't that a marvelous picture that God gave?

CHART ON PASSOVER MEANING

1	lamb taken (Ex. 12:3)	Christ is the lamb of God (Jn. 1:29)
2	without blemish (Ex. 12:4,5)	Christ without sin (1 Pet. 1:19; 2 Cor. 5:21)
3	male firstling in its prime (Ex. 12:5)	Christ not a babe - strong & sufficient - middle years
4	Set apart on Nisan 10 - four days before Passover (Ex. 12:3,6)	Christ anointed 4 days before Passover for burial (Matt. 26:12)
5	slain on 14th (Ex. 12:6)	Crucified on 14th (John 19:14,31)
6	All Israel had to kill lamb (Ex. 12:6)	All Israel killed Christ (Matt. 27:20-23; Lk 23:18; Acts 2:23)
7	Blood applied to door posts	Blood applied to hearts (1

	(Ex. 12:7,22)	Jn. 1:7; Mt. 26:28; Rom. 5:9; Rev. 1:5; 7:14) and is our protection (Rev. 12:11)
8	Blood on threshold (Ex. 12:7) and those who step over the threshold left Egypt and committed themselves to the Lord.	Not to trample on precious blood (Heb. 10:29)
9	Had to stay inside house to be protected (Ex. 12:7)	Heb. 3:6; 6:3-8; 10:26-39; etc.
10	Had to partake of lamb (Ex. 12:8-10)	We have no life unless we partake of Christ (John 6:53-55)
11	They were to eat all of it (Ex. 12:10)	John 6
12	lamb roasted with fire (Ex. 12:8-9)	Christ judged one cross (Heb. 12:29; Is. 53:5; 1 Pet. 2:2)
13	To be eaten immediately - not put off till morning (Ex. 12:10)	Heb. 3:7,12-15; 4:7 "Today"; 2Cor. 6:2 "Now"
14	Bitter herbs in remembrance of Egypt (Ex. 12:8)	Christ redeeming us from bitterness of sin
15	What was left over was to be burned. None left for anyone else to eat (Ex. 12:10)	Redemption is effective for the elect alone. Not universal.(Rev. 5:9-10; John 11:49-52; 17:9-10)
16	Forbidden to break any bone (Ex. 12:46)	John 19:32-33)
17	Eat with loins girded, shoes on feet, and staff in hands (Ex. 12:11)	Must be immediately ready to forsake all and follow Christ
18	Eat with haste (Ex. 12:11)	Mt. 3:7; etc. "Flee from the wrath to come"
19	Egypt judged by death angel (Ex. 12:12-13)	Those not redeemed will be judged (John 3:18; etc.)
20	No leaven (yeast)	Christ has cleansed us from the growth of sin (1 Cor. 5:5-7)

Passover then showed the basis for our salvation rest in the finished work of Christ on the cross.

Conclusion – How this can help us in our Christian walk

It's important that we understand the details of Scripture like this. It helps us to appreciate the accuracy and harmony of Scripture. It helps us to fulfill 1 Peter 3:15, which commands us to always be ready to give an answer of our hope. It helps us to deal with the doubts of others. It strengthens our faith in the power and wisdom of God. But it also helps us to trust God's providence now. Just as Jesus had a total confidence in God when He said that He was going as it had been determined, we too can have boldness and confidence that we are going as it has been determined. We need not fear financial collapse. We need not fear communism. We cannot die one day sooner than God has ordained, and we cannot suffer one thing more than God in His goodness allows. This whole message should cause us to trust God's providence and His grace implicitly. May we do so. Amen.

As It Has Been Determined Luke 22:22

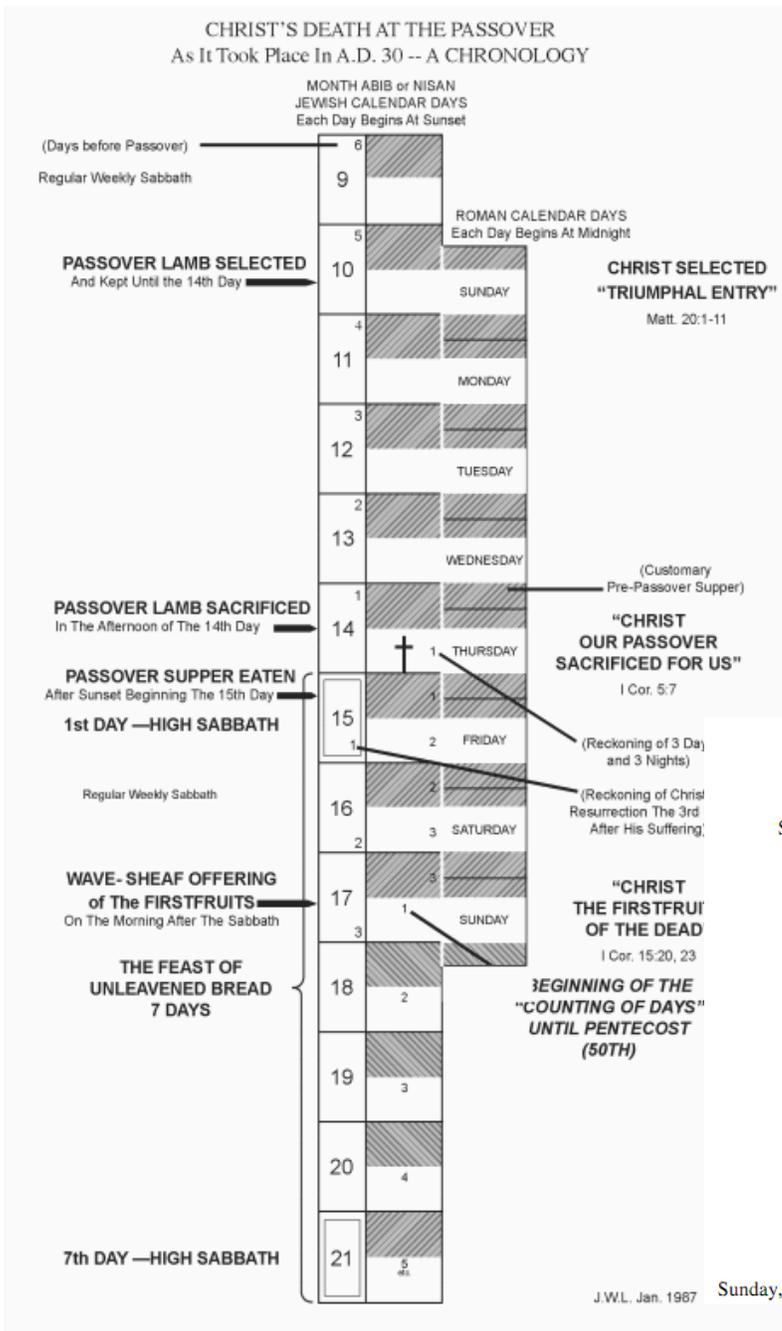
By Phillip G. Kayser at DCC on 4-22-2011

Introduction

- I. How a Thursday crucifixion answers the so-called “contradictions” that liberals insist are in the Passion Week accounts.

- II. An overview of Passion Week to show that Jesus went just as it had been determined

Conclusion – How this can help us in our Christian walk



Note the Chart below
Which visually demonstrates the Relationship
Between the Wave Offering of Firstfruits and the Feast of Pentecost

Sunday, * Christ Risen, "Offering of the Omer," The "Counting of Days" begins.

Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	(Sabbaths)
*1.	2.	3.	4.	5.	6.	7.	1.
8.	9.	10.	11.	12.	13.	14.	2.
15.	16.	17.	18.	19.	20.	21.	3.
22.	23.	24.	25.	26.	27.	28.	4.
29.	30.	31.	32.	33.	34.	35.	5.
36.	37.	38.	39.	40.	41.	42.	6.
43.	44.	45.	46.	47.	48.	49.	7.

*50. 7 Sabbaths= 7 Weeks or 49 Days

Sunday, *50 a High Sabbath, "Pentecost" (50th), "Feast of Weeks" or "Feast of Firstfruits."