

The Church of God

(La Iglesia de Dios)

LAST SEVEN DAYS OF THE LIFE OF CHRIST

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To accurately account for the last seven days of Christ's life it must be remembered that the biblical day begins at sunset, and not as the present Gregorian calendar day which starts at midnight.

The starting point for the seven day count is found in John 12:1-2. *"Then six days before the Passover Jesus came to Bethany where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper and Martha served, but Lazarus was one of those who sat at the table with Him."*

This was the evening meal at the start of the sixth day. Verses 3 through 11 continue to reveal the anointing of Christ's feet by Mary while at the table. The way it is thought of presently, with a table and chairs, it becomes difficult to picture one anointing the feet of Christ under the table. The table being spoken of in the scripture is of a different design; described under Strong's number 4873, which is a combination word continuing with number 4862 – meaning "together with," and number 345, "to recline at a table." They were not sitting at a table, but reclining, so Mary was able to anoint Christ's feet without disturbing the meal in progress.

The narrative continues in verse 12. *"The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem took branches of palm trees and went out to meet Him, and cried out: 'Hosanna! Blessed is He who comes in the name of the Lord!' the King of Israel!"*

The term "the next day" is referring to the daylight portion of the day which began with the evening meal. Reference Matthew 27:1. More detail regarding the events of this day is found in Mark 11:1-11. Verse 11 explains what happened at the end of that day, and concludes the first day of the six days of John 12. *"And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve."*

What day of the week was this? This day is presently called Palm Sunday by the Christian community, a tradition which is not found in the bible. However, this day was not a Sunday but a Thursday; April 4th, 30 AD Gregorian, provable by using the bible scriptures tracking the last seven days of the life of Christ.

Many teach this Sunday fiction simply because they were told it is correct by their teachers, making it a tradition rather than the clear teaching of the Bible. Rather than teach the biblical truth they cling to this tradition. Matt. 15:3. *He answered and said to them, why do you also transgress the commandments of God because of your tradition?"* Again in Matt. 7:13 it says, *"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it."*

Those teaching this false information have reached the wrong conclusion by way of teaching another false tradition of the Friday crucifixion story. Even if using a supposed Friday Passover the correct six day count would result in a Sabbath day, a Saturday for Christ entering Jerusalem, not a Sunday. The Passover day is not used in the six day count. Remember. John 12:1 clearly states it was six days before the Passover. Including the Passover day the count would be seven, not six.

The truth, that Christ was crucified on the Passover is a universally accepted fact, and would not be included for starting the count to His triumphant entry into Jerusalem. This day, the Passover, is important to the Jews as it celebrated the death angel passing over the homes of the Israelites, but killed the first born of the Egyptians.

It is a matter of historical record on which weekdays the Jews kept the Passover. Only four weekdays are possible for them to keep the Passover. These are Monday, Wednesday, Friday and Saturday. There is a pattern to the Passover day that repeats itself every 247 years. This pattern is what the Jews have followed for more than 3,500 years.

Knowing this fact, it now can be established which AD years have a Friday Passover and which ones do not. Looking at an approximate time of Christ's death, (either somewhat before or after 30 AD,) the record of Friday Passovers can be determined. Consulting the Hebrew calendar, the earliest first year before 30 AD having a Friday Passover would be AD 22, which is too early, and the next would not happen until AD 36, which is too late to fit the historical event. This alone proves that the popular belief in a Friday crucifixion is impossible, and a myth constructed promoting a Sunday resurrection – Easter Sunday – the celebration of Eastre, the pagan goddess of spring.

Since a Friday crucifixion has been shown to be impossible, what day of the week does the Bible teach on which day and year the crucifixion occurred? The correct day of the week is found by understanding the correct year. The following historical information establishes 30 AD as the year of the crucifixion.

WHEN WAS THE CRUCIFIXION DATE?

The following historical information establishes 30 AD as the year of the crucifixion. It has been settled that the death of Herod the Great, the Herod who ruled Judea at the time of Christ's birth, was in 5 B.C., (Wikipedia placed Herod the Great's reign at 37 B.C. to 4 B.C.) placing the birth of Christ in 5 B.C., and would move the crucifixion to an earlier date than that of 31 A.D.

The following information is found in The International Bible Encyclopedia, page 1381 (far right column.) "The only time he (Herod the Great) is mentioned in the New Testament is in Matthew 2 and Luke 1. In Matthew he is associated with the wise men of the east, who came to investigate the birth of the 'King of the Jews'. Learning their secret, Herod found out from the 'priests and scribes of the people' where the Christ was to be born and ordered the 'massacre of the innocent,' with which his name is perhaps more generally associated than with any other act of his life. As Herod died in 4 BC and sometime elapsed between the massacre and his death (Matt. 2:19), we have here a clue to the approximating fixing of the true date of Christ's birth. Another, in this same connection, is an eclipse of the moon, the only one mentioned by Josephus (Antiquities XVII, VI, 4; text and note), which was seen shortly before Herod's death. This eclipse occurred on March 13th in the year of the Julian period, 4710, therefore 4 BC."

Having established His birth in 5 B.C., the start of His ministry would have been in the fall of 26 A.D. because Luke 3:23 tells us, "*Now Jesus Himself began His ministry at about 30 years of age...*" 30

A.D. has been confirmed historically by the five witnesses as reaffirmed by the following information from Alfred Edersheim, the respected scholar in his book, The Life and Times of Jesus the Messiah. He shows that Christ's crucifixion was at the beginning of 30 AD, on the 14th of Nisen, the first month of the year, during the daylight portion of the Passover.

From the book: "And now a shudder (an earthquake) ran through Nature, as its Sun had set. We dare not do more than follow the rapid outlines of the Evangelistic narrative. As the first token, it records the rending of the temple Veil in two from the top downward to the bottom; as the second, the quaking of the earth, the rending of the rocks and the opening of the graves..., while the rending of the Veil is recorded first, as being the most significant token to Israel, it may have been connected with the earthquake, although this alone might scarcely account for the tearing of so heavy a Veil from the top to the bottom. Even the latter circumstance has its significance. That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the temple; and both he and the Talmud refer to a supernatural opening by themselves of the great Temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple." (p.610)

In summary, the temple was destroyed by Titus in 70 A.D. Forty years before that date would be 30 A.D. – the year of the crucifixion! The number 40 represents God's time of testing.

For further confirmation read the articles THE GOOD FRIDAY MYTH, and HAS THE PASSOVER BEEN PASSED OVER? Using only Bible scriptures both of these articles conclusively prove that Christ was crucified on a Wednesday. The biblical narrative confirms this fact. The Hebrew calendar proves 30 AD as a Wednesday Passover, which would be Wednesday the 10th of April, 30 AD on the Gregorian calendar.

As shown in Mark 11:11 the day of the palm branches is concluded. Then in verse 12 we read: "*Now the next day, when they had come out from Bethany, He was hungry*" This starts day two. The cursing of the fig tree and casting out of the money changers continues in verses 13-19 of Mark's story. Verse 19: "*When evening had come He went out of the city.*" This records the conclusion of day two of the six day count. The Gregorian date is Friday, April 5th, 30 AD.

Mark 11:20 shows the next day – day three. "*Now in the morning, as they passed by, they saw the fig tree dried up from the roots.*" Ponder why Peter remarked that the fig tree had already withered away. Peter thought it was remarkable because when a tree is girdled it takes weeks for a visible sign of the tree drying up. Yet overnight this tree dried up.

This clears up what could be misconstrued in Matthew 21:19-20. "*And seeing a fig tree by the road He came to it and found nothing on it but leaves, and said to it, 'Let no fruit grow on this tree every again.' Immediately the fig tree withered away. And when the disciples saw it, they marveled saying, 'How did the tree wither away so soon?'*" It was not until the next day that the disciples saw the tree withered as recorded in the Book of Mark.

Mark 11:27-28. "*Then they came again to Jerusalem. And as He walking in the temple, the chief priests, the scribes, and the elders came to Him. And they said to him, 'By what authority are you doing these things? And who gave You this authority to do these things?'*" Here it shows the end of

day three, and the beginning of day four, a Sunday. Matthew 21:23 also tells how this day started. Day three would be the Sabbath (Saturday,) the 6th of April, 30 AD Gregorian.

A great deal has been recorded about what happened on this day. All that is found from Mark 11:27 up to Mark 14:1 is what was said and done on that Sunday. Matthew 21:23 through Matthew 25:44, and Luke 20:1 to Luke 22:1 all cover the same, and additional information as found in Mark. This Gregorian date would be Sunday, April 7th, 30 AD.

Mark 14:1. *“After two days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.”* Matthew 26:1-2 records the same thing. *“Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, ‘You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.’”*

Where was Christ, and at what time of the day did He make this statement? Mark 14:3 gives the answer. *“And being in Bethany at the house of Simon the Leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke (opened) the flask and poured it on His head.”*

Matthew 26:6-13 confirms what Mark has described. This is what we would call Sunday evening, but it was the beginning of the Jew’s Monday, the fifth day to the count of six. This scripture also records the anointing of Christ in preparation for the coming crucifixion death.

In addition, Matthew 26:14-16, and Mark 14:10-11 both record the plan of Judas to betray Christ, concluding the fifth day of the six, Monday, April 7th, 30 AD.

The sixth day begins with Matthew 26:17. *“Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus saying to Him, ‘Where do You want us to prepare for You to eat the Passover?’”* This same question is asked in Mark 14:12. *“Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, ‘Where do you want us to go and prepare, that You might eat the Passover?’”*

The translators make this appear as the first day of Unleavened Bread. But what this is saying is that it is the first day the unleavened bread was eaten on the Passover night. Exodus 12:8.. *“Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and bitter herbs they shall eat it.”* Also, they were commanded to eat unleavened bread for an additional seven days. Exodus 12:19. *“For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.”*

This proves that the Passover was the first day of eating unleavened bread.

The key to understanding that this day was the day before the Passover is, that they were to make preparations to eat the Passover meal shortly after sundown. Clearly there was preparation needed during the daylight hours preceding the Passover meal. Day six, Tuesday, April 9th, of John 12:1-2 is concluded. Remember! The day began at sunset.

The beginning of the seventh day is recorded in all four gospels. Matthew 26:20. *“When evening had come He sat down with the twelve.”* Mark 14:17. *“In the evening He came with the twelve. Now as*

they sat and ate, Jesus said, “”. Luke 22:14-15. When the hour had come, He sat down, and the twelve apostles with Him. The He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer.’” John 13:2. “And supper being ended, (started) the devil having already put into the heart of Judas Iscariot, Simon’s son, to betray Him.”

In Matthew 26:26-28 we read, “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, ‘Take eat; this is My body.’ Then He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sin.’”*

And in Mark 14:22-24, “*And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, ‘Take eat; this is My body.’ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, ‘This is My blood of the new covenant, which is shed for many.’”*

Luke 22:19-20. “*And He took bread, gave thanks and broke it, and gave it to them saying, ‘This is My body which is given for you; do this in remembrance of Me.’ Likewise He also took the cup after supper saying, ‘This cup is the new covenant in My blood which is shed for you.’”*

Here Christ changes the killing and eating of the lamb to the eating of the unleavened bread and the drinking of the wine. He does not change the day or the time that this Passover is to be observed as a memorial. What He does change are the elements, from the lamb to the bread and wine. It is on this day, the seventh day of the count to His death, about the ninth hour, which corresponds with the Gregorian 3 PM in the afternoon.

Mark 15:33-34, 37. “*Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, ‘Eloi, Eloi, lama sabachhani?’ which is translated, ‘My God, My God, why have You forsaken Me?’ vs. 37, And Jesus cried out with a loud voice, and breathed His last.”*

This is the end of Christ’s life, a Wednesday, the 10th of April, AD 30. As the Bible records these are the last seven days in the life of Christ.

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