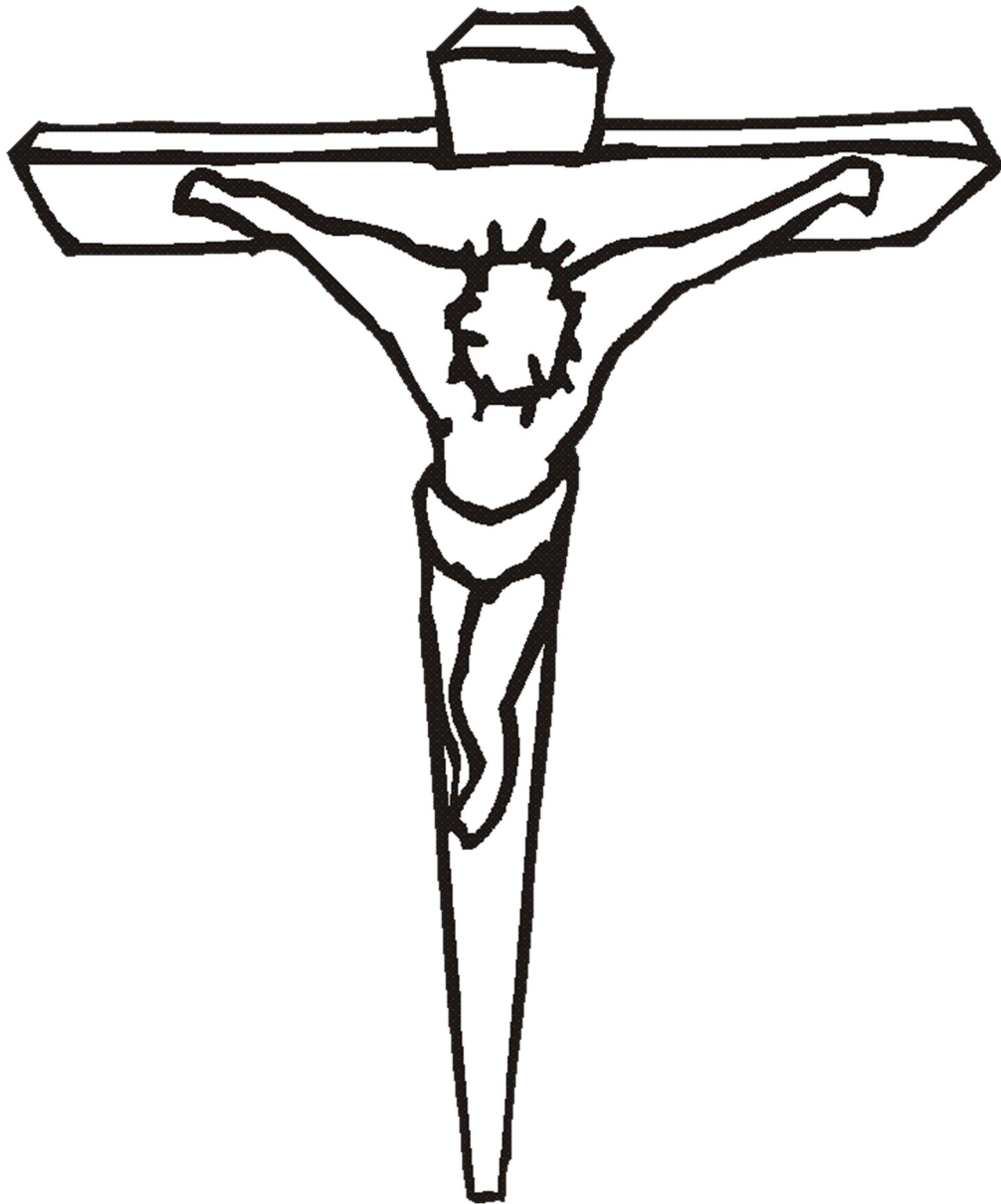
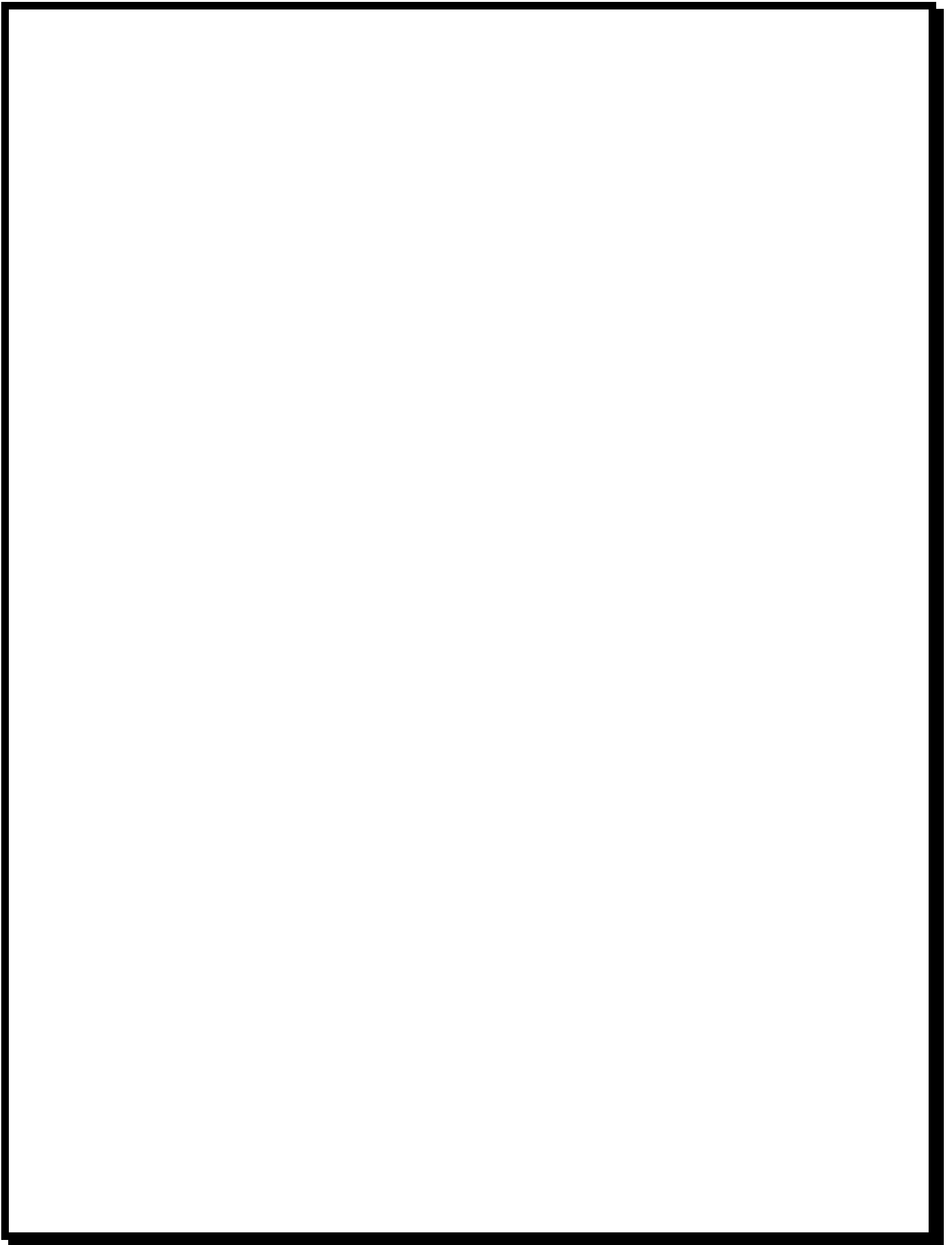


*The Truth Behind*

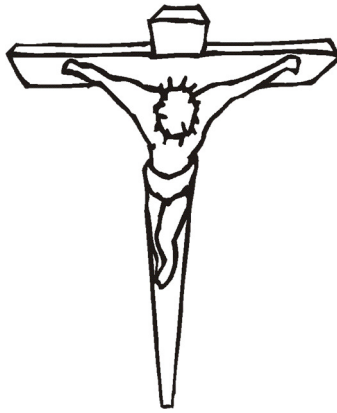


*Good Friday*

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Kingdom Worker Ministries*



## *The Truth Behind*



## *Good Friday*

**T**his is an eleven part series to discover the truth behind one of the most discussed events in the history of religion, the crucifixion of Jesus the Christ. While we have focused our efforts on what many call and celebrate as Good Friday, our intent is to provide you enough information that it will add to your understanding of the events surrounding the death, burial, and resurrection of Jesus. Please know that this is a slimmed down version of the original text, however we trust that there will be enough information to stimulate your thought processors so that you can think outside of the box of our earthly reality and come to a spiritual understanding of the truth as this story unfolds through the word of God. By the end of this series, we will have will have explored the resurrection of Jesus, the crucifixion of Jesus, and many of the points in between, just to discover the truth behind Good Friday. So grab your Bible and let us begin the journey.

## The Truth Behind Good Friday - Part 1

We start with the story of the resurrection of Christ as it is told according to the gospel of *Matthew, Mark, Luke, and John*.

*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment (clothing) white as snow: and for fear of him the keepers (guards) did shake, and became as dead men (Matthew 28:2-4).*

*And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great (large) (Mark 16:1-4).*

*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher (tomb) (John 20:1).*

*And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout (about this), behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead (Luke 24:2-5)?*

*And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment (robe); and they were affrighted (alarmed). And he saith unto them, Be not affrighted (alarmed): Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him (Mark 16:5-6).*

*He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words (Luke 24:6-8). And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay (Matthew 28:5-6).*

*But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid (Mark 16:7-8).*

*And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word (Matthew 28:8).*

*And [they] returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles (Luke 24:8-10).*

These passages give the most detailed description of events surrounding the resurrection, the day that Jesus was raised from the grave. We know that all of this could have been summarized into about a paragraph, but we continue to believe that it is important that you actually see and read for yourself what is written in the Bible. Once again, we emphasize that you not take our word or anyone else's word as to what the Bible has written in it, but that you look at it for yourself. Read it for yourself to see if the words that you are hearing are the same words that are actually written in the scriptures. Analyze it for yourself; do not just listen to someone else telling you their opinion as to what the scripture are trying to convey. Interpret it for yourself to see if the understanding that you get is the same as the one that is being projected.

God has warned us to listen carefully to his words, to keep his words forever before our eyes, to keep his words forever in our mind, to let his words penetrate deep into our heart, and to get his words inside of us. God has told us that his words are life to those that find them health or medicine to our flesh, once we find them. As we have said numerous times, words can be manipulated to say many things, so check out everything to make sure it is in line with the word of God. Remember God is our only source for revelation knowledge; all others are guides, leading us to some destination. We just need to make sure that the final destination is where we want to go.

According to the four gospels, it was after the Sabbath that it was discovered that Jesus had risen. Over the years, there has developed some controversy as to the definition of the Sabbath and as to when the Sabbath actually occurs. In Christianity, there are two different ways that the Sabbath is observed; those who observe the seventh day as the Sabbath and those who observe the first day of the week as the Sabbath. Now, for those who observe the seventh day as the Sabbath, they believe that Saturday is the last or seventh day of the week and should be the day of rest. And for those who observe the first day as the Sabbath, they believe that Sunday is the first day of the week and should be the day of rest.

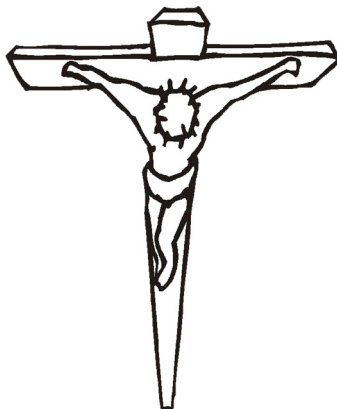
In many Christian traditions, Sunday, considered to be the Lord's Day, is set aside for a day of worshipping God, due to the belief that Christ's resurrection happened on a Sunday, according to what has been interpreted from the four Gospels. Now, here is a fact that we thought was very interesting. Hebrew calendars, traditional Christian calendars, and Islamic calendars all have Sunday as being the first day of the week, making Saturday the last day of the week. In Israel and some Muslim countries, Saturday is the official day of rest and Sunday is actually a working day. Not so for the others, who consider Sunday to be a day of rest.

And here is one other fact that we thought was interesting. It pertains to how a day was counted during the time of Jesus' resurrection. During that time, a day was counted from sunset to sunset, which meant that the Sabbath, what the Bible considered to be the last day of the week, went from Friday evening to Saturday evening. We found it extremely coincidental that we celebrate our typical rest day in the very same fashion as they did back in those days. Here is

what we mean. In America, the government and the standard business office workweek goes from Monday through Friday, usually consisting of five eight hours days. Our day of rest, from the workplace mind you, starts on Friday evening, very similar to what the Bible considers to be the last day of the week, which also started on Friday evening. Please keep this information in mind because we believe it will play a key role in our understanding as we investigate what has become known as Good Friday.

*For as Jonas was three days and three nights in the whale's belly (belly of the great fish); so shall the Son of man be three days and three nights in the heart of the earth (Matthew 12:40).*

This is a great passage to start with, which states that just as Jonah was in the belly of the great fish for three days and three nights, so shall the son of man be in the heart of the earth for three days and three nights. Here is a question for you to ponder. Does this days and three nights thing mean that the son of man was in the belly of the earth for a total of at least seventy-two hours?



## The Truth Behind Good Friday - Part 2

There has been much discussion and much controversy surrounding what many Christians celebrate as Good Friday. This has traditionally been the Friday before Easter Sunday that is traditionally used to commemorate the day Jesus was crucified and died at *a place called Golgotha, that is to say, a place of a skull (Matthew 27:33)*.

According to what was written in the Gospels, the next evening, which was after the Sabbath had ended, Mary Magdalene, Mary, the mother of James, and Salome, went out and purchased some sweet spices that they might anoint the body of Jesus. It is important to remember that the Sabbath during this time went from Friday evening at sunset to Saturday evening at sunset. By keeping this fact in mind, we know that when the scriptures uses the phrase *the next evening, which was after the Sabbath*, the scriptures are actually referring to Sunday evening, just after sunset. Now we know that this may become a little confusing, especially trying to keep the days straight in one's mind using this method of counting, but this was how the days were counted when Jesus rose from the grave.

After examining the first chapter of the first book of *Genesis* you can see from the very beginning, from the very first day until the sixth day, God determined that each day would begin in the evening, continue through the next morning, and end at the beginning of the next evening. This is slightly different from how we presently refer to and count a day. We start at midnight, calling that the morning, and consider that to be the start of the day. We continue through the evening, considering that to be the end of the day until we get to midnight again, which begins the next day. You can also see from those passages that God did not name the actual day, just the method by which a day was referred to and counted.

Even though the scriptures do not refer to the seventh day the same as the previous ones, it would be safe to assume that the seventh day started in the evening, just after the conclusion of the sixth day and continued through the morning until the next evening, which would start the next day. And this was the day that God blessed and sanctified because on this day, he rested from all the work in which he had created the heavens, the earth, and all the host of them.



Now according to the scriptures, the next evening following the Sabbath, Mary Magdalene, Mary, the mother of James, and Salome, went out and purchased some sweet spices that they might anoint the body of Jesus. The next evening following the Sabbath would have been Sunday evening, just after sunset. Now this is where things get just a little confusing, especially trying to keep the days straight in one's mind, but we will do our best not to confuse the issue. The reason there is some confusion, it comes from trying to explain something that was counted and tracked way back then, using today's terminology.

As we have said before, for the most part, we consider a day starting at midnight and going until the next midnight. So, we could actually have a day, like Saturday, being one that would go from midnight to midnight and still be just one day. It was the same for them back then, with just a slight difference. They would consider their day starting at sunset and going to the next sunset. So, they could actually have a day, like Saturday, that would go from one sunset to the next sunset and it still be counted as one day. All this sounds simple and it is quite simple until we try to explain the past using today's terminology.

We are not saying that we cannot follow the basic premise of being able to count and track a day, but when it comes to counting and tracking more than one using today's terminology, things can become just a bit confusing. For us to count and track the same Saturday that was mentioned earlier, which by the way started at sunset and went to the next sunset, we would have to know that Saturday actually started on what we currently refer to as Friday evening, after sunset. It would continue through the morning until we got back to the sunset again. Please keep in mind that the evening and the morning were considered to be one day and not the morning and the evening, as we presently count and track them. The sunset would mark the end of Saturday and the beginning of the next day. The next day would be the beginning of Sunday, which would start on what we currently refer to as Saturday evening, after sunset. Are you truly confused now?

Here are the basics of what we are saying, in today's terminology. To count and track any one day the way that it was counted and tracked in Jesus' day, we would start tracking the evening before the day that we were counting and continue through the day that we were tracking. So

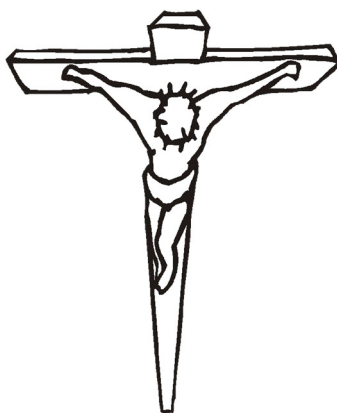
for a Saturday, we would start tracking the evening before the day that we were counting, which would be Friday and continue counting through the day that we were tracking, which would be Saturday. Simply put, Saturday would begin Friday evening and continue through the day on Saturday. Sunday would begin Saturday evening and continue through the day on Sunday. We hope this clears things up just a little, but if you are still confused, then you will just have to work on this on your own.

Now, so far we have determined that Mary Magdalene, Mary, the mother of James, and Salome, went out and purchased some sweet spices that they might anoint the body of Jesus the next evening following the Sabbath. We have established that the next evening following the Sabbath would have been the beginning of Sunday, which we refer to in today's terminology as Saturday evening. The scriptures go on to say that very early the next morning, which would be Sunday morning, while it was still dark just as the new day was dawning, Mary Magdalene, Mary, the mother of James, and Salome carried the sweet spice that they had purchased to anoint the body to the tomb.

On their way to the tomb, they were discussing how they could ever roll aside the huge heavy stone that blocked the entrance. But when they arrived, they looked up and saw that the huge stone had already been moved away and that the entrance was open. There had been a great earthquake, for an angel of the Lord had descended down from heaven, rolled aside the stone, and then sat on it. His countenance or his face shone like lightening and his clothing, a long white robe, was a brilliant white, white as snow. For fear of him, the guards trembled violently and became like dead men, falling into a dead faint. Then the angel spoke and said to the women, ***Fear not because I know that you seek Jesus, the Nazarene who was crucified, but he is not here, for he has come back to life and has risen just as he said he would. Come in and see the place where his body was lying.***

So, the women enter the tomb only to find that the body of Jesus was not there, for it was gone. They stood puzzled, trying to think what could have happened to it. And as they stood in great perplexity, there suddenly stood in their midst, two men clothed in shining robes so bright their eyes were dazzled. The women were astonished and terrified, but they stood with their faces

bowed to the ground. The men said to them, *Why do you search among the dead for him who is living? He is not here. Look, that is where his body was lying. He has come back to life. Don't you remember what he told you while he was still in Galilee? Remember, he said that the son of man must be betrayed into the hands of sinful men, be crucified, and on the third day rise again. Now go and give this message to his disciples, including Peter, that he has risen from the dead, and that he is going to Galilee to meet them there. You will see him there, just as he told you before he died.* Then the women remembered what he had said and ran from the tomb trembling, bewildered, and badly frightened, too frightened to talk but full with joy as they rushed back to Jerusalem to tell his eleven disciples and everyone else, the message they were given and what had happened.



## The Truth Behind Good Friday - Part 3

Now that we have found out information surrounding the resurrection of Jesus and we have found out how days were counted during this time period, let us see if we can determine when Jesus actually died and was buried as it is told according to the gospel of *Matthew*, *Mark*, *Luke*, and *John*. As stated earlier, tradition has Jesus' death and burial occurring on the Friday before his Sunday resurrection. Let us see what the scriptures have to say.

*Now from the sixth hour there was darkness over all the land unto the ninth hour (Matthew 27:45).*

*Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas (Clopas), and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home (John 19:25-27).*

*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias (Elijah) (Matthew 27:46-47).*

*After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar (sour wine): and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth (John 19:28-29).*

*And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias (Elijah) will come to save him (Matthew 27:48-49).*

*When Jesus therefore had received the vinegar (sour wine), he said, It is finished: and he bowed his head, and gave up the ghost (his spirit) (John 19:30).*

*Jesus, when he had cried again with a loud voice, yielded up the ghost (breathed his last). And, behold, the veil of the temple was rent in twain (torn in two) from the top to the bottom; and the earth did quake, and the rocks rent (split); and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching (guarding) Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God (Matthew 27:50-54).*

*Now when the centurion saw what was done (had happened), he glorified God, saying, Certainly this was a righteous man. And all the people (crowd) that came together to that sight, beholding the things which were done, smote (beat) their breasts, and returned. And all the people (crowd) that came together to that sight, beholding the things which were done, smote (beat) their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things (Luke 23:47-49).*

*There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem (Mark 15:40-41).*

*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought (asked) Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith*

*(immediately) came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced (John 19:31-37).*

*And now when the even (evening) was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honorable counselor (prominent council member), which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved (asked for) the body of Jesus. And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while (a long time) dead. And when he knew it (learned) of the centurion, he gave the body to Joseph (Mark 15:42-45).*

*And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound (bound) it in linen clothes (strips) with the spices, as the manner of the Jews is to bury (John 19:38-40).*

*And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on (near) (Luke 23:53-54).*

*And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher (Mark 15:46).*

*Now in the place where he was crucified there was a garden; and in the garden a new sepulcher (tomb), wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand (nearby) (John 19:41-42).*

*And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. And there was Mary Magdalene, and the other Mary, sitting over against (opposite) the sepulcher (Matthew 27:59-61).*

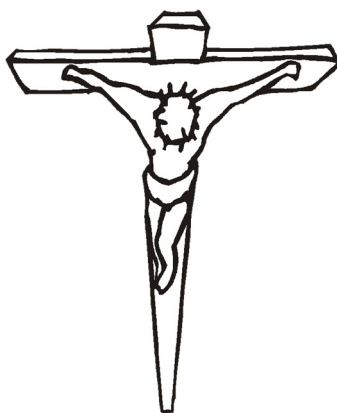
*And Mary Magdalene and Mary the mother of Joses beheld where he was laid (Mark 15:47).*

*And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments (fragrant oils); and rested the sabbath day according to the commandment (Luke 23:55-56).*

*Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher (tomb) be made sure (secure) until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error (deception) shall be worse than the first. Pilate said unto them, Ye have a watch (guard): go your way, make it as sure (secure) as ye can. So they went, and made the sepulcher sure (secure), sealing the stone, and setting a watch (guard) (Matthew 27:62-66).*

These passages give the most detailed description of events surrounding the death and burial of Jesus. Again, we know that all of this could have been summarized into about a paragraph, but as stated earlier, it is still important that you actually see and read for yourself what is written in

the Bible. Once again, we emphasize that you look at the scriptures for yourself and not take someone else's word as to what the Bible has written in it. Keep in mind that words can be manipulated to say many things, so check out everything to make sure it is in line with the word of God. Just as there have been some controversy as to the definition of the Sabbath and as to when the Sabbath actually occurs, there is just as much controversy surrounding the crucifixion and death of Jesus. Let us carefully examine the story of his crucifixion and death to see if we can resolve any of the controversy. By the way, any thoughts on the seventy-two hours yet?





## The Truth Behind Good Friday – Part 4

According to what was written in the Gospels, it was about the sixth hour and all of the land was dark for the next three hour, until the ninth hour. Now some scholars say that the sixth hour was actually noon. And if this be true, then the ninth hour would actually be three o'clock in the afternoon. And it was in the ninth hour that Jesus gave his famous loud cry, saying *Eli, Eli, lama sabachthani?* These words have been translated to say, *My God, my God, why have you forsaken me?* Eventually, Jesus bowed his head, breathed his last, and gave up his spirit.

The scriptures tell us that it was the day of preparation and the Jewish leaders did not want the victims hanging there on the cross the next day, which was the Sabbath; a very special Sabbath at that, for it was the Passover so the Jews made a request of Pilate, asking him to place an order that the legs of the men broken. This would hasten their deaths and then their bodies could be taken down and taken away. So, the soldiers came and broke the legs of the first of the two men, who were crucified with Jesus. Then they came and broke the legs of the second man. But when they came to Jesus, to break his legs, they found that he was already dead at that time, so they did not break his legs.

Now when it was evening, because it was the preparation, a time of getting ready, that is to say, the day before the Sabbath, there came a man of wealth from Arimathea, Joseph by name, a godly man who was a secret disciple of Jesus and one who himself was personally and eagerly expecting the arrival of the kingdom of God. He was a responsible man in high honor, an honored member of the Jewish Supreme Court and one who did not agree with the decision and actions of the other Jewish leaders. He gathered his courage, going to Pilate without fear, and boldly made a request for the body of Jesus. And Pilate, who was surprised that Jesus was already dead, sent a message to the Roman officer who was in charge, putting a question to him to see if Jesus had been dead for long. The officer confirmed the fact and Pilate gave orders for the body to be given to Joseph. Joseph, who brought a long sheet of clean linen cloth, took the body down from the cross. Nicodemus, the man who had come to Jesus at night, came too, bringing a hundred pounds of embalming ointment made from myrrh and aloes. Together they

wrapped the body of Jesus in the clean linen cloth saturated with the spices, as is the Jewish custom of burial, when they put the dead to rest.

The scriptures tell us that the place of crucifixion was near a grove of trees where there was a new tomb, which had been cut out of the rock at the side of the hill for Joseph, himself. You see there was a need for haste; Jesus was placed in the tomb because it was close at hand. It was the day that the Jews got ready for the upcoming Sabbath, for it was the day of preparation as it was known, so they placed him there in that tomb. Now as the body was taken away, the women from Galilee, Mary Magdalene and the other Mary, the mother of Jesus, were watching as Jesus was carried into the tomb. Both Mary Magdalene and the other Mary were sitting by the place of the dead, watching, for they saw the place and how his body was put to rest. And a great stone was rolled across the entrance as they left. The women then went home and prepared spices, ointments, and perfumes to embalm him. However, by the time they had finished it was the Sabbath, so they rested all that day as required by law.

Now the next day that followed the day of the preparation, as it was known, at the close of the first day of the Passover ceremonies, the chief priest and Pharisees went together to Pilate, saying, ***Sir, we remember that the deceiver had once said, while he was still alive, After three days I will come back to life again.*** So, they requested that an order from him be given to seal the tomb until the third day to prevent his disciples from coming, stealing his body, and then telling everyone he came back to life. They stated, ***If that happens we'll be worse off than we were at first.*** Pilate told them to use their own temple police, for they could guard it safely enough to ensure that no one could come to steal his body and make that claim. So they went and made safe the place where his body was laid, putting a stamp on the stone. Then they sealed the stone and posted guards to protect it from intruders.

Before we continue, we need to establish a time line so that we can determine exactly when he died and when he rose. As we have stated earlier, there is much controversy surrounding the crucifixion, the death, and the resurrection of Jesus, but if we examine the clues that God has put in place for us, then we should have no problems in establishing a time line. But before we go any further let us review. Remember that we will follow this progression of days using today's

terminology. By this, we mean that a day will be counted as it was in the days of Jesus' death, crucifixion, and resurrection by using words that we commonly use today in determining the time of day. As you recall, a day back then went from sunset to sunset and not from midnight to midnight. You may also recall that the day started in the evening at sunset and ended the next evening at sunset unlike today where we consider the day starting in the morning and ending the next morning.

However, in an effort to minimize the confusion, let us consider including the following phrases; *evening before sunset* to indicate the end of the day and *evening after sunset* to indicate the beginning of the day. And while we are at it, let us also include these phrases; *morning before sunrise* to indicate the end of the evening and *morning after sunrise* to indicate the beginning of the morning. Now we know technically, there is a small amount of time unaccounted for between before sunset and after sunset and between before sunrise and after sunrise, but for this exercise, we believe that this will not interfere with our time line.

When we examined the scriptures that spoke of Jesus' resurrection, we found that Mary Magdalene, Mary, the mother of James, and Salome, went out and purchased some sweet spices that they might anoint the body of Jesus with the next evening following the Sabbath. This appears to be in line with the scriptures that spoke of his death, which stated the women had went home and prepared spices, ointments, and perfumes to embalm him, but by the time they had finished, it was the Sabbath day, so they rested all that day as required by law. Now we have already established that the Sabbath, which was the last day of the week, started Friday evening after sunset and continued until Saturday evening before sunset.

Day	Actual Definition	Identifying Event for the Day
Day 7	Friday evening after sunset	The Sabbath Day
Last day of the week	Saturday evening before sunset	

*Exhibit Chart - 4A*



## The Truth Behind Good Friday – Part 5

We have also established that the next evening following the Sabbath would have been Saturday evening after sunset. This day would have continued to Sunday evening before sunset. Now according to the scriptures, upon the first day of the week, very early the next morning, Mary Magdalene, Mary, the mother of James, and Salome carried the sweet spices that they had gathered to anoint the body to the tomb. Since we know that the women rested on the Sabbath as was required by law and the scriptures say that they went early the next morning, while it was still dark just as the new day was dawning, then we can deduce from this description that the next morning had to be Sunday morning before sunrise. We know that as they arrive at the tomb, they found the rock blocking the entrance to the tomb had already been rolled away and that the tomb was empty.

Day	Actual Definition	Identifying Event for the Day
Day 7 Last day of the week	Friday evening after sunset Saturday evening before sunset	The Sabbath Day
Day 1 First day of the week	Saturday evening after sunset Sunday evening before sunset	Saturday evening would have been the next evening following the Sabbath. When the women arrived at the tomb early Sunday morning before sunrise, they found the rock blocking the entrance to the tomb had already been rolled away and that the tomb was empty.

*Exhibit Chart – 5A*

This is all of the information that we have extracted from the scriptures that pertains to the timeframe surrounding the resurrection of Jesus. When we examined the scriptures that spoke of Jesus' death, we found that it was about the sixth hour and all of the land was dark for the next three hours, until the ninth hour on the day of his death. We also found that some scholars have referred to the sixth hour as the noon time hour and the ninth hour was referred to as the three o'clock afternoon hour. We found that during this three-hour period where darkness was all over the land, Jesus said, *It is finished. Father, into thy hands I commend my spirit.* And having said this, we know that he then bowed his head, breathed his last breath, and gave up his spirit. The one thing that we did not find out from the scriptures was the exact day that Jesus died.

Since the exact day is not known, we can still use the information that we have extracted from the scriptures to continue with our time line. We know that Jesus died sometime before or around the ninth hour, which has been defined by some scholars as three o'clock in the afternoon. Therefore, let us label this time period **Day B** before sunset, which means that there was a prior time period, which we will label **Day A** after sunset.

Day	Actual Definition	Identifying Event for the Day
Unknown Day	Day A evening after sunset Day B evening before sunset	Since the exact day is unknown, we can use the facts that we do know, which is Jesus died sometime before or around the ninth hour. This time period has been defined by some scholars as three o'clock in the afternoon.
Day 7 Last day of the week	Friday evening after sunset Saturday evening before sunset	The Sabbath Day
Day 1 First day of the week	Saturday evening after sunset Sunday evening before sunset	Saturday evening would have been the next evening following the Sabbath. When the women arrived at the tomb early Sunday morning before sunrise, they found the rock blocking the entrance to the tomb had already been rolled away and that the tomb was empty.

*Exhibit Chart – 5B*

This brings us back to Good Friday. According to our favorite source for information, *Wikipedia, the free encyclopedia that anyone can edit*, this is a religious holiday that is observed primarily by Christians, commemorating the day Jesus was crucified and died at Calvary. Traditionally, this day is celebrated on the Friday, two days before Easter Sunday. It is the pinnacle of the Holy Week, where all Christians observe this day with great humility and reverence. Holy Week is traditionally the week before Easter, and it includes such religious holidays as Palm Sunday, Holy Wednesday (a reference to the betrayal of Jesus by Judas Iscariot), Maundy or Holy Thursday (which commemorates the Last Supper of Jesus Christ with the Apostles), Good Friday, and Easter Sunday. It is a week that commemorates Jesus' last week of the earthly life with somber reflections on the events preceding his death, such as the ride into Jerusalem, the betrayal by Judas, the Last Supper with his twelve apostles, the arrest, the crucifixion, the death, and the burial in the tomb. For some, the day represents a day of sorrow gently mixed with some joy. For this group, they believe that it is a time to grieve over the sins

of mankind and a time to meditate and rejoice because of God's love by the giving of his only begotten son for the redemption of our sins. But why is Good Friday the pinnacle of Holy Week? Because some scholars claim this is the actual day that Jesus was crucified and died.

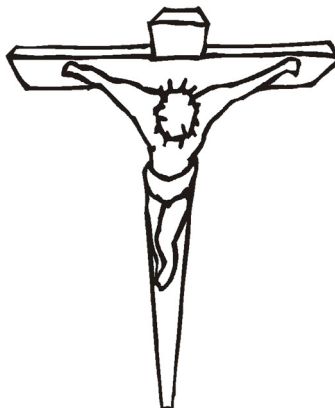
There is however, very little, if any information on Good Friday in the Bible. Matter of fact, there are no instruction for the Christians to specifically to honor the death of Jesus on a certain day. But, we found it interesting the many different rituals and customs that have developed of over the years. From churches, celebrating the day with special services to solemn hymns, to prayers of thanksgiving, to messages centered on the sufferings of Jesus for us, to the observance of the Lord's Supper. I also found it interesting that the early first century Church set aside every Friday as a special day for fasting and prayer. This practice went on until around the fourth century, when the Church began to observe the Friday before Easter as Good Friday, a day that was to be associated with the crucifixion and death of Jesus.

There were several significant events that also took place during the fourth century. The one that first comes to mind was the convening of *The First Council of Nicaea (325 A.D.)*, whom declared Jesus Christ was God and was consubstantial with the Father, whom adopted the original Nicene Creed, and whom recognized the preeminence of the position of the Popes of Rome, Alexandria, and Antioch. They also granted the Pope of Jerusalem a position of honor and fixed the date for Easter. With the Nicene Creed established, this conference was also able to establish the doctrine of the Trinity as the belief and practice of the Orthodox Church and any members of Council who did not subscribe to this newly established Nicene Creed was believed to have been exiled. Now if this Council fixed the date for Easter, then I have to wonder how long afterwards did it take for the practice of observing the Friday before Easter as Good Friday to occur? Why was any of this not set before the fourth century? One would think that it would have been simpler to set the date in the beginning. But remember, we found out that the early first century Church set aside every Friday as a special day for fasting and prayer. The Roman Church later adopted the practice of observing Good Friday in the sixth century. We thought this to be very interesting information, the kind worth sharing.

Now in our discussion, we have determined that those who celebrate Good Friday believe this to be the actual day of Jesus' crucifixion and death. Therefore, let us plug Good Friday into our table for our **Unknown Day** and see if we can scripturally validate this substitution. By doing this, it would mean that Jesus' crucifixion and death was a part of **Day 6**, which would actually begin on Thursday evening after sunset and end on Friday evening before sunset.

Day	Actual Definition	Identifying Event for the Day
Day 6 Good Friday	Thursday evening after sunset Friday evening before sunset	Since the exact day is unknown, we can use the facts that we do know, which is Jesus died sometime before or around the ninth hour. This time period has been defined by some scholars as three o'clock in the afternoon.
Day 7 Last day of the week	Friday evening after sunset Saturday evening before sunset	The Sabbath Day
Day 1 First day of the week	Saturday evening after sunset Sunday evening before sunset	Saturday evening would have been the next evening following the Sabbath. When the women arrived at the tomb early Sunday morning before sunrise, they found the rock blocking the entrance to the tomb had already been rolled away and that the tomb was empty.

*Exhibit Chart – 5C*



## The Truth Behind Good Friday – Part 6

Now, according to our research, we discovered that there was darkness upon the land from the sixth hour until the ninth hour. We also discovered that the sixth hour translated to be the noon hour and the ninth hour translated to be the three o'clock hour. This means that there be a very high probability that sunset would be around the twelfth hour or the six o'clock hour.

Now there are some who argue that we do not know how they accounted for their time during those days. They argue that there is no way to determine that there was only twenty-four hours in a day. They argue that there could have used any number of hours to determine what constituted a day back then. They say that no one can know for sure. But according to the scriptures, Jesus states exactly how many hours there were in a day.

*Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world (John 11:9).*

In this passage, Jesus poses the question, Are there not twelve hours in the day? One could safely assume that if there be twelve hours in the day, then there would equally be twelve hours in the night. But Jesus goes on to say that if the man walk in the day, he will not stumble because he can see by the light of this world. So, what do you imagine the light of this world to be? Could he possibly be talking about the twelve hours of daylight that is provided by the sun?

So, there appears to be twelve hours in the day and twelve hours in the night. If we look at this mathematically, with Jesus supposedly dying around the three o'clock hour, then there would only be three hours left to do all that was reportedly done before sunset. Any time after that would technically be the next evening and according to our table, that would be the Sabbath, you know that day everyone would rest all the day as required by law.

We know from scripture that Jesus foretold of his rejection, of his death, and of his resurrection in Jerusalem.



*From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matthew 16:21).*

*And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again (Mark 8:31).*

*Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished (fulfilled). For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated (insulted), and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken (Luke 18:31-34).*

From then on Jesus, gathering the twelve around him, began to speak plainly to his disciples, teaching them. He made it clear to his disciples how he would have to go up to Jerusalem and what would happen to him there. He told them that when they got there, all the predictions of the ancient prophets concerning him would come true. He went on to say that he would be rejected by and suffer at the hands of those in authority, that being the Jewish leaders, the elders, the chief priests, and the scribes. He went on to tell them of the terrible things that he would suffer and how he would be mocked, be treated shamefully, be made a sport of, be spat upon, and be lashed. He also told them that he would be killed, but **three days later**, be raised to life again from the dead. But they could make no sense of any of the words that he spoke, for what he was saying was not clear to them and their minds were not able to see. They just did not understand what he was saying. They truly believed him to be speaking in riddles.

*Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in*

*building, and wilt thou rear (raise) it up in three days? But he spake of the temple of his body (John 2:18-21).*

Then the Jews put this question to him, *Seeing that you do these things, what sign of authority have you to give us? If you have authority from God, show us a miracle to prove it.* And Jesus replied saying, *All right then, here is the miracle that I will do for you, destroy this temple and in three days I will raise it up.* Then said the Jews, *It took forty-six years to build this temple and you can raise it up in three days.* But his words were about that temple, which was his body.

And let us not forget the passage we found in the twelfth chapter of the gospel according to *Matthew*, where Jesus said, *Just as Jonah was in the belly of the great fish for three days and three nights, the son of man will be in the heart of the earth for three days and three nights.* But then there was a question asked that we do not believe received an answer: Does that mean that the son of man was in the belly of the earth for a total of at least seventy-two hours?

The scriptures have clearly established that there be twelve hours in the day and there be twelve hours in the night. And the scriptures have clearly established that when Jesus told his disciples that he would be raised to life again from the dead three days later and when he told the Jewish leaders that he would raise up the temple in three days, he was specifically defining those day as three days and three nights. Now, if we have twelve hours in the day and twelve hours in the night and we have three days and three nights, then mathematically speaking, we have a total of seventy-two hours. So now that we have done the math, we have to ask this question, Does there appear to be seventy-two hours from what is called Good Friday until the time of his resurrection on Sunday morning?

Well, let us just answer the question. The answer is no, there does not appear to be seventy-two hours from what is called Good Friday until the time of his resurrection on Sunday morning. However, those who truly believe that Jesus was crucified and died on Friday, that being Good Friday, argue that there exist a way for it to be shown that Jesus could have been in the grave for three days. Those who believe in the Friday crucifixion and death, claim that in that day, any

part of a day was considered to be a full day, and since Jesus was in the tomb for part of the day on Friday, all day Saturday, and part of Sunday, then they conclude that he was in the grave for three days, fulfilling what the scriptures had said about him coming back to life again. Those who believe in the Friday crucifixion and death, cite several passages of scripture to support their belief.

The first one can be found in the sixteenth chapter of the gospel according to *Matthew*, which says that Jesus would *be raised again the third day (Matthew 16:21)*. They, those who believe in the Friday crucifixion and death, appear to count Friday as the first day, Saturday as the second day, and Sunday as the third day. A similar passage of scripture can be in the ninth chapter of the gospel according to *Luke*, which says that Jesus would be raised the third day.

*Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day (Luke 9:22).*

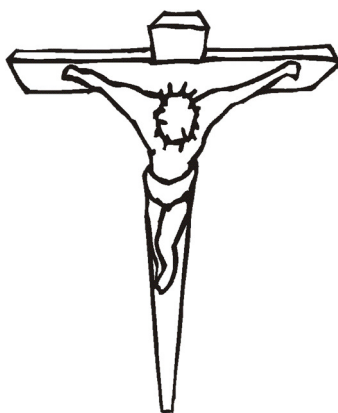
If counted as they who believe in the Friday crucifixion and death, then Jesus would not be in the grave for three full days, because he would be raised the third day. And to support their position, there are some translations that have interpreted this passage to mean that Jesus was raised on the third day and not just raised the third day. We find similar interpretations in the fifteen chapter of the first book of *Corinthians*, the tenth chapter of the book of *Acts*, and the twenty-fourth chapter of the gospel according to *Luke*.

*And that he was buried, and that he rose again the third day according to the scriptures (I Corinthians 15:4).*

*Him God raised up the third day, and showed him openly (Acts 10:40).*

*And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day (Luke 24:46).*

Each of these passages appears to say the same thing. It is as if the word “*on*” is missing from each of them. Was Jesus raised on the third day? Or, is this just some type of wishful interpretation on the part of those who believe in the Friday crucifixion and death that helps to support their position?



## The Truth Behind Good Friday – Part 7

If we were to insert the word “*on*” into the previously examined passages, then they would say something like, Jesus would be raised “*on*” the third day. This addition somewhat agrees with the philosophy of those who truly believe that Jesus was crucified and died on Friday, where they claim that Jesus was in the tomb for part of the day on Friday, all day Saturday, and part of Sunday and that he rose “*on*” this third day from the grave. The problem with this interpretation is that the thirty-first verse of the eighth chapter of the book according to the gospel of *Mark*, tells a slightly different story.

*And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again (Mark 8:31).*

Please note that this passage did not use any words that would imply that Jesus was to be raised in three days or that he would be raised on the third day. This passage clearly states that *after three days* Jesus would be raised again, which is somewhat different from what the earlier passages that we examined appeared to imply. They appeared to suggest that Jesus would be raised again “*on*” the third day. But what if the meaning of the earlier passages were intended to be interpreted as *after* the third day, instead of “*on*” the third day? If this interpretation was used of the earlier passages, then they would all be in agreement with this passage, which would show that intent was to say that Jesus would be raised after three days or after the third day.

But aren't you manipulating the meaning of the passage so that you can be right, you may ask. Some may see it that way, but is that what we are really doing, manipulating the words that God has provided for us. One of the many definitions for the word *manipulate* is *to falsify something, as in to change or present something in a way that is false but personally advantageous*. Another definition for the word *manipulate* along the same lines is *to influence someone, or to control something, in a clever or dishonest way*. Actually, what we are doing is exactly God has told us to do. God has told us *to study to show thyself approved unto God, a workman that needeth not to be ashamed*, so that we can *rightly dividing the word of truth (II*

*Timothy 2:15*), but most of us do not adhere to this command. And no, we are not talking about rightly dividing the word of truth; we are talking about studying to show yourself approved unto God. *This word of truth* is given to tell us what to believe (*for doctrine*), what is wrong (*for reproof*), how to correct wrong (*for correction*), how to live (*for instruction in righteousness*). We are to rely on this word of truth because it includes everything needed to grow in maturity, to be perfect (*meaning proficient or capable*), and to do what God wants (*II Timothy 3:16-17*), but first we must study it. God tells us to *attend to his words* because *they are life unto those that find them*, meaning *God's words are full, abundant life unto those that hunt for, look for, or seek those words (Proverbs 4:20-22)*. God has told us *to study his word, to hunt for, look for, and seek the answers* that he has provided us through his instruction manual, by rightly dividing his word of truth. So let us go forward, study this word of truth that we may rightly divide it.

The problem is that there exists this confusion as to how the phrase *the third day* should be interpreted. Knowing that God is not the author of confusion (*I Corinthians 14:33*), then the confusion must lie within those who have interpreted the passage. We know that it appears as if we have taken it upon ourselves to rewrite or redefine what many say are the words of God, but this is not what we have done. We have looked at every possible translation that is available to us in an attempt to determine the correct interpretation of the passage. We will be the first to admit that we are not Bible scholars or the like, but we are sure that we do not have to be one in order to understand all that God has provided for his children in his word. We believe that God has imparted all the wisdom that we need in order to understand his word, if and only if, we follow his instructions. We are not rewriting or redefining the words of God; that has already been done long before we came on the scene. However, we are trying to find all of the hidden truths that God has placed in plain sight in his word; truths that only those who follow his instructions can find.

Each one of us has a favorite Bible translation that we like to read. We consider it to be the most correct and complete translation in existence. With so many translations on the on the market, how do you know if the one that you favor is the most correct translation? Is the King James Version the most correct translation? Or maybe it is the Modern King James Version? What about the New American Standard Bible translation, is it the one? Or could it be The Living

Bible? Whichever translation you have laid claim to, it is important that you realize that what you read in one part of your Bible may appear to conflict with something that you read in another part of your Bible. This is not an error on the part of God, because he is not the author of confusion, but the error lies with the translations and the interpretations of man. It is your responsibility to sift through the mistranslations and the misinterpretations to get to the truth. And this is why you have to study his word, learn about his word, investigate his word, look at and carefully consider his word. The truth is in there; you just have to rightly divide it out.

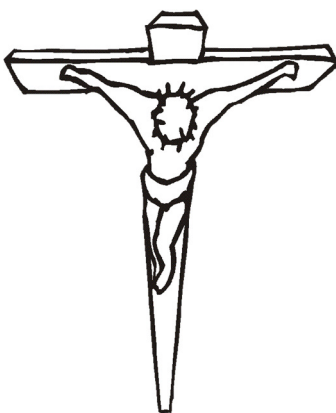
Here is one interesting thing to note about the thirty-first verse of the eighth chapter of the gospel according to *Mark*; every Bible translation from those listed above, with the exception of two, used the phrase, *after three days* to describe the length of time before Jesus would be raised from the dead. The New Living Translation used the phrase *three days later* and the Weymouth New Testament Bible used the phrase *after two days* to describe the length of time before Jesus would be raised from the dead. It appears that the New Living Translation is closer to the interpretation of the other translations, but with the Weymouth New Testament Bible interpretation, it appears to be all alone with its interpretation.

Now unless we have misinterpreted something here, each of the Bible translations that we have examined, with the exception of one, has stated that Jesus would be raised from the dead *after three days*. This means that the phrase, *the third day*, must carry a different translation than the one that has been provided for us. While researching the interpretation of the phrase, *the third day*, we were taken back to the very beginning, taken back to the book of *Genesis*. There we found something very interesting.

We know that in the beginning, God created the heaven and the earth. We know that the earth was without form and void, and that darkness was upon the face of the deep. We know that God said, *Let there be light* and all that he said came to pass. We know that God divided that light from the darkness and called the light, Day and that he called the darkness, Night. But did you realize that the evening *and* the morning were the first day. We know that God said, *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters* and all that he said came to pass. We know that God made the firmament and divided the waters from

under the firmament from the waters that were above the firmament. We know that God called the firmament Heaven. But did you realize that the evening *and* the morning were the second day. We know that God said, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear* and all that he said came to pass. We know that God called the dry land, Earth and after gathering together all of the waters, he called them Seas. We know that God said, *Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth* and all that he said came to pass. But did you realize that the evening *and* the morning were the third day.

Here is our point. The first day would have consisted of an evening *and* a morning, in totality, as a whole. The second day would have consisted of an evening *and* a morning, in totality, as a whole. And the third day would have also consisted of an evening *and* a morning, in totality, as a whole. This means that there were three evenings that passed *and* there were three days that passed before we got to what was called the third day. So, when the scriptures spoke of *the third day*, we have to wonder if the phrase was to be interpreted the same way as it was defined here in the book of Genesis.





## The Truth Behind Good Friday – Part 8

This brings us to another problem, especially for those who believe in the Friday crucifixion and death. As was stated earlier, they have claimed that in that day, any part of a day was considered to be a full day. So, since Jesus was in the tomb for part of the day on Friday, all day Saturday, and part of Sunday, then they conclude that he was in the grave for three days, fulfilling what the scriptures had said about him coming back to life again. However, at this point it does not appear that any part of a day constituted a full day as those who believe in the Friday crucifixion and death have claimed. It looks like we will still need to have a full evening and a full morning for it to be considered one day.

With that being said, then there is no way, or should I say that it is impossible for them to get three evenings and three mornings from Friday evening, after sunset through Sunday morning, just before sunrise. It cannot be done. The best that they can do is two evenings and one morning, consisting of Friday evening, Saturday evening, and Saturday morning. This is actually a total of one and a half days, which is not even close to the three day that has been spoken of in the scriptures. Maybe this is why Richard Francis Weymouth (Weymouth New Testament) decided to use the phrase, *after two days* instead of *after three days* to describe the length of time before Jesus would be raised from the dead. It was closer to the actually amount of time that had passed, but even this did not help the cause of those who believe in the Friday crucifixion and death. For the longest time, there has been a problem trying to understand how those who believe in the Friday crucifixion and death were able to get three days from Friday evening to Sunday morning. We even tried to find an employer who would give me three days of pay from Friday evening through Sunday morning before sunrise and have yet to find a willing employer. The best that we could find were ones who would give me two days of pay for that time period. With all that has been discussed thus far, do you think that it is possible for Jesus to have died on another day other than Friday?

In order to answer the question, we need to re-examine some of the evidence that we have discovered thus far. Let us place this information into our table and see what we have. In our last table, we showed **Day 6** as Good Friday, which we labeled in accordance with those who

believe in the Friday crucifixion and death. We know that **Day 6** went from Thursday evening after sunset through Friday evening before sunset, which would have covered the time period surrounding the crucifixion, death, and burial of Jesus. We discovered however, that it was impossible for them to get three evenings and three mornings from Friday evening, after sunset through Sunday morning, just before sunrise. Therefore, let us remove that information from our table.

Day	Actual Definition	Identifying Event for the Day
Day 5	Wednesday evening after sunset Thursday evening before sunset	
Day 6	Thursday evening after sunset Friday evening before sunset	
Day 7 Last day of the week	Friday evening after sunset Saturday evening before sunset	The Sabbath Day
Day 1 First day of the week	Saturday evening after sunset Sunday evening before sunset	Saturday evening would have been the next evening following the Sabbath. When the women arrived at the tomb early Sunday morning before sunrise, they found the rock blocking the entrance to the tomb had already been rolled away and that the tomb was empty.

*Exhibit Chart – 8A*

Here is what our table looks like with our additions and the one deletion. As you can see, we now have a total of three full days and three full nights available to which Jesus could have stayed in the belly of the earth as he claimed he would. Or should we say a total of three nights and three days, since a day was counted from the evening after sunset of one day to the evening of the next day before sunset. We have the first night that he would have been in the heart of the earth, which began on Wednesday evening after sunset; the second night, which began on Thursday evening after sunset, and the third night, which began on Friday evening after sunset. And we have the first day that he would have been in the heart of the earth, which began on Thursday morning after sunrise; the second day, which began on Friday morning after sunrise;

and the third day, which began on Saturday morning after sunrise. The three days that Jesus spoke of in the twelfth chapter of the gospel according to *Matthew*, would have ended on Saturday evening, at sunset. Now, we know that Jesus was not there when the women arrived at the tomb early Sunday morning to anoint his body with the spices that they had brought, because according to the scriptures, it was still dark and before the sun rose. Now technically speaking, Sunday morning before sunrise is actually Saturday evening, just after sunset continuing until just before sunrise. This means that Jesus actually rose sometime on Saturday evening, sometime just after sunset and just before sunrise, which was still known as the first day of the week.

*Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher (tomb) be made sure (secure) until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error (deception) shall be worse than the first. Pilate said unto them, Ye have a watch (guard): go your way, make it as sure (secure) as ye can. So they went, and made the sepulcher sure (secure), sealing the stone, and setting a watch (guard) (Matthew 27:62-66).*

In this passage we see something that once created a serious conflict for us. Because we once subscribed to the philosophy that Jesus was crucified and died on Friday, we had been taught that Jesus died and was buried on the same day, which was the day before the day before the Sabbath. You know that day was where everyone was required by law to rest. However, in this passage, the scripture mentions that it was *the next day, that followed the day of preparation*, when the chief priest and Pharisees went together to Pilate and made their request. From this passage, one gets the sense that the on next day following Jesus' death; these men went to Pilate to make their request. But what happened to the next day being the Sabbath day? Now, this was somewhat confusing to us when we first discovered this passage. Was this the correct interpretation of this passage? What was this day of preparation about? Was this day of preparation the actually day

that Jesus died? Let us see if we can determine when this day of preparation actually occurred and what role did it play in the death of Jesus.

*And now when the even (evening) was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honorable counselor (prominent council member), which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved (asked for) the body of Jesus (Mark 15:42-43).*

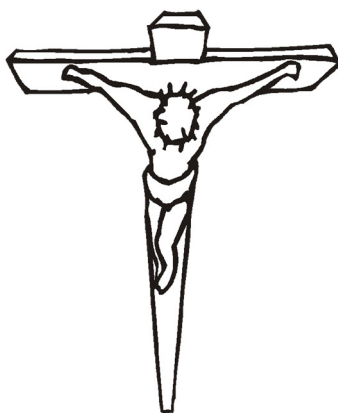
*And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on (near) (Luke 23:53-54).*

*When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar (John 19:13-15).*

*The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought (asked) Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith (immediately) came there out blood and water (John 19:31-34).*

*Then took they the body of Jesus, and wound (bound) it in linen clothes (strips) with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulcher (tomb), wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand (nearby) (John 19:40-42).*

In the above passages, it appears that the day the scriptures are referring to is not the same day that Jesus died. And yes, just like you, we were taught that he died the day before the Sabbath, which would have been on Friday because Saturday would have been the Sabbath.



## The Truth Behind Good Friday – Part 9

And although we have established the three days and three nights following the death and burial of Jesus, we have yet to verify biblically, the correct timeline following his death. It is one thing to make a suggestion as to the interpretation of a scripture; it is another thing to have evidence to back the interpretation up, especially having biblical evidence. So we guess in order to alleviate some of the confusion surrounding the actual timeline following his death, we need to identify the events for the particular days in question. Let us see if we can identify a timeline that will correspond to our suggested three days and three nights. Afterwards, we will add this information to our table.

In order to get started, we need to make sure we define and understand several of the phrases or terms that were used in some of the passage that we have already examined. One of the first phrases that we need to define and understand is *the day of preparation* or *the preparation day* phrase. Now *the day of preparation* or *the preparation day* was the day prior to the weekly Sabbath, where everything was taken care of in advance, so that the law regarding the Sabbath could be followed without exception. We find an example of this *preparation day* in the book of Exodus. This particular passage of scripture deals with the children of Israel when they were in the wilderness and the Lord provided for them quail and manna, which they went out into the fields daily to gather.

*And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and boil that ye will boil; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that today; for today is a sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said*

*unto Moses, How long refuse ye (do you refuse) to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day (Exodus 16:22-30).*

From this passage, you can see that *the day of preparation* or *the preparation day* was the day prior to the weekly Sabbath, where all of the food was gathered and cooked all on the sixth day in preparation of the Sabbath, where there was to be no work. They could not even kindle a fire in their habitations on the Sabbath day.

*And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day (Exodus 35:1-3).*

So, everything, no matter the manner of work, had to be done on the day before the Sabbath, thus leading up to what has become known as the *day of preparation* or *the preparation day*. On this day, everything was taken care of in advance, so that the law regarding the Sabbath could be followed without exception. But was every Sabbath to be the same? According to the thirty-first verse of the ninth chapter of the gospel according to *John*, this particular Sabbath was to be *high day*. Words such as *great day* and *special day* have been used by other translations to define this Sabbath. What was it about this Sabbath that was so different from the other Sabbaths before it? Were there any other Sabbaths that were considered to be a high day, a great day, or a special day? What was so special about this particular Sabbath?

There is another interesting phrase that might explain much of this confusion pertaining to the Sabbaths and the law requiring that no work be done on this day. This phrase, called a *holy convocation*, was first discovered in the twelfth chapter of the book of *Exodus*.

*And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls (persons); every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish (perfect or sound), a male of the first year (a year old): ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden (boiled) at all with water, but roast with fire; his head with his legs, and with the purtenance (entrails) thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded (a belt on my waist), your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token (sign) upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul (person) shall be cut off (put away) from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save (except) that which every man must eat, that only may be done of you (Exodus 12:1-16).*



We see from this passage that the Lord said to Moses that the first day of the celebration, and again on the seventh day, there will be a ***holy convocation***, a holy meeting, a special religious services for the entire congregation and no work of any kind may be done on those days except that of the preparation of everyone's food.

A ***holy convocation***, a holy meeting, a special religious service for the entire congregation and no work of any kind may be done on those days. It appears that a ***holy convocation*** can be a holy meeting for the entire congregation or a sacred assembly of people. It also appears that a ***holy convocation*** can be a special religious service or a sacred church service. This is not just an assembling of the congregation, but it is a special gathering of the congregation for a very special reason. And with this ***holy convocation***, there appears to be no work of any kind, including servile work, that can be done except for the preparation of everybody's food. Sounds a lot like a Sabbath day to us.

*And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons (Leviticus 23:1-3).*

We see that the scriptures have defined a ***holy convocation*** as an additional Sabbath to the regular Sabbath that the children of Israel were to observe. It appears that the children of Israel are to celebrate several annual festivals or ***feasts of the Lord***. Each of these festivals or feasts shall be proclaimed to be ***holy convocations***, times when all of Israel will assemble and worship God. Each of these ***holy convocations*** appears to have very similar restrictions to the regular Sabbath. The important thing to note here is the fact that these are additional sabbaths to the regular Sabbath.



## The Truth Behind Good Friday – Part 10

Here is a list of the *feasts of the Lord*.

### *The Passover of the Lord:*

*In the fourteenth day of the first month at even is the Lord's Passover (Leviticus 23:3).*

### *The Festival of Unleavened Bread:*

*And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile (laborious) work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is a holy convocation: ye shall do no servile work therein (Leviticus 23:3-8).*

### *The Festival of First Fruits:*

*And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat (grain or meal) offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor (sweet or pleasing aroma): and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings (Leviticus 23:9-14).*

There are four more festivals listed in the twenty-third chapter of *Leviticus*. They include: *The Festival of Pentecost (Leviticus 23:15-22)*, *The Festival of Trumpets (Leviticus 23:23-25)*, *The Day of Atonement (Leviticus 23:26-32)*, and *The Festival of Tabernacles (Leviticus 23:33-36)*.

*These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs (fruit) of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths (tabernacles, shelters made of boughs) seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord (Leviticus 23:37-44).*

We need to remember that the first day of the festival will be a Sabbath day of solemn rest. And the last day or the eighth day of the festival will be a Sabbath day of solemn rest as well. In all of this, we see that God had ordained a particular number of days were a *holy convocation* shall be held. We have discovered that a *holy convocation* is defined as a holy meeting or a special religious service for the entire congregation. We also discovered that they are defined as a sacred assembly of people. And we discovered that they are also defined as a special religious service or a sacred church service. We found that these were not just an assembling of the congregation, but it is a special gathering of the congregation for a very special reason. But the most interesting thing that we discovered was the fact that there was to be no work of any kind, including servile work done with the exception of a small amount of work in the preparation of

food for everyone. According to scripture, these *holy convocations* are in addition to your regular weekly days of holy rest.

So, from this we can see that there are more Sabbaths than the regular weekly Sabbath that was recognized starting Friday evening, just after sunset and ending Saturday evening, just before sunset. What does all of this mean for us? How does the discovery of others Sabbaths affect what we have learned so far about the religious holiday that is observed primarily by Christians, which commemorates the day of the crucifixion of Jesus Christ and his death at Calvary? Does any of this change your views about Good Friday? What about the seventy-two hours?

Now let us see if we can put all of these fantabulous facts together and verify whether we are on the right path or if we are just going nowhere. There is one more piece of this puzzle that we need to talk about before we can begin to assemble all of the pieces to discover the timeline between his crucifixion and his resurrection. This all has to do with the Passover and some of the controversy surrounding the event. There appears to be some issues with when that actually Passover celebration took place.

First, we have discovered from the twelfth chapter of the book of *Exodus*, what God himself said about the Passover celebration. If you remember, God told Moses and Aaron in the land of Egypt that from that point forward, that particular month, whichever month it was, would be the first and most important month of the year. Later, we find out that this month was called *Nisan* (*Ester 3:7*). Now, even though the passage we discovered in the book of *Exodus* appears to say that the *Lord's Passover* was a part of the seven-day festival of unleavened bread, we know that this was not the case. According to the twenty-third chapter of the book of *Leviticus*, this festival, *The Festival of Unleavened Bread*, as it were called, was set to begin on the day following the Passover celebration, which meant it could only start on the fifteenth day of the first month and not the fourteenth day. As we read on in that twenty-third chapter, we discovered that the remainder of the passage agreed with the passage of scripture we found in the book of *Exodus*. This passage went on to say that the first and the seventh day were to be *holy convocations*, Sabbath days of rest, where no ordinary work was to be done.

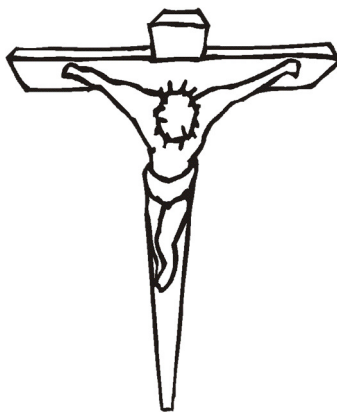
We know that much of the information that we now have appears to be somewhat confusing but it is now time to see if we can put everything we have into perspective. We have enough information to start putting the pieces that we have identified together so that we can get a complete timeline between the time Jesus died and the time that he was raised from the dead.

*When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou (Where are you from)? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power (authority) to crucify thee, and have power (authority) to release thee? Jesus answered, Thou couldest have no power (authority) at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King (John 19:6-14)!*

We can see from the above passage that this take place just before the actual crucifixion of Jesus. It appears that all of this took place about the sixth hour on the day before the Passover celebration. We can see clearly that Jesus was with Pilate on that day. Now according to the *King James Version*, this day was the preparation of the Passover, which tells us that it was not yet time for the Passover celebration to begin. Just so that we can keep our timeline straight and keep our days separated, let us call this day, the Preparation Day, because it was the day of preparation for the Passover celebration.

*When Jesus had spoken these words, he went forth with his disciples over the brook Cedron (Kidron), where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither (often met) with his disciples. Judas then, having received a band of men (about 600 soldiers) and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons (John 18:1-3).*

We know that Jesus was arrested at night, sometime after he entered into the garden of Gethsemane. This was verified by the fact that the band of men and officers sent by the chief priests and Pharisees came with their lanterns and torches. This means that it was still dark when they came for Jesus and carried him to the high priest.



## The Truth Behind Good Friday – Part 11

We know that after Jesus' arrest, he was tried, convicted, and nailed to the cross, where he died somewhere around the ninth hour that same day.

*When the even (evening) was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged (asked for) the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed (Matthew 27:57-60).*

We know that after his death, some time towards sunset, there came a man of wealth from Arimathea, whose name was Joseph and who was one of Jesus' followers that went to Pilate to make a request for the body of Jesus. Pilate issued an order, releasing Jesus' body to Joseph, who took the body, wrapped it in clean linen, and placed it in a new tomb. It was supposed to be Joseph's resting place, a rock-hewn tomb, cut out of the solid rock. When Joseph finish, he rolled a great stone in front of the entrance and went away.

*Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher (tomb) be made sure (secure) until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error (deception) shall be worse than the first. Pilate said unto them, Ye have a watch (guard): go your way, make it as sure (secure) as ye can. So they went, and made the sepulcher sure (secure), sealing the stone, and setting a watch (guard) (Matthew 27:62-66).*

We know that the next day following the day of the preparation, as it was known, at the close of the first day of the Passover ceremonies, the chief priest and Pharisees went together to Pilate,

asking that he issue an order sealing the tomb until the third day to prevent his disciples from coming, stealing his body, and then telling everyone he came back to life. Pilate told them to use their own temple police, for they could guard it safely enough to ensure that no one could come to steal his body and make that claim. So they went and made safe the place where his body was laid, putting a stamp on the stone. Then they sealed the stone and posted guards to protect it from intruders.

Now let us fill in our chart with what we have discovered thus far. If we were to plot a time line for Jesus, starting with the morning before the Last Supper and ending with the evening before the Passover celebration began. We would discovered that after a very thorough examination of the scriptures, the Last Supper actually took place in the evening after sunset and that his burial occurred less than twenty-four hours later, just as evening had come. We also discovered that there was a preparation period the day before the Last Supper and there was a preparation period the day before the Passover celebration was to begin. We discover that the feast of unleavened bread started the day following the Passover and on this day, there was to be a *holy convocation*, a holy meeting where the people gathered for worship and all ordinary work ceased. We discovered that it was very much like a Sabbath day.

We know that much of the information continues to be somewhat confusing but we believe that we can now put everything we have into perspective. We think we have gathered enough information and have identified enough events that we can complete our timeline to show when Jesus died and when he was raised from the dead and then some. So let us see what we have thus far and fill in our chart.

Day	Actual Definition	Identifying Event for the Day
Day 3	Monday evening after sunset	Preparation for The Last Supper
	Tuesday evening before sunset	
Day 4	Tuesday evening after sunset	Preparation Day
	Wednesday evening before sunset	Jesus has the Last Supper, is arrested, crucified, dies, and is buried in the tomb prior as evening comes.



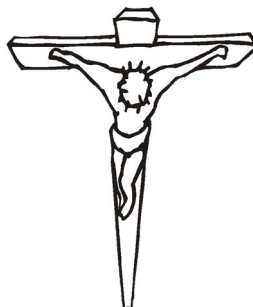
Day 5	Wednesday evening after sunset	Passover Day Jesus' first night and first day in the grave.
	Thursday evening before sunset	
Day 6	Thursday evening after sunset	The Feast of Unleavened Bread Jesus' second night and second day in the grave.
	Friday evening before sunset.	
Day 7	Friday evening after sunset	The Sabbath Day (the customary rest day on the last day of the week). Jesus' third night and third day in the grave.
	Saturday evening before sunset	
Day 1	Saturday evening after sunset	Resurrection Day (the first day of the week) Jesus rises from the grave sometime between Saturday evening, after sunset and Sunday morning, long before sunrise on, which is after the third day.
	Sunday evening before sunset	

*Exhibit Chart – 11A*

As you can see, this information does not support the Good Friday theory. And we know that tradition is hard to break, but will you continue to be held captive by tradition? Will you continue to be destroyed because you have rejected the knowledge? Truth and knowledge, what an interesting combination to have. We will be the first to say that you need to check out all of this information for yourself. Please, do not just take our word for it. Open up whichever Bible version that you have and look at it for yourself. You need to check to make sure that everything that has been discussed is factual and true. Just one little bit of false information can alter the truth and your knowledge. And while this chart, this model does appear to meet every piece of evidence that is mentioned in the scriptures, it does not mean that there could not have been a mistake made. Please, check out the information for yourself and determine for yourself whether it be factual or not. But I have to say, it is very rewarding when you can get all of the right puzzle pieces to come together in the right places, it creates a very interesting picture where all of the pieces are not just randomly laying on the table but oddly enough, appear to connect to each other. As we stated earlier, Good Friday is a religious holiday, observed primarily by Christians, which commemorates the day of the crucifixion of Jesus Christ and his death at Calvary that does not appear to be based in scripture.

We know some of you have had a problem accepting this line of reasoning, but that be entirely your choice. And no, the Bible does not explicitly state on which specific day of the week Jesus died. This is something that has been left for us to determine based on the scriptural evidence that is in the Bible. And while some will continue to argue their point, just make sure that their arguments satisfy each and every scripture that is related to this event. Then there are those who will argue that in the grand scheme of things, it is not all that important to know what day of the week Christ was crucified. And in the grand scheme of things, that could be true. But remember, we were given a warning to beware of the false prophets or the false teachers who appear to be as sheep for a reason. It was Jesus who said in his word *for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

Again, in the grand scheme of things, it could be some truth in not knowing the exact day of the week Christ was crucified. Therefore we ask, how can you worship, praise, or even celebrate Jesus if the facts that you base your celebration on are wrong or false? Is the one that is portrayed in songs and stories the true Jesus or is he something that has been created over the years? Who is this person, this Jesus that you believe you know? Is the Jesus that you believe in one for whom you have personally checked all the facts on? Or is the one that you believe in one for whom you have accepted because of something that you have only heard about? Is the Jesus that you believe in one for whom you have come to know personally for yourself? Or is the one that you believe in one for whom you have been taught to accept. Is the one that you believe you know, one of fact? Or is the one that you believe you know, one of fiction? Or is the one that you believe you know a combination of both, some fact and some fiction. Would the combination make him real or false? So many questions to ask and so many answers to find. And as always, you will have to decide which to believe.



## The Truth Behind Good Friday (The Timeline)

This is a chronological timeline of the most discussed events in the history of religion, the crucifixion of Jesus the Christ. It is our intent to provide you enough information that it will add to your understanding of the events surrounding the death, burial, and resurrection of Jesus. We trust that this timeline will provide enough information to stimulate your thought processors so that you can think outside of the parameters of our earthly reality and come to a spiritual understanding of the truth as this story unfolds through the word of God.

Description of Events	The Gospel According To:			
	Matthew	Mark	Luke	John
<b>***** JESUS SPEAKS TO THE DISCIPLES (Sunday Evening) *****</b>				
Jesus leaves the temple and goes to the mount of Olives	24:1	13:1	21:5	
Tells disciples the signs of things to come before the end.	24:2-28	13:2-23	21:5-24	
The coming of the Son of Man	24:29-31	13:24-37	21:25-28	
No man knows the day	24:39-51			
The parable of the ten virgins	25:1-13			
The parable of the ten talents	25:14-46			
The parable of the fig tree			21:29-39	
<b>***** PREPARATION FOR THE LAST SUPPER (Monday Evening) *****</b>				
Morning teachings at temple, evenings (nights) at Mount Olivet			21:37-38	
Passover and Unleavened Bread are two days away.	26:1-2	14:1	22:1	
Chief priest plot to kill Jesus, Judas' betrayal.	26:2-16	14:1-11	22:2-6	
Preparation for the Last Supper.	26:17-19	14:12-16	22:7-13	

**\*\*\*\*\* PREPARATION DAY – THE FIRST TWELVE HOURS (Tuesday Evening) \*\*\*\*\***

Evening had come, it was Preparation Day, the day before the Sabbath	26:20	14:17		
The Last Supper in the Upper Room.	26:21-35	14:18-31	22:14-40	13:1-17:26
Jesus prays in a place called the garden of Gethsemane.	26:36-46	14:32-42	22:41-46	18:1
Jesus is betrayed by Judas and then arrested.	26:47-56	14:43-52	22:47-53	18:2-12
Jesus goes before Annas.				18:13-24
Jesus goes before Caiaphas.	26:57-68	15:53-65	22:54	
Peter denies Jesus for the third time.	26:69-75	14:66-72	22:55-65	18:25-27

**\*\*\* PREPARATION DAY – THE FIRST THREE HOURS OF THE MORNING (Wednesday Morning) \*\*\***

Morning has come; it was early in the morning.	27:1	15:1	22:66	
Jesus goes before the chief priest, the elders, and the whole Council.	27:1	15:1	22:66-71	
Jesus goes before Pilate.	27:2, 11-14	15:1-5	23:1-5	18:28-38
Judas kills himself.	27:3-10			
Jesus goes before Herod.			23:6-12	
Jesus goes back before Pilate.	27:15-25	15:6-14	23:13-24	18:39-19:15
Barabbas is released and Jesus is condemned.	27:26	15:15	23:25	19:16
Jesus is mocked by the Roman soldiers.	27:27-30	15:16-19		
Jesus and Simon of Cyrene carry the cross to Golgotha.	27:31-34	15:20-23	23:26-33	19:17

**\*\*\*\*\* PREPARATION DAY – THE NEXT THREE HOURS OF THE MORNING \*\*\*\*\***

And it was the third hour.		15:25		
Jesus is crucified, nailed to the cross.	27:35-37	15:24-26	23:33-43	19:18-27

Two others are crucified with Jesus	27:38-44	15:27-32		
<b>***** PREPARATION DAY – NOON TIME - THE NEXT THREE HOURS *****</b>				
The sixth hour has come; darkness covers the earth til the ninth hour.	27:45	15:33	23:44-45	
Jesus bowed his head, breathed his last, dismissed his spirit, and died.	27:46-50	15:34-37	23:46	19:28-30
The veil in the temple is torn from top to bottom.	27:51	15:38	23:45	
The witnesses of his death.	27:54-56	15:39-41	23:47-49	
Verification of his death by the Roman soldiers, legs not broken.				19:31-37
<b>***** PREPARATION DAY – THE LAST THREE HOURS OF THE DAY *****</b>				
Evening is came, still Preparation Day, the day before the Sabbath	27:57	15:42		
Joseph of Arimathea requests the body of Jesus.	27:57-58	15:43-45	23:50-52	19:38
Joseph prepares Jesus' body, places it in tomb, and leaves.	27:59-61	15:47	23:54	19:39-42
The women watches, then leaves to prepare spices and perfumes.	27:61	15:47	22:55-56	
<b>***** PASSOVER DAY - THE START OF A NEW DAY (Wednesday Evening) *****</b>				
Passover Day (Ex. 16:22-30; Ex. 35:1-3; Ex. 12:1-16; Lev. 23:1-3).				
This was the day after the Preparation Day.	27:62			
Chief priests and Pharisees request the tomb be sealed.	27:63-65			
Tomb sealed and guard posted.	27:66			
Jesus' first night and first day in the grave.				

<b>***** The Festival of Unleavened Bread (Thursday Evening) *****</b>				
The feast of unleavened bread (Leviticus 23:3-8)				
Jesus' second night and second day in the grave.				
<b>***** The Sabbath Day (the customary rest day on the last day of the week) (Friday Evening) *****</b>				
The Sabbath, the regular rest day (Ex. 16:26; Ex. 20:8-11)				
Jesus' third night and third day in the grave.				
<b>***** Resurrection Day (Saturday Evening) *****</b>				
Jesus rises from the grave after sunset and before the next morning.				
<b>***** Resurrection Day Continued (Sunday Morning) *****</b>				
The Sabbath is over and the women visit the tomb before dawn.	28:1	16:1		
The stone was rolled away.	28:2-4			
The tomb was found empty by the women.	28:5-8	16:2-8	24:1-8	20:1
The tomb was found empty by Peter and John.			24:9-12	20:2-10
Jesus appears to Mary Magdalene.		16:9-11		20:11-18
Jesus appears to the other women.	28:9-10			
Guards report to the chief priest.	28:11-15			
Jesus appears to the disciples.		16:12-14	24:13-35	
Jesus appears to ten thousand.		16:14	24:36-43	20:19-25

*Courtesy of Kingdom Worker Ministries*

We know that traditions are hard to break and this is probably one of the most difficult ones of them to transcend. We know some will have a problem accepting this, but that be entirely their choice. And no, the Bible does not explicitly state on which specific day of the week Jesus died,

but there are some things that have been left for us to determine based on the scriptural evidence that is in the Bible.

We will be the first to say that you need to check out all of this information for yourself. Please, do not just take our word for it. Open up whichever Bible version that you have and look at it for yourself. You need to check to make sure that everything that has been discussed is factual and true. Just one little bit of false information can alter the truth and your knowledge. And while this chart, this model does appear to contain every piece of evidence that is mentioned in the scriptures, it does not mean that there could not have been a mistake made. Please, check out the information for yourself and determine for yourself whether it be factual or not. In the end, it is you who will have to determine if Good Friday is something that is based on scripture or not.

***Addition Remarks:***

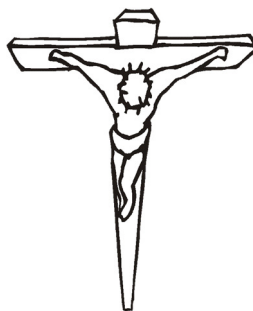
There was the claim that the chart would contradict *Acts 10:40* and *I Corinthians 15:4*. This chart is fully supported by the words of our Lord Jesus spoken in *Matthew* and do not actually contradict either of the other two verses.

Interestingly, the chart does not contradict *Matthew 12:40*. The words recorded in *Acts* are those of Peter, who spoke of Jesus' resurrection in a sermon to Cornelius, the Roman centurion, and his Gentile group. Then there is Paul's message to those at *Corinth* about the resurrection of Christ, which was he spoke of *according to the scriptures*. But more interesting than any of this is that fact that we have accepted the words of Peter and Paul over the recorded spoken words of our Lord and Savior Jesus Christ himself, when he answered certain scribes and Pharisees, when they asked him for a sign. Go figure.

According to scripture, *Jesus died somewhere between the sixth hour (noon) and the ninth hour (three o'clock)*. He was buried during the last three hours of the day, between the ninth

hour (three o'clock) and the twelfth hour (six o'clock). Technically speaking, it is possible for Jesus to have spent three full days and three full nights in the grave and still rise before the end of the third day. Hypothetically speaking, since the exact time Jesus was buried is unknown, as long as Jesus was buried before the last second of the close of the twelfth hour, he could technically satisfy the criteria set forth in Matthew 12:40 and still be resurrected before the end of the third day. He could have exited the tomb any time after that.

We find it very intriguing that Good Friday death completely contradicts the words of our Lord and Savior Jesus Christ and it is widely accepted without question. Let's say, without question that people are willing to ask publicly.





**I** trust this compilation, *The Truth Behind Good Friday* has ministered to you, added to your understanding, and that you have been the better for have read it. It is not my intent to question any religious beliefs nor is this an attempt to convert anyone to a certain religious belief or religion. I only seek illumination of the scriptures and offer the same with that which has been revealed to me. Regardless of what may be included in a devotional or a comment that I may include, open up your Bible and check it out for yourself. Words can be manipulated to say many things, make sure the ones that you accept are in line with the truth. I welcome your comments and questions. As you seek the truth, know that the revelation will come if you believe. If this message has been a blessing to you, and you have found it to be useful aid, please feel free to include it in your studies and to share this message with others so that it can be a blessing to them as well. Keep in mind that the Scriptures are the inspired Word of God and are given to tell you what to believe, what is wrong, how to correct wrong, and how to live. They are a treasure of knowledge and understanding, showing how to distinguish right from wrong and how to find the right decisions. For the Lord grants wisdom and from it comes the knowledge and the understanding of righteousness, judgment, and equity. The conditions for obtaining wisdom are very simple; you must earnestly seek it. Once wisdom, truth, and understanding enter the very center of your being, discretion will preserve you, understanding will keep you, and joy will fill your life. Truth is limited to the width of your belief and the depth of your desire, receiving only that which you believe, according to your faith. Therefore, escape your confines to diligently search the mystery unlocked from within, continually refreshing reason, and striving to properly separate truth-absolute. Remember to stay in the Word, tending to it daily that you may enjoy your blessings and your covenant promises, all to the glory of the Father, all for the work of the kingdom, and all to establish his covenant, all in the name of Jesus. . . .

Enjoy your blessings for they are many,

Your Brother in Christ.

## Understanding this Compilation

This is a compilation of materials gathered from various sources composed together to define and to illustrate the ideas and thoughts contained within. In an effort to uncover the secrets of the Bible while researching and compiling the materials for this project, every effort has been made to acknowledge any written word, spoken word, thought, or idea from an author, speaker, teacher, or church leader that has expressly contributed to the completion of this project. It is not the intention of this author to accept or take credit for, nor to infringe on any copyrighted material or the thoughts and ideas of others but to compile existing information into one unified thought and to record these thoughts on paper in a manner that will contribute to the growth of its reader. This compilation is not intended to criticize or question any religious beliefs or religions nor is it an attempt to convert anyone to a certain religious belief or religion. It is however, intended to necessitate thought from and verification to those who receive it, to share those uncommon revelations that exist in the Word of God, to aid in studying and rightly dividing the word of truth, and to be a useful tool for those who have an ear to hear.

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