



**When Was Jesus  
Crucified?**





**Disclaimer**



## **Our Topic This Evening**

**There are 3 positions  
embraced by Bible  
believers; our goal tonight  
will be to summarize the  
arguments for and against  
each position.**



## Matthew 12:40

**40** for just as Jonah was **three days and three nights** in the belly of the sea monster, so will the Son of Man be **three days and three nights** in the heart of the earth.



## Matthew 16:21

**21** From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up **on the third day.**



# **“on the third day”**

- **Matthew 17:23** – “...and He will be raised on the third day”
- **Luke 18:33** – “...and the third day He will rise again”
- **Acts 10:40** – “God raised Him up on the third day”
- **1 Corinthians 15:4** – “...He was raised on the third day according to the Scriptures”



Option #1

**GUESS**

**WHAT**

**DAY IT IS?**

**WHOOT WHOOT!**





# Wednesday Crucifixion

- **Saturday:** Triumphal Entry
- **Sunday:** Cleanses, Possesses Temple
- **Monday:** Confronts Enemies, Woes, Olivet Discourse
- **Tuesday:** Passover, Arrest, Trials (early Wednesday morning)
- **Wednesday:** Trials, Crucifixion, Burial



# Wednesday Crucifixion

- **Thursday:** Body lays in tomb
- **Friday:** Body embalmed
- **Saturday:** Rises from the dead after exactly 72 hours

**OR**

- **Sunday:** Rises early on this, the first day of the week



# Arguments *For* Wednesday (W.G. Scroggie)

1. Matthew 12:40 - 3 full days & 3 full nights (72 hours)
2. Too many events between Christ's death at 3 pm & His burial at 6 pm (Scroggie lists 20)
3. Fits typology - Christ presented as Lamb on Nisan 10 (Saturday) at Triumphal Entry
4. No silent days in the week



# Critiques of Wednesday

1. This view concludes either that Jesus rose on Saturday, or that He rose on the fourth day; NT says He rose on third day (Matthew 16:21; 17:23; 20:19; 27:4; Luke 9:22; 18:33; 24:7,21,46; John 2:19-22; Acts 10:40; 1 Corinthians 15:4).



# Critiques of Wednesday

2. “Three days and three nights” (Mt 12:40) is an idiomatic expression - means the third day
3. If “three days and three nights” = exactly 72 hours, Jesus must have risen no later than 6 pm on Saturday; why have Christians always celebrated resurrection on Sunday, if it occurred on Saturday?



# Critiques of Wednesday

4. Many of the events between death and burial happened simultaneously - involved different persons, groups of persons.
5. Places Triumphal Entry on Saturday (Sabbath) - unlikely because then Jesus riding on donkey was violation of Levitical law (Deut. 5:14), as was cutting of palm branches (Num. 15:32-36).



Thursday

**Option #2**



# Thursday Crucifixion

- **Saturday:** Feast at which Mary anoints Jesus in Bethany
- **Sunday:** Triumphal Entry
- **Monday:** Cleanses, Possesses Temple
- **Tuesday:** Confronts Enemies, Woes, Olivet Discourse



# Thursday Crucifixion

- **Wednesday:** Passover, Arrest, Trials (early Thursday morning)
- **Thursday:** Trials, Crucifixion, Burial
- **Friday-Saturday:** Body lays in the tomb, 3 full nights, 2 full days & part of the 3rd day
- **Sunday:** Rises from the dead early in the day



# Arguments *For* Thursday

(B. F. Westcott, Roy Aldrich)

1. Body in tomb for three nights, two days and part of third day
2. Triumphal entry on Nisan 10 (Sunday) fulfills typology
3. No silent day in week



# Arguments *For* Thursday

4. John 19:31 – “sabbath” refers to Friday, Nisan 15, the day after Passover - which was the day of Unleavened Bread, a day when no one was to work (Lev. 23:7).

In other words, the mention of “sabbath” in John 19:31 is not a reference to the seventh day of the week, but to this day on which no work was to be done.



# Arguments *For* Thursday

5. Matthew 28:1 – “Now after **the Sabbath**, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.”

In this verse, “sabbath” is plural, indicating 2 Sabbaths in a row that week (i.e., Day of Unleavened Bread, followed by weekly sabbath).



# Critiques of Thursday

1. “Three days & three nights” (Matt. 12:40)  
- refers to “the third day”
2. No evidence that the day of Unleavened Bread, because it was a day when no work was to be done, was referred to as a “sabbath”
3. Plural of “sabbath” in Matt. 28:1 - 1/3 of the uses in the NT are plural; Matt. 12:1-12, both singular & plural used, referring to same day.



# Critiques of Thursday

4. Must take John 19:14 – “the day of preparation for the Passover” - to mean Wednesday, the day before the Passover; that expression always means Friday, the preparation for the weekly sabbath.

See Mark 15:42 – the “day of preparation” is said to be “the day before the sabbath”



## Critiques of Thursday

5. John 19:31, 42 specifically state that Joseph and Nicodemus hurried to have Jesus in the tomb on the “day of preparation” so that He would not be on the cross “on the sabbath.”



Option #3





# Friday Crucifixion

- **Saturday:** Feast at which Mary anoints Jesus in Bethany
- **Sunday:** Triumphal Entry
- **Monday:** Cleanses, Possesses Temple
- **Tuesday:** Confronts Enemies, Woes, Olivet Discourse
- **Wednesday:** Silent Day



# Friday Crucifixion

- **Thursday:** Passover, Arrest, Trials (early Friday morning)
- **Friday:** Trials, Crucifixion, Burial
- **Saturday:** Body lays in Tomb
- **Sunday:** Rises from the dead early in the day



# Friday Crucifixion (Hoehner)

- **Saturday:** Arrival in Bethany
- **Sunday:** Many to Bethany to see Jesus and Lazarus
- **Monday:** Triumphal Entry
- **Tuesday:** Cleanses, Possesses Temple
- **Wednesday:** Confronts Enemies, Woes, Olivet Discourse



# Friday Crucifixion (Hoehner)

- **Thursday:** Passover, Arrest, Trials (early Friday morning)
- **Friday:** Trials, Crucifixion, Burial
- **Saturday:** Body lays in Tomb
- **Sunday:** Rises from the dead early in the day



# Arguments *For* Friday

1. Jesus prophesied that He would rise on the third day (Matthew 16:21; 17:23; 20:19; 27:64; Mark 9:31; 10:34; John 9:22; 18:33; 24:7; 24:21; 24:26; cf. Acts 10:40; 1 Corinthians 15:4).
2. Furthermore, the Gospels give the impression that He did rise on third day.



## Arguments *For* Friday

4. Jesus' body was laid in the tomb on the evening of the day of preparation (i.e., preparation for the Sabbath), which is called the day before the Sabbath.

See Matthew 27:62; 28:1; Mark 15:42; Luke 23:54, 56; John 19:31, 42.



# Arguments *For* Friday

5. The women returned home and rested on the Sabbath (Luke 23:56), and then returned to the tomb early on the first day of the week (Sunday) and found it empty (Matt. 28:1; Mark 16:1,2; Luke 24:1; John 20:1).

In Jewish culture, a dead body could be attended to for 3 days (start counting with day of death), by the end (sundown) of the 3rd day, the body must be in the sealed tomb/grave.



## Arguments *For* Friday

6. On the day Jesus rose from the dead, He walked with 2 disciples on the road to Emmaus (Luke 24:13); they said it was the third day since their Master was crucified (Luke 24:21).



# Critique of Friday #1

1. Matthew 12:40 – no “three days and three nights”

Clearly, with a Friday crucifixion, Jesus was not in the grave for a full 72 hours.



# Answer to Critique #1

1. NT speaks of resurrection “on the 3rd day” (Matt. 16:21; 17:23; 20:19; 27:64; Luke 9:22; 18:33; 24:7,21,46; Acts 10:40; 1 Cor. 15:4; John 2:19-22)
2. “after three days” (Matthew 27:63; Mark 8:31; 9:31; 10:34) must be equivalent to “on the third day”



# Answer to Critique #1

3. In Matthew 27:63, the Pharisees remember that Jesus predicted He would rise “after 3 days,” and ask for soldiers to guard tomb “until the third day.”

If 3 days = 72 hours, they would have asked the tomb be sealed until the 4th day.



# Answer to Critique #1

4. In OT, “3 days and 3 nights” = on the 3rd day

- Genesis 42:17b-18a – Joseph put his brothers “in prison for three days. Now Joseph said to them on the third day...”
- 1 Kings 20:29 – Israel and Syria “camped one over against the other seven days. And on the seventh day the battle was joined...”



## 3 Days, 3 Nights = “on the 3<sup>rd</sup> day”

- 2 Chronicles 10:5, 12 – [Rehoboam] said, “Return to me again in three days...So Jeroboam and all the people came to Rehoboam on the third day as the king had directed, saying, ‘Return to me on the third day.’”
- Esther said, “Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way...Now it came about on the third day that Esther put on her royal robes” (4:16, 5:1) and she ate at the banquet that day.



## **Critique of Friday #2**

**2. Necessitates a “silent day” on Wednesday (unless Triumphal Entry is placed on Monday as per Hoehner)**



## Answer to Critique #2

Given the logistical preparation which had to be made in order for 1. Jesus to enjoy the Passover meal with His disciples and 2. for Jesus to be arrested in the middle of the night (600 soldiers – John 18:3), tried before the Sanhedrin (again, near 70 men assemble in the middle of the night in a culture where little happens at night), and then tried before Pilate very early in the morning on the pavement of his residence – all before 6 am (John 19:14)...



# Furthermore...

- Given that the preparation for all of that could not begin until late on Tuesday night (Luke 22:1-6), the narrative is more coherent if that day is available for all of that activity.
- In short, the day is “silent” in that nothing that occurred that day is recorded in the Gospels; it is not silent in the sense that nothing significant happened on that day, or even that the day is superfluous to the Gospel record of that final week.









**Next Week:**

**Preparing  
for the  
Passover**



