

***EIGHT
OF THE MOST IMPORTANT DAYS
THAT BROUGHT SALVATION
TO MANKIND***

A SCRIPTURE STUDY

by

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(Study # 4)

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INTRODUCTION

The following is an account of the 8 days from Christ's entry into Jerusalem when He was hailed as King, up to the resurrection Sunday.

The starting date for these events was set back in Neh. 2., and Dan. 9: 24-27. I will only briefly state that prophecy here.

The prophecy was for a period of seventy weeks, or literally 70 x 7, (or 490 years). The prophecy is in three groups. The first part 7 x 7s (or 49 years) concerned the Jews return from exile; the building of the temple, the city of Jerusalem and its walls. Then there was to be a period of 62 x 7, (or 434 years), at the end of which the Messiah the Prince would come. After which the Messiah would be cut off (crucified). This period totalled 483 years, and after that the Temple would be destroyed. The final section of seven years was put on hold due to the Jews rejection of their Messiah and will not commence until all the Gentiles that are to be saved, have been saved. (Rom. 11: 25, 26.) That seven year period will then start with the Rapture of the Church and the beginning of the Tribulation period on Earth. The commencement date of this prophecy is (the 1st. Nisan 445 B.C.) found in Neh. 2. & Dan. 9: 25. From that date to the day Christ rode into Jerusalem on the 6th. April (10th Nisan) 32 A.D. was 483 Jewish years of 360 days each. Sir Robert Anderson QC after extensive research and assistance of the Astronomer Royal in London calculated that the 483 years of 360 days or 173,880 days commencing on the 1st. of Nisan 445 B.C. would culminate on 6th. April 32 A.D. (See also, Study # 1, page 5.)

Note: The Jewish day starts at sunset, (6pm.) and concludes at sunset, (6pm.) the following day.

THE 8 DAYS

Sunday 10th. Nisan 06/04/32 A.D.

This is the day that a Lamb without blemish is to be set aside for the Passover. - Exod. 12: 1-3.

Christ rides into Jerusalem as King. - Mat. 21: 1-11. Mark 11: 1-10. Luke 19: 28-40

In fulfilment of, - Zech. 9: 9.

The same way Solomon was made King in, - 1 Kings 1: 38-48.

Weeps over Jerusalem. - Luke 19: 41-44.

He enters the Temple late in the day then retires with the disciples to Bethany for the night.

Mark 11: 11.

Monday 11th. Nisan 07/04/32 A.D.

On Christ's way back to Jerusalem He curses the fruitless fig tree, as a lesson to the disciples.

Mat. 21: 18-22. Mark 11: 12-14.

Taught daily in Temple - Luke 19: 47-49 Luke 21: 37, 38.

He cleanses the Temple, performs miracles, preaches, and teaches parables. Children call Him the Son of David. - Mat. 21:12 to 22:46. Mark 11:15 to 12:44.

He condemns the Scribes and Pharisees. - Mat. 23: 1-36.

Tuesday 12th. Nisan
08/04/32 A.D.

Taught daily in Temple. - Luke 19: 47-49 Luke 21: 37, 38. Mark 11: 27, to 12:12.
Lesson of the withered fig tree. - Mark 11: 20-26.
Two days before the Passover the spiritual leaders plot to kill Him. - Mat. 26: 1-5. Luke 22: 1-2.
At Bethany, Woman anoints Jesus feet. - Mat. 26: 6-13.
Judas conspires to betray Christ. - Mat. 26: 14-16.

Wed. 13th. Nisan
09/04/32 A.D.

Christ laments over Jerusalem, teaches in the Temple, and tells them that their house is being left desolate and then went out and sat on the Mount of Olives opposite the Temple, and preached and taught in parables. - Mat. 23: 1 to 25:46.
Gives Passover directions to disciples. - Mat. 26:17.
The Passover commences at twilight this day, which begins the 14th of Nisan, and concludes the evening of the 21st. Nisan. - Exod. 12: 6,18. Lev. 23: 5.
In the evening Jesus eats the Pascal Lamb, Passover with His disciples, and at its conclusion institutes the 'Communion', as we now know it. - Luke 22: 7-20. Mat. 26: 17-30.

Thur. 14th. Nisan
10/04/32 A.D.

Passover. Lev. 23:5.
Preparation Day for High Sabbath
After Christ shared the Passover, He was betrayed by Judas, and before sunrise Thursday, was arrested and tried immediately. - Mat. 26: 36 to 27: 61. Mark 14:43 to 15:20. John 18: 1 to 19:16.
Crucified at 9am. in the morning.

Mark 15 reads; ***Immediately, in the morning***, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.²Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say."³And the chief priests accused Him of many things, but He answered nothing.⁴Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"⁵But Jesus still answered nothing, so that Pilate marveled. ⁶Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.⁷And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion.⁸Then the multitude, crying aloud, began to ask him to do just as he had always done for them. ⁹But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"¹⁰For he knew that the chief priests had handed Him over because of envy.¹¹But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.¹²Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"¹³So they cried out again, "Crucify Him!"¹⁴Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"¹⁵So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified. ¹⁶Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.¹⁷And they clothed Him with purple; and they twisted a crown of thorns, put it on His head,¹⁸and began to sa-

lute Him, "Hail, King of the Jews!"¹⁹ Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.²⁰ And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.²¹ Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.²² And they brought Him to the place Golgotha, which is translated, Place of a Skull.²³ Then they gave Him wine mingled with myrrh to drink, but He did not take it.²⁴ And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.²⁵ **Now it was the third hour, and they crucified Him.**²⁶ And the inscription of His accusation was written above: THE KING OF THE JEWS.²⁷ With Him they also crucified two robbers, one on His right and the other on His left.²⁸ So the Scripture was fulfilled which says, "And He was numbered with the transgressors."²⁹ And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days,³⁰ save Yourself, and come down from the cross!"³¹ Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save."³² Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.³³ **Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.**³⁴ And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"³⁵ Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!"³⁶ Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."³⁷ And **Jesus cried out with a loud voice, and breathed His last.**³⁸ Then the veil of the temple was torn in two from top to bottom.³⁹ So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"⁴⁰ There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,⁴¹ who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.⁴² **Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,**⁴³ Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.⁴⁴ Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.⁴⁵ So when he found out from the centurion, he granted the body to Joseph.⁴⁶ Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.⁴⁷ And Mary Magdalene and Mary the mother of Joses observed where He was laid.

I have highlighted some of the above portions, as there are some whom will say that there is an error or contradiction between Mark's account and that which is found in John 19: 12-42 which reads;

¹²From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."¹³ When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha.¹⁴ Now it was the Preparation Day of the Passover, and **about the sixth hour.** And he said to the Jews, "Behold your King!"¹⁵ But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"¹⁶ Then he delivered Him to them to be crucified. Then they took Jesus and led Him away.¹⁷ And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha,¹⁸ where they crucified Him, and two others with Him, one on either side, and Jesus in the center.¹⁹ Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.²⁰ Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.²¹ Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, 'I am the King of the Jews.'" ²²Pilate

answered, "What I have written, I have written."²³ Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.²⁴ They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My garments among them, And for My clothing they cast lots." Therefore the soldiers did these things.²⁵ Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.²⁶ When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"²⁷ Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.²⁸ After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"²⁹ Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.³⁰ So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.³¹ Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.³² Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.³³ But when they came to Jesus and saw that He was already dead, they did not break His legs.³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out.³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.³⁶ For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."³⁷ And again another Scripture says, "They shall look on Him whom they pierced."³⁸ After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.³⁹ And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.⁴⁰ Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.⁴¹ Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.⁴² So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

I have highlighted areas of specific importance, but the big area of contention is to be found in **Mark 15:25** and **John 19: 14**. – For the crucifixion Mark reads the third hour, but John reads the sixth hour. This is neither an error nor a contradiction. Mark was using Jewish time where the first hour commenced 6am., and the third hour commenced 9am - John chose to use Roman time, which commenced at mid-night. Therefore, John's reference to "about the sixth hour" means about 6am Roman time and is identical to Mark 15:1 "immediately in the morning". Matthew, Mark, and Luke were written between about 35 and 60 AD, whereas John was written later, probably between 70 and 85 AD. The writers of the first three Gospels appear to be writing primarily to Jewish readers, but John appears to be also thinking more of gentile readers, hence the use of Roman time.

Darkness, noon to 3pm. Mat. 27: 45,46. - Mark 15: 33-36.

Jesus dies at 3pm., or soon after. - Mat. 27: 50. Luke 23:44-49.

Luke 23: 53-56 reads;. ⁵³Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before.⁵⁴ That day was the Preparation, and the Sabbath drew near.⁵⁵ And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.⁵⁶ Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

He was wrapped hastily in linen, and placed in a tomb just before sunset, at beginning of the High Sabbath and the Feast of Unleavened Bread. - John 19: 38-42.

Watched by the women. - Mat. 27: 57-61. Luke 23: 50-56

Fri. 15th. Nisan
11/04/32.A.D.

Feast of Unleavened Bread. - (A High Sabbath) - A body not allowed to remain on a tree this day.
John 19:31 reads; *“Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”*
No work allowed other than domestic. - Lev. 23: 6, 7.
Sabbath Preparation Day. - Sabbath commences at sunset. - Women rest as per Law.

Sat. 16th. Nisan
12/04/32 A.D.

The Sabbath. - Chief priests place guard on tomb, day after Preparation Day. - Mat. 27: 62-66.
Women rest as per. Sabbath Law.

Sun. 17th. Nisan
13/04/32 A.D.

Feast of Sheaf of First Fruits. - Lev. 23: 9-12. - 1 Cor. 5: 7, 8. - 1 Cor. 15: 20.
Before dawn (probably about 5.30 a.m.) angel removes stone from tomb. Christ, The First Fruit arose.
Guards flee. - Women arrive (probably about 6.00 a.m.), to complete the embalming. Find tomb empty. Angel speaks to women, & then Christ speaks to Mary. Mary tells disciples,
‘Christ is risen.’ - John 20:
He did it all because; - John 3: 16-18. - Rom. 3: 22-26. - 1 Cor. 15: 3-4. - 1 Tim. 1:15. –
1 John 1: 7-10.

RESURRECTION SUNDAY

A More Detailed Account

The events of the Resurrection Sunday as recorded in the four Gospels can cause confusion; This is due in part to;

- (a) None of the Gospels use a completely chronological sequence of events.
- (b) The people involved and those that related these events were at that time confused, bewildered, and excited. - However, by putting all these accounts side by side it is possible to obtain a fairly accurate picture of what transpired.

1. Christ arose, early Sunday morning, while it was still dark, just before sunrise (about 5.30am), after the angel had rolled the stone away. (Mat. 28: 2, 3. Mark 16:9.)
2. The guards panicked, (Matt 28: 4.) and fled, reporting the events to the Chief Priests. The priests gave them a bribe, telling them to make it known that Jesus disciples had stolen His body. (Mat. 28: 11-15).
3. A number of women, including, Mary Magdalene, Mary the mother of James, Joanna the wife of Herod's steward, Susanna, Salome, and other women, arrive with spices at the tomb at sunrise. Probably between about 5 and 6am, for the purpose of completing the embalming process. (Mat. 28: 1. Mark 16: 1- 2. Luke 8:2, 3. Luke 24: 1-3. John 20:1).
4. They find no guards, the stone rolled away, and the tomb empty. Bewildered and confused some leave. (Luke 24: 2 -12 . John 20: 1-3).
Mary Magdalene and others enter the tomb. (Mark 16; 2 – 8.) Two angels appear to them in the tomb and tell them "Christ is risen", and instruct them to take the news to the disciples.
5. Mary Magdalene and other women went to tell the disciples and met Peter & John, who then returned with the women to the tomb. Peter and John inspect and leave. They then all left again to tell the other disciples while Mary lingered at the tomb. (John 20: 1-11).
6. Jesus then appeared to Mary. (Mat. 28: 5-10. John 20: 11-18. Mark 16: 9-11).
Mary Magdalene then rushes to join the others, which had gone on to tell the disciples '**Christ is risen**'. At about the same time the guards are reporting to their superiors. This would probably be somewhere between 7 and 8am.. This would have given the guards about 2 to 3 hours to compose themselves, get their story right, and report. (Luke 24: 9-12. Matt. 28: 5-15).
7. Jesus then appeared to all the women as they travelled, and encouraged them. (Matt 28: 5 - 10.)
8. Jesus appears to Cleopas and another disciple on the road to Emmaus that afternoon. (Luke 24: 13-33. Mark 16: 12- 13.)
9. He appears to the disciples and others that evening. – The Lord then ascended to Heaven. (Mark 16: 14-19. Luke 24: 33-53. John 20: 19-31).

There has been a little confusion in interpretation of the 3 days & 3 nights of Mat. 12: 39,40., and the rising on the 3rd. day of Mark 10:34. - The times for the three days and nights need to be taken from when Jesus entered Paradise in Sheol, (Luke 23:43.- 1Pet.3:18-20 & Ephe. 4:8-10) and not from the time of the burial of His body.

The three days and nights, refers to Jesus Spirit, which went straight to the paradise division of Sheol at His death, where He proclaimed His victory over sin, death. He was in the Paradise division of Sheol from around 3pm Thursday, then all day Friday and Saturday. The three nights were; Thursday night, Friday night and Saturday night.

The rising on the third day refers to the body of Jesus, which rose after being in the tomb all day Friday and Saturday and part of the day Sunday.

The Gospels were written, primarily to & for the Jews, so we need to look at their understanding of what was meant.

In Jewish time, the day period starts and finishes at 6pm. i.e. Sunset or 6pm to Sunset the following day.. However, then as now with us, a part of a day can also be reckoned as a full day, i.e. when a person says he spent the day at the football, or a day shopping, he is not referring to a full 24hr. period.

Christ entered Paradise at His death shortly after 3pm. Thurs. 14th. Nisan. (Mat. 27:46. Luke 23: 42-46.), and His body was buried just before the beginning of Friday Jewish time.(6pm. Thursday, our reckoning). - Because Friday was a High Sabbath, the women could not finish the embalming process and so had to wait until the Sunday morning to complete it. Jesus rose before sunrise on the Sunday.

It all happened because God the Father loves us and did not want anyone to suffer because of sin, so He sent His son to pay the price for our sins.- God's son ,Jesus Christ, out of His love for us, willingly died in our place. All we have to do is accept the gift of God's love, and give our lives to Him. Then by the grace of God, we will have eternal life.

John 3; 16-18 reads

¹⁶For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.¹⁷For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.¹⁸"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

There were a great number of Old Testament prophecies **literally fulfilled** by Jesus Christ at his first advent. Here are just a few of them.

Prophecy	Text	Fulfilled
Born in Bethlehem	Mic. 5: 2.	Luke 2:11
Born of a Virgin	Isa. 7:14. & 9: 6-7.	Mat. 1:18-25
A Nazarene	Isa. 11: 1	Mat. 2: 23.
Entry into Jerusalem	Zech. 9:9	Mat.21: 1-11
The suffering of Jesus	Isa. 53.	Mat. 27.
Crucifixion events	Psm. 22: 1-18	Mat. 27
Resurrection	Psm. 16: 10,11.	Mat. 28: 5,6.
Son of God	Psm. 2: 7	Heb. 5: 2.
Prophet	Deut. 18: 15-19	Acts. 3:22, 23.
Priest	Psm. 110: 4.	Heb.7: 17-21.
King	Psm. 45: 6,7.	Heb. 1: 8,9.

Just as these prophecies were literally fulfilled, so all the future prophecies will also be literally fulfilled.

End.