

*This book delves into the specific day of the month and week when Jesus died, using only biblical texts. For over 1800 years, this topic has sparked debate, but the author claims to have found the definitive answer at last.*

**The 14th Day of the First Month:**  
**Unveiling a Unique Perspective: a Layman's Exploration of**  
**Dating Jesus' Death Using Only the Bible**  
By Bill Hagedorn

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## THE 14<sup>TH</sup> DAY OF THE FIRST MONTH



Includes a Comprehensive  
Study Guide for Groups or Individuals

Unveiling a Unique Perspective: a Layman's Exploration  
of Dating Jesus' Death Using Only the Bible

**BILL HAGEDORN**

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# Contents

Acknowledgments .....	vii
Preface .....	ix
Introduction.....	1
The Focus of This Book .....	1
The Flow of This Book.....	1
Hebrew Bible, Hebrew Scriptures .....	3
Eight Rules of Bible Interpretation.....	4
Different Meanings of the Word “Passover” .....	5
Full Text of Scriptures Printed .....	7
Preview of Findings.....	8
PROLOGUE .....	11
Chapter 1. A Synopsis of the Debate.....	13
History of the Debate.....	13
Essential Aspects of the 14 <sup>th</sup> -Day View .....	15
Essential Aspects of the 15 <sup>th</sup> -Day View .....	18
The Choices for Resolving the Debate .....	22
Why It’s Worth Our Effort To Resolve This Issue.....	22
PART ONE – LAYING A FOUNDATION .....	25
Chapter 2. The Biblical Calendar .....	27
The Year .....	28
The Month .....	28
Days of the Week.....	28
The Day Begins at Sunset.....	29
The Evening.....	30
“Evening” as the part of a day <i>before</i> sunset.....	30
“Evening” as the part of a day <i>after</i> sunset.....	31

“Evening” as a time between noon and sunset, i.e., mid-afternoon.....	32
The Flow of a Day .....	33
Alternate First-Century Calendars .....	33
Chapter 3. Type/Antitype Introduced and Explained .....	37
Chapter 4. Introduction to God’s Appointed Times .....	47
Why Are They Important? .....	48
The “Pilgrim Feasts” .....	48
Some Appointed Times Already Consummated, Others Not Yet .....	48
PART TWO – TYPE/ANTITYPE IN GOD’S APPOINTED TIMES.....	53
Chapter 5. Lamb Selection Day and 5-Day Lamb Examination .....	55
Typical .....	55
Antitypical.....	56
Chapter 6. Passover.....	71
Typical .....	71
Antitypical.....	78
Chapter 7. The Feast of Unleavened Bread .....	89
Typical .....	89
Antitypical.....	96
Chapter 8. Firstfruits .....	101
Typical .....	101
Antitypical.....	117
PART THREE – ISSUES AND TIME MARKERS IN THE GOSPEL NARRATIVES .....	135
Chapter 9. Issues in the Gospel Narratives .....	137
Issue 1. Intentions of the Religious Leaders .....	137
Issue 2. Preparations for the Last Supper.....	140

*The 14<sup>th</sup> Day of the First Month*

Issue 3. “Now When Evening Had Come” .....	144
Issue 4. The New Covenant Passover .....	151
Issue 5. “Might Not Be Defiled, But Might Eat the Passover” (John 18:28) .....	154
Issue 6. “For That Sabbath Was a Special One” (John 19:31) .....	155
Issue 7. Preparation Day Death – A Reverse Chronology.....	157
An Unexpected Literary Connection .....	160
A Note about Matthew 28:1 .....	165
Chapter 10. The Six (or Seven) Critical Time Markers.....	173
Time Marker 1. The First Day of the Week .....	174
Time Marker 2. The Third Day .....	176
Time Marker 3. The Sabbath .....	178
Time Marker 4. The Sabbath That Was Special.....	179
Time Marker 5. The Day When They Sacrificed the Passover .....	180
Time Marker 6. Preparation Day .....	180
Time Marker 7. Preparation Day of the Passover.....	182
The 15 <sup>th</sup> Day Does Not Satisfy All the Time Markers .....	184
“Three Days and Three Nights” .....	188
PART FOUR – SUMMARY and CONCLUSION .....	195
Chapter 11. The Whole Story .....	197
Bibliography .....	203
Topical Index .....	205
Scripture Index.....	207
Endnotes .....	211

# Chapter 1.

## A Synopsis of the Debate

The debate about when Jesus Christ was crucified has persisted passionately and relentlessly throughout Christian scholarship. Far from being a mere academic curiosity, this debate has important implications for understanding the Gospel narratives, the events leading up to Jesus' death, and the theological significance of His sacrifice. At its core, the debate revolves around the question: Did Jesus die on the 14<sup>th</sup> or 15<sup>th</sup> day of the first month of the Biblical calendar?

The crux lies in apparent discrepancies between the Synoptic Gospels—Matthew, Mark, and Luke—and the Gospel of John. The Synoptic Gospels present a narrative in which it seems Jesus shared a regular (annual) Passover meal with His disciples at the beginning of the 15<sup>th</sup> day of the first month and then was crucified and died later that day.

John's Gospel presents what appears at first glance to be a different sequence of events. Jesus' crucifixion and death occur on the 14<sup>th</sup>, before the annual Jewish Passover meal at the beginning of the 15<sup>th</sup> day of the first month ushers in the 7-day Passover [15<sup>th</sup> – 21<sup>st</sup>] festival.

### History of the Debate

Tatian (120—173 AD), a student of the church father Justin Martyr, played a pivotal role in the debate. He compiled the *Diatessaron*, a unique harmony of the four Gospels, into a single continuous narrative. This text, written somewhere between 150 AD and 172 AD, was the standard Gospel text in the Syrian Middle East until about 400 AD, when it was replaced by the four separated Gospels.<sup>ii</sup>

Opinions differ on the role of Tatian's *Diatessaron* in the debate. Some argue that this harmony of the Gospels revealed the apparent discrepancy about the day of Jesus' death.<sup>iii</sup> In contrast, others believe

that Tatian wrote his Diatessaron to address the problem others had already noticed<sup>iv</sup>. Regardless, Tatian's work provides a valuable insight into the debate, which can be traced back to the second century AD.

That debate has continued throughout the intervening centuries and continues today. Many church fathers and other scholars have weighed in on the issue. I'll mention two of them, one supporting the view that Jesus died on the 14<sup>th</sup> day and the other on the 15<sup>th</sup> day of the first month.

The first is Peter of Alexandria (Unknown - 311 AD). Peter, who was all in for the 14<sup>th</sup>, said the following about Jesus:

“But after His public ministry He did not eat of the lamb, but Himself suffered as the true Lamb in the Paschal feast, as John, the divine and evangelist, teaches us in the Gospel written by him, where he thus speaks: “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.” And after a few things more. “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 third hour,” as the correct books render it, and the copy itself that was written by the hand of the evangelist, which, by the divine grace, has been preserved in the most holy church of Ephesus, and is there adored by the faithful. And again the same evangelist says: “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 Pilate that their legs might be broken, and that they might be taken away.” On that day, therefore, on which the Jews were about to eat the Passover in the evening, our Lord and



Saviour Jesus Christ was crucified, being made the victim to those who were about to partake by faith of the mystery concerning Him, according to what is written by the blessed Paul: “For even Christ our Passover is sacrificed for us;” and not as some who, carried along by ignorance, confidently affirm that after He had eaten the Passover, He was betrayed; which we neither learn from the holy evangelists, nor has any of the blessed apostles handed it down to us. At the time, therefore, in which our Lord and God Jesus Christ suffered for us, according to the flesh, He did not eat of the legal Passover; but, as I have said, He Himself, as the true Lamb, was sacrificed for us in the feast of the typical Passover, on the day of the preparation, the fourteenth of the first lunar month. The typical Passover, therefore, then ceased, the true Passover being present: “For Christ our Passover was sacrificed for us,” as has been before said, and as that chosen vessel, the apostle Paul, teaches.”<sup>v</sup>

The second is the Venerable Bede (672/3 – 735 AD). His opinion about Jesus dying on the 15<sup>th</sup> day is as zealous as Peter’s was about the 14<sup>th</sup>. Commenting on Luke 22:7-8, he states:

“Although Christ who is our Pasch was slain on the following day---that is, on the fifteenth day of the moon---nevertheless, on the night when the Lamb was sacrificed, delivering to the disciples to be celebrated, the mysteries of His body and blood, and being held and bound by the Jews, He hallowed the opening of His own immolation---that is, of His Passion.”<sup>vi</sup>

### **Essential Aspects of the 14<sup>th</sup>-Day View**

The 14<sup>th</sup>-day view follows the Gospel of John regarding the timing and nature of the Last Supper. John 13:1-2, below, indicates that the supper took place “before the feast of the Passover.”

John 13:1-2. Now before the feast of the Passover, Jesus, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. (2) During supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him...

The "feast of the Passover" included the annual Passover meal at the beginning of the 15<sup>th</sup> day of the first month; therefore, the Last Supper would have been eaten on the 14<sup>th</sup> day. Because the Last Supper would have occurred before the annual Jewish Passover meal, it could not have been that meal but had to be something else.

Other passages from John's Gospel provide additional insights into the timing of the Last Supper on the 14<sup>th</sup>.

John 18:28. They led Jesus therefore from Caiaphas into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover.

The Jewish leaders did not go into the Praetorium because if they did so, they would not be allowed to eat the Passover. If they were still anticipating eating the annual Jewish Passover meal, which was held at the beginning of the 15<sup>th</sup>, then this had to be the day before the 15<sup>th</sup>.

John 19:14. Now it was the Preparation Day of the Passover, at about the sixth hour. He said to the Jews, "Behold, your King!"

The 14<sup>th</sup>-day view usually interprets this verse to indicate that Jesus' death occurred on the day (Preparation Day) before the Passover meal of the 15<sup>th</sup>. In other words, Jesus died on the 14<sup>th</sup>, before He could have eaten the annual Jewish Passover meal.

John 19:31. Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked

*The 14<sup>th</sup> Day of the First Month*

of Pilate that their legs might be broken, and that they might be taken away.

The 14<sup>th</sup>-day view says that John regarded the Sabbath that week as special because it coincided with the holy convocation on the 15<sup>th</sup> day of the first month, the same day that the Passover feast was eaten. Since John says that Jesus died the day before this special day, it must have been on the 14<sup>th</sup>.

Time Chart – Parts of a Day (14 <sup>th</sup> -day view)		
Day of Month	Time of Day	Event
14 <sup>th</sup>	Sunset (ends 13 <sup>th</sup> and begins 14 <sup>th</sup> )	
		Jesus sends disciples to meet a man who shows them a furnished room
	Evening (the part that comes after sunset)	----- -
		Jesus' Last Supper (New Covenant Passover)
	Night	
	Morning	
15 <sup>th</sup>	"Between the evenings" (mid-afternoon)	Jesus is killed
	Evening (the part that comes before sunset)	
	Sunset (ends 14 <sup>th</sup> and begins 15 <sup>th</sup> )	
	Evening (the part that comes after sunset)	The annual Jewish Passover meal ("feast of the Passover")
	Night	
	Morning	
15 <sup>th</sup>	"Between the evenings" (mid-afternoon)	
	Evening (the part that comes before sunset)	

### Essential Aspects of the 15<sup>th</sup>-Day View

The 15<sup>th</sup>-day view, which historians believe to be the prevailing view both historically and at present, follows the Synoptic Gospels regarding the timing and the nature of the Last Supper. Regarding the

*The 14<sup>th</sup> Day of the First Month*

timing of the Last Supper, the passages below from Matthew, Mark, and Luke are understood to say that the preparations for the Last Supper occurred sometime on the 14<sup>th</sup> day of the first month (i.e., the first day of unleavened bread, when the Passover lamb was sacrificed) and that the supper itself occurred at the beginning of the following day (the 15<sup>th</sup>) when evening [that part that comes after sunset, at the beginning of a new day] had come.

Time Chart – Parts of a Day (15 <sup>th</sup> -day view)		
Day of Month	Time of Day	Event
14 <sup>th</sup>	Unspecified	The disciples meet a man at an unspecified time during this day and make preparations for eating the annual Jewish Passover meal at the beginning of the 15 <sup>th</sup> day.
	Sunset (ends 14 <sup>th</sup> and begins 15 <sup>th</sup> )	
15 <sup>th</sup>	Evening (the part that comes after sunset)	The annual Jewish Passover meal is Jesus' Last Supper
	Night	
	Morning	
	"Between the evenings" (mid-afternoon)	Jesus is killed
	Evening (the part that comes before sunset)	

Matthew 26:17-20. Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?" (18) He said, "Go into the city to a certain person, and tell him, 'The

Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.”” (19) The disciples did as Jesus commanded them, and they prepared the Passover. (20) Now when evening had come, he was reclining at the table with the twelve disciples.

Mark 14:12-17. On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, “Where do you want us to go and prepare that you may eat the Passover?” (13) He sent two of his disciples, and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, (14) and wherever he enters in, tell the master of the house, ‘The Teacher says, “Where is the guest room, where I may eat the Passover with my disciples?”’ (15) He will himself show you a large upper room furnished and ready. Get ready for us there.” (16) His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover. (17) When it was evening he came with the twelve.

Luke 22:7-14. The day of unleavened bread came, on which the Passover must be sacrificed. (8) Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.” (9) They said to him, “Where do you want us to prepare?” (10) He said to them, “Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. (11) Tell the master of the house, ‘The Teacher says to you, “Where is the guest room, where I may eat the Passover with my disciples?”’ (12) He will show you a large, furnished upper room. Make preparations there.” (13) They went, found things as Jesus had told them, and they prepared the Passover. (14) When the hour had come, he sat down with the twelve apostles.

According to the 15<sup>th</sup>-day view, the passages above identify the Last Supper as the annual Jewish Passover meal at the beginning of the 15<sup>th</sup>. In his “The Gospel According to John” commentary, Leon Morris lists ten reasons for this.<sup>vii</sup>

1. There are explicit statements in Matthew 26:2, 17, 18, 19; Mark 14:1, 12, 14, 16; and Luke 22:1, 7, 8, 11, 13, and 15. These seem to make it plain that the meal held by Jesus and His disciples was the annual Jewish Passover meal.
2. The meal occurred at night as commanded for the annual Passover meal, whereas other meals were normally held earlier in the day.
3. The participants reclined instead of sitting (the usual posture at ordinary meals).
4. A dish preceded the breaking of bread, whereas, at meals other than the annual Passover meal, the breaking of bread seems usually to have been the first part of the meal.
5. Red wine was drunk, as is prescribed for the annual Passover meal.
6. The meal ended with the singing of a hymn, which points to the Hallel at the end of the annual Passover meal.
7. After the meal, Jesus went to Gethsemane, not Bethany. Bethany was outside the area where one might go on Passover [15<sup>th</sup>] night.
8. The words of institution remind us of the custom that the president at the annual Passover feast explained its significance.
9. John 13:29, “that he should give something to the poor,” may refer to almsgiving in connection with the feast.
10. The arguments urged against it may all be fairly disputed.

## **The Choices for Resolving the Debate**

Aside from the conclusion offered by those who say that no solution can be found in the Scriptures, five options are usually considered when attempting to resolve this dispute.

1. It is impossible to harmonize John's account with the Synoptic Gospels, and John's Gospel is to be preferred.
2. It is impossible to harmonize John's account with the Synoptic Gospels, and the Synoptic Gospels are to be preferred.
3. The Passover occurred as recorded in the Synoptic Gospels (i.e., the Last Supper was the annual Passover meal), and John is not really contradictory.
4. The Passover occurred as recorded in John, and the Synoptic Gospels are not really in contradiction.
5. Different calendars were used, such that the Synoptic Gospels followed one calendar and John another.<sup>viii</sup>

## **Why It's Worth Our Effort To Resolve This Issue**

The debate over the timing of Jesus' death—whether it occurred on the 14<sup>th</sup> day or the 15<sup>th</sup> day of the first month—is a theological tug-of-war. Two camps stand on opposite river banks, each gripping their end of the rope with unwavering conviction.

Some may question the importance of determining the day of Jesus' death at this point in time. After all, this debate has persisted for many centuries, and other issues may demand our attention. However, I believe it's important to reach a conclusion on this matter to affirm the authority of Scripture and promote unity in Christ's body.

The Bible instructs us to handle the word of truth properly (2 Timothy 2:15). This means carefully examining all relevant passages, comparing them, and combining them into a coherent narrative. Nothing will change the current impasse if we continue to look at just one facet or another of this topic. We need to examine all the various elements and see how they fit into a unified whole.



*The 14<sup>th</sup> Day of the First Month*

Studying the Bible this way shows our commitment to using it to guide our beliefs and actions. Resolving the debate confirms the reliability of the Bible and strengthens our confidence in its ability to guide our lives. Determining the day of Jesus' death can confirm the authority of Scripture and unify believers, with far-reaching implications for Christians and our interactions with the world.

## Study Guide for Chapter 1. A Synopsis of the Debate

### Summary

The debate over which day of the first month Jesus died has been ongoing for over 1800 years. The view that Jesus died on the 14<sup>th</sup> day of that month relies mainly on the account in John's Gospel that the events of that day occurred before the feast of the Passover [15<sup>th</sup> or 15<sup>th</sup> – 21<sup>st</sup>]. The view that Jesus died on the 15<sup>th</sup> day of the first month follows the accounts in Matthew, Mark, and Luke that seem to indicate the events of that day occurred after the annual Passover meal.

I listed five possible options for concluding this debate. I also gave reasons why finding a solution to this debate is worthwhile.

### Discussion / Study Questions

1. For approximately how many years has this debate been going on?
2. What are the essential aspects of the 14<sup>th</sup>-day view of Jesus' death?
3. What are the essential aspects of the 15<sup>th</sup>-day view of Jesus' death?
4. What are the five possibilities for resolving this issue?
5. What is your opinion about whether striving to find a solution for this issue is important?

# **PART ONE – LAYING A FOUNDATION**

The Biblical Calendar

Type / Antitype Introduced and Explained

Introduction to God's Appointed Times

## **Chapter 2.**

### **The Biblical Calendar**

The narrative of the ten plagues that Yahweh brought upon Egypt to free His people from slavery is told in the book of Exodus, with the first plague beginning at Exodus 7:14 and the tenth plague ending at Exodus 12:36. The narrative runs continuously through these verses with one exception. The tenth plague is introduced in Exodus 11:1-10. However, the narrative of the plague itself does not begin until Exodus 12:29. The writer inserts a lengthy break between verses 1 and 28 of Exodus 12 to discuss...the calendar! The calendar? Seriously? What is so important about the calendar that it needs to be addressed just before the climax of the plagues?

Here is how Exodus 12:1-2 states it:

Yahweh spoke to Moses and Aaron in the land of Egypt, saying, (2) “This month shall be to you the beginning of months. It shall be the first month of the year to you.

Whether this was the beginning of the Israelites’ calendar or a change from a previous reckoning is uncertain. Regardless, it is significant that God now declares that the current month is to be the first month of the year from this time forward.

In the next 26 verses, God specifies three days of the first month of the Biblical Calendar, either directly or indirectly, that will have special significance for His people: the 10<sup>th</sup>, the 14<sup>th</sup>, and the 15<sup>th</sup>. As you proceed through this book, you will see these three days addressed many times.

Yahweh’s primary objective in designing the sacred calendar was likely to enable His people to identify and keep God’s Appointed Times with Him on His chosen days. We’ll see much more about this in Chapters 4-8.

The Biblical calendar is different from the modern Jewish calendar. There are some similarities, but there are also some significant differences. By the term “Biblical Calendar,” I am simply referring to those time elements stated in the Bible’s text, as listed below.

### **The Year**

In the Biblical calendar, the beginning of a new year was determined agriculturally. Specifically, a new year began according to the ripeness of the barley grain. This book will not discuss the year Jesus died (e.g., Was it 30 A.D.? Was it 33 A.D.? Was it some other year?). I have found that the Bible does not provide enough information to determine the exact year Jesus died. However, if the results in this book are considered definitive, it would narrow the possibility of dating the year of Jesus’ death for those who study that topic.

### **The Month**

A month is the period between one new moon and the next. Note that the new moon mentioned in Scripture is not the astronomical new moon, which is invisible, but rather the visible new moon as it is first sighted with the naked eye by observers.

Months in the sacred calendar are usually, though not always, referred to in Scripture by their numbers, i.e., the first month, the second month, the third month, the seventh month, etc. The Bible mentions the names of several months, but these were derived from the Babylonians when the Israelites were in exile. The only months we will address in this book are the first and second months of the year.

### **Days of the Week**

In the sacred calendar, the days of the week are not named but are numbered: first day, second day, third day, etc., through the seventh day. The one exception is that the seventh day of the week is also called the Sabbath (Hebrew transliteration: *Shabbat*). This book will not address the day of the week in our modern calendar that Jesus died (e.g.,

Was it a Friday? Was it a Thursday? How about Wednesday?). Our modern calendar did not have its roots until at least the fourth century. I find it rather confusing when commentators identify time elements in a passage of Scripture about Passion Week in terms of both the Biblical and modern calendars and whether the day begins at sunset or midnight. For example, here is how one writer explains the timing of the Last Supper (Nisan is the name of the first month, as in Nehemiah 2:1 and Esther 3:7):

“So the 14<sup>th</sup> of Nisan in 33 AD began on Thursday evening. That explains the Last Supper Thursday evening being on Nisan 14<sup>th</sup>. And the following day, Good Friday, was also Nisan 14<sup>th</sup>, until sundown when it became Nisan 15<sup>th</sup>.”<sup>ix</sup>

Maybe it’s just me, but using both Biblical and modern calendars makes an already difficult topic even more difficult to understand. Instead, I encourage you, the reader, to fully immerse yourself in the Biblical calendar instead of having your feet in two camps, constantly switching back and forth.

### **The Day Begins at Sunset**

In the sacred calendar, a day is the period between one sunset and the next. Most of us who live in the Western Hemisphere are accustomed to a new day beginning at midnight. For most of my life, I would become frustrated when reading Genesis 1, where the author states that after each of the first six days of creation, “there was evening and there was morning,” the first (second, third, etc.) day. I wished the author had gotten it right that morning comes before evening. It was only since I was well into adulthood that I realized the Bible was written by and to people of an Eastern culture, where the days begin at sunset and the evening comes before morning.

## The Evening

We must examine the concept of “evening” closely since properly understanding this is essential for our topic. Furthermore, there is an added degree of complexity here because “evening” can have three meanings or at least three nuances in the Scriptures. Let’s dive in and sift through this subject.

### “Evening” as the part of a day *before* sunset

The first use of “evening” is that segment of a day that occurs just *before* sunset (i.e., at the end of a day, just before a new day begins). The following verses speak of evenings that occurred *before sunset* (a few of which are relevant to this book):

Joshua 8:29. He hanged the king of Ai on a tree until the evening, and at sundown Joshua commanded, and they took his body down from the tree, and threw it at the entrance of the gate of the city, and raised a great heap of stones on it that remains to this day.

In this verse, it is evident that the duration of the hanging ended before sunset. It was at sunset, in other words, as a new day was beginning when the king’s body was taken down.

2 Chronicles 18:34. The battle increased that day. However the king of Israel propped himself up in his chariot against the Syrians until the evening; and at about sunset, he died.

Here, the king of Israel was still alive until the evening of “that day,” and it wasn’t until sunset, when a new day was beginning, that he died.

Matthew 27:57-62. When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus’ disciple came. (58) This man went to Pilate, and asked for Jesus’ body. Then Pilate commanded the body to be given up. (59) Joseph took the body, and wrapped it in a clean linen cloth, (60) and laid it in his own new tomb, which he had cut

out in the rock, and he rolled a great stone against the door of the tomb, and departed. (61) Mary Magdalene was there, and the other Mary, sitting opposite the tomb. (62) Now on the next day, which was the day after the Preparation Day...

I'll be spending much more time on this as we proceed, but for now, it should not come as a surprise to anyone that Jesus was buried the same day He was killed and that that day was the Preparation Day. Therefore, the "evening" mentioned in verse 57 occurred before sunset ushered in the Sabbath.

Mark 15:42-43. When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath, (43) Joseph of Arimathaea, a prominent council member who also himself was looking for God's Kingdom, came. He boldly went in to Pilate, and asked for Jesus' body.

This is a parallel passage to Matthew 27:57-62, above, and my comments there also apply to this passage.

John 20:1, 19. (1) Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

(19) When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the middle, and said to them, "Peace be to you."

These verses from the Gospel of John describe Mary Magdalene visiting the tomb on the first day of the week (verse 1) and Jesus visiting the disciples in the "evening" on that same day (verse 19). John's account shows that this "evening" happened on the same day as His resurrection, the first day of the week.

### **"Evening" as the part of a day *after* sunset**

The second meaning of "evening" is the part of a day that occurs immediately *after sunset* (i.e., at the beginning of a new day).



Genesis 1:5, 8, 13, 19, 23, 31. These verses follow the same pattern: “There was evening and there was morning, the first (second, third, fourth, fifth, sixth) day.”

Although these references to the evening might not be as explicit as others, it’s evident that “evening” in all these verses refers to the beginning of a new day, which in Scripture always occurs at or after sunset.

Mark 1:32. At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons.

It is evident that the sun had already set, and then, “at evening,” the sick people were brought to Jesus. Therefore, this “evening” is the first part of a new day.

Reviewing all the verses above for both situations, it’s evident that an evening begins sometime before sunset and extends to sometime after sunset. Another way of saying this is that a particular evening occurs at the end of one day and continues into the beginning of the next day. The context will usually inform us as to which one is intended.

### **“Evening” as a time between noon and sunset, i.e., mid-afternoon**

There is also a third meaning that we must be aware of. Some verses about the Passover lambs being slain on the 14<sup>th</sup> day of the month specify further that this is to take place “at evening” or “in the evening.” The verses in which this occurs that are relevant for our study are Exodus 12:6, Leviticus 23:5, and Numbers 9:3, 5, and 11. The Hebrew words that are translated as “at evening” or “in the evening” in these verses literally say “between the evenings.” There has been much debate over what this phrase means. My firm opinion, and how I will treat these verses, is that this refers to a point mid-way between noon and sunset, in other words, mid-afternoon.

*The 14<sup>th</sup> Day of the First Month*

To summarize, understanding the meaning of “evening” is essential to properly understanding the day of the month Jesus was killed. You will not need to make that determination as you read because I have written what I believe to be the correct interpretation of “evening” in an explanatory way right in the text. I will add descriptions in brackets when I have not added descriptions elsewhere in the text.

**The Flow of a Day**

We have seen that sunset is the event that begins a new day according to the Eastern mindset in which the Bible was written. We’ve also examined how the term “evening” is used in the Bible. All of this can be quite intimidating and confusing. Since this book will concentrate on the 14<sup>th</sup> and 15<sup>th</sup> days of the first month, I’ll use those days as examples to describe how the parts of one day flow into the next.

Time Chart – Parts of a Day	
Day of Month	Time of Day
14 <sup>th</sup>	Sunset (ends 13 <sup>th</sup> and begins 14 <sup>th</sup> )
	Evening (the part that comes after sunset)
	Night
	Morning
	“Between the evenings” (mid-afternoon)
	Evening (the part that comes before sunset)
15 <sup>th</sup>	Sunset (ends 14 <sup>th</sup> and begins 15 <sup>th</sup> )
	Evening (the part that comes after sunset)
	Night
	Morning
	“Between the evenings” (mid-afternoon)
	Evening (the part that comes before sunset)

**Alternate First-Century Calendars**

There is one final point to make about calendars. There are various theories about multiple calendars that might or might not have been

used in the first century. These calendars, if they even existed, are often interjected into discussions about the day Jesus died to explain the supposed discrepancies between the Gospel accounts. Because this book will examine only what the Bible says, it will not include any of those theories. Furthermore, I have found that Scripture supplies all the answers for our topic, so using any extra-Biblical means is irrelevant and unnecessarily confusing.

## Study Guide for Chapter 2. The Biblical Calendar

### Summary

In this book, the term “Biblical Calendar” refers to those elements of a calendar that the Biblical authors used to delineate years, months, days, and parts of a day. I have not spoken much about years because, as far as I can determine, the Bible does not provide enough information for us to identify the year Jesus died. The vast majority of references to a month in this book are to the first month of the year; the only exception is where two passages in the Hebrew Scriptures speak about Passover [14<sup>th</sup>] taking place in the second month.

We saw that each day in Scripture begins at sunset in contrast to beginning at midnight, the time to which most of us in the Western Hemisphere are accustomed.

The concept of “evening” in Scripture presents some challenges because the Biblical writers (at least as far as most translations are concerned) use it to identify either the time before sunset, the time after sunset, or the mid-afternoon. To the best of my knowledge, I have specified which of these meanings is intended by the Biblical authors each time it is used.

Finally, we saw how the various time elements flow from one day to the next and how this information can be used to identify the day being written about.

Discussion / Study Questions

1. When does each new day begin according to the Biblical calendar?
2. What are the three possible uses of the term “evening?”

## **Chapter 3.**

### **Type / Antitype Introduced and Explained**

Luke 24:13-35 recounts the narrative of two of Jesus' disciples who met Him on their way to the village of Emmaus on the day of Jesus' resurrection. In verse 27 of that account, we read the following:

“Beginning from Moses and from all the prophets, he [Jesus] explained to them in all the Scriptures the things concerning himself.”

Jesus spoke about the Hebrew Scriptures, which were divided into three sections: the Torah (Law/Teaching), the Prophets, and the Writings. The Torah was sometimes referred to as simply “Moses,” as here. Although the Scriptures consist of these three sections, they are usually called shorthand “the law and the prophets.”

Luke's account then moves directly into the narrative of these disciples meeting with the other disciples in Jerusalem when Jesus Himself appears to all of them (Luke 24:36-49). In verse 44, we read:

He [Jesus] said to them, “This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled.”

As “Moses and the prophets” (or “the law and the prophets”) was a shorthand way of meaning all of the Hebrew Scriptures, “the Psalms” was also a shorthand way of referring to the section known more formally as “the Writings,” since the book of Psalms was the first book in that section. In other words, Jesus here is speaking about all three sections of the Hebrew Scriptures, which meant the entirety of the Scriptures at that time.

In each conversation, Jesus says those Hebrew Scriptures speak “concerning Himself” or “concerning me.” We do not know which

passages Jesus was talking about, but we can assume that at least some of those passages could have been about a Passover lamb or some other object or event that would serve as a symbol of The One to Whom these symbols are pointing. Thus, we are introduced to “type” and “antitype.” If you are unfamiliar with the word “antitype,” it can sound counter-intuitive. It seems like it should at least be “ante-type” or something that doesn’t sound like it contradicts the term “type.” An antitype is “a person or thing represented or foreshadowed by a type or symbol, especially a figure in the Old Testament having a counterpart in the New Testament.”<sup>x</sup> (When identifying a particular object, day, or event that is a type, this book will use the uppercase adjective “Typical.” When identifying a particular object, day, or event that is an antitype, this book will use the uppercase adjective “Antitypical”).

Following are two examples of types and antitypes that we can all identify with, quoted from an online article, which will help to illustrate the concept of type and antitype much better than I can.

“Imagine that you are in a dark room to which the door is open. Through the open door, you can see a brightly lit hallway. As you gaze into the hallway, a shadow appears on the floor. The shadow has the form of a person, but it is not the person. Seconds later, the person who cast that shadow appears in the doorway. The shadow illustrates a type. It does not have the substance of the person but forecasts an image of that person. The person is the antitype. The antitype is the substantive person, thing, or event that was foreshadowed or forecast by the occurrence of another person, thing, or event that came before it. Another illustration would be a model of a car that is made by a car manufacturer. The model serves to project the image of the actual car that is being developed for production. The model is the type. Later, the car is manufactured and rolls off the assembly line. The car is the antitype.”<sup>xi</sup>

Because this is such an important concept, let's look at three Bible examples to better understand it. These three examples of types and antitypes do not apply to our study of the day of Jesus' death other than to give us a glance at how the concept of type/antitype functions. Jesus might have shared some of these Scriptures with the disciples on the road to Emmaus or with His disciples in the closed room later on Resurrection Day.

The first example is of Abraham and Isaac, who together form the type, and Jesus, the antitype. We'll look first at Genesis 22:1-14 and then Hebrews 11:17-19. (I'll italicize the relevant descriptions of the type and the antitype.)

Genesis 22:1-14. After these things, God tested Abraham, and said to him, "Abraham!" He said, "Here I am." (2) He said, "Now *take your son, your only son, Isaac, whom you love*, and go into the land of Moriah. *Offer him there as a burnt offering* on one of the mountains which I will tell you of." (3) Abraham rose early in the morning, and saddled his donkey; and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of which God had told him. (4) On the third day Abraham lifted up his eyes, and saw the place far off. (5) Abraham said to his young men, "Stay here with the donkey. The boy and I will go yonder. We will worship, and come back to you." (6) Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. (7) Isaac spoke to Abraham his father, and said, "My father?" He said, "Here I am, my son." He said, "Here is the fire and the wood, but where is the lamb for a burnt offering?" (8) Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they both went together. (9) They came to the place which God had told him of. Abraham built the altar

there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. (10) Abraham stretched out his hand, and took the knife to kill his son. (11) Yahweh's angel called to him out of the sky, and said, "Abraham, Abraham!" He said, "Here I am." (12) He said, "Don't lay your hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your son, your only son, from me." (13) Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. (14) Abraham called the name of that place "Yahweh Will Provide". As it is said to this day, "On Yahweh's mountain, it will be provided."

The account of Isaac being offered as a sacrifice by Abraham is an example, or perhaps a precursor, of a greater One Who would also be offered as a sacrifice, Jesus, by His Father.

Hebrews 11:17-19. By faith, *Abraham*, being tested, *offered up Isaac*. Yes, he who had gladly received the promises was offering up *his one and only son*, (18) to whom it was said, "*Your offspring will be accounted as from Isaac*;" (19) concluding that *God is able to raise up even from the dead*. Figuratively speaking, he also did receive him back from the dead.

Notice how the writer of Hebrews mentions a few things that are true of Abraham and Isaac but are fulfilled ultimately in Jesus. First, in verse 17, the writer refers to Isaac as Abraham's "one and only son," a clear allusion to Jesus being God's one and only son. Isaac is said to have been raised up from the dead, figuratively speaking. Jesus' resurrection, however, was so much more than figurative in that He was raised bodily from death to never-ending life. Abraham and Isaac were the types, the shadows; Jesus is the antitype, the fulfillment.



In this next example, we will see how an object is a type, with Jesus being the antitype. We'll look first at Genesis 28:10-22 and then John 1:43-51.

Genesis 28:10-22. Jacob went out from Beersheba, and went toward Haran. (11) He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. (12) He dreamed. *Behold, a stairway set upon the earth, and its top reached to heaven. Behold, the angels of God ascending and descending on it.* (13) Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. I will give the land whereon you lie to you and to your offspring. (14) Your offspring will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your offspring will all the families of the earth be blessed. (15) Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you." (16) Jacob awakened out of his sleep, and he said, "Surely Yahweh is in this place, and I didn't know it." (17) He was afraid, and said, "How awesome this place is! This is none other than God's house, and this is the gate of heaven." (18) Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. (19) He called the name of that place Bethel, but the name of the city was Luz at the first. (20) Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, (21) so that I come again to my father's house in peace, and Yahweh will be my God, (22) then this stone, which I have set

up for a pillar, will be God's house. Of all that you will give me I will surely give a tenth to you."

Here, we read the story of Jacob's dream, in which there is a staircase often referred to as "Jacob's ladder." But now see how John's Gospel connects this staircase or ladder to Jesus Himself.

John 1:43-51. On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me." (44) Now Philip was from Bethsaida, of the city of Andrew and Peter. (45) Philip found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph." (46) Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." (47) Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!" (48) Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." (49) Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!" (50) Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" (51) He said to him, "*Most certainly, I tell you all, hereafter you will see heaven opened, and the angels of God ascending and descending on the Son of Man.*"

Jesus is the One, the only One, Who connects heaven and earth as God originally intended in His creation. Jesus is "the Way" to the Father and to all that God has in store for those who trust in Jesus to reestablish the connection that humans had with God before the fall. Jacob's ladder is the type, the picture of a greater reality to come; Jesus Himself is the antitype, the reality to which Jacob's ladder could only point.

The final example is the manna God gave the Israelites to eat in the wilderness. Our first passage is Exodus 16:11-16 followed by John 6:24-35.

Exodus 16:11-16. Yahweh spoke to Moses, saying, (12) “I have heard the murmurings of the children of Israel. Speak to them, saying, ‘At evening you shall eat meat, and in the morning you shall be filled with bread: and you shall know that I am Yahweh your God.’” (13) In the evening, quail came up and covered the camp; and in the morning the dew lay around the camp. (14) When the dew that lay had gone, behold, on the surface of the wilderness was a small round thing, small as the frost on the ground. (15) When the children of Israel saw it, they said to one another, “What is it?” For they didn’t know what it was. *Moses said to them, “It is the bread which Yahweh has given you to eat.”* (16) This is the thing which Yahweh has commanded: “Gather of it everyone according to his eating; an omer a head, according to the number of your persons, you shall take it, every man for those who are in his tent.”

Now let’s see how Jesus uses this episode about Moses providing the Israelites with bread to point to Himself as the means to give eternal life to those who trust in Him.

John 6:24-35. When the multitude therefore saw that Jesus wasn’t there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. (25) When they found him on the other side of the sea, they asked him, “Rabbi, when did you come here?” (26) Jesus answered them, “Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. (27) *Don’t work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you.* For God the Father has sealed him.” (28) They said therefore to him, “What

must we do, that we may work the works of God?" (29) Jesus answered them, "This is the work of God, that you believe in him whom he has sent." (30) They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do? (31) *Our fathers ate the manna in the wilderness. As it is written, 'He gave them bread out of heaven to eat.'*" (32) *Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. (33) For the bread of God is that which comes down out of heaven, and gives life to the world."* (34) They said therefore to him, "Lord, always give us this bread." (35) *Jesus said to them, "I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty.*

Jesus was not saying to the multitude that there was no such thing as real manna, that it was just something imaginary. There really was a substance known as manna that God gave the Israelites to eat. Jesus was saying that the manna Moses gave them was not the end of that story. The manna was real, but it was also only a sign of Someone Who was to come and Who would provide people with the life that they really needed. The manna, the bread, was the type; Jesus Himself is the bread of life, the antitype, the One to Whom the manna was pointing.

Table 1, below, lists the types and antitypes addressed in this book. Although these will be referred to in various places, I have included the chapters where the main discussion can be found.

Table 1. Types and Antitypes in This Book

Type	Antitype	Where Mostly Discussed
Lambs selected for Passover [14 <sup>th</sup> ]	In Triumphal Entry, Jesus selected as the Messiah	Chapter 5
Lambs examined to certify they were without defect	Jesus questioned before His death, no fault found	Chapter 5
Passover lambs killed	Jesus killed	Chapter 6
(Feast of) Unleavened Bread	Jesus' body in the tomb	Chapter 7
Firstfruits offering presented to God	Jesus (Firstfruits) presented His resurrected self to God	Chapter 8

We're ready now to see how the Biblical authors apply the concept of type/antitype to Jesus as we examine God's Appointed Times.

### Study Guide for Chapter 3. Type/Antitype Introduced and Explained Summary

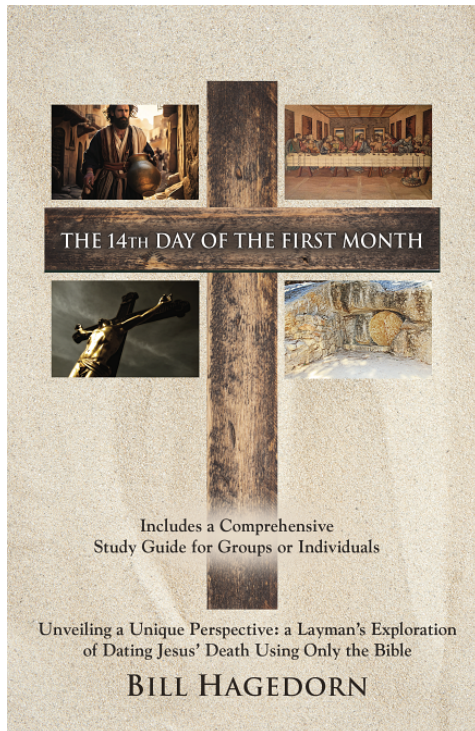
This chapter introduced us to the important concepts of "type" and "antitype." We saw these concepts in a few Scripture passages in which a person or an object foreshadowed Jesus or an event in Jesus's life.

A type is like a shadow, while its antitype is the person or object that casts the shadow. Abraham's intended sacrifice of Isaac, his one and only son, was a type of God the Father's sacrifice of His one and only Son, Jesus, the antitype. Jacob's ladder and the manna in the wilderness were also types of Jesus' antitype.

### Discussion / Study Questions

1. What are the three sections of the Hebrew Scriptures? How does knowing this help us to better understand the scope of what Jesus was teaching His disciples in Luke 24:25-27 and 44-45?

2. Could the passages examined in Chapter 3 possibly be some of the Scriptures Jesus shared with the men on the way to Emmaus and later with His disciples? If so, does that give you a new or different appreciation of passages that might otherwise seem outdated or irrelevant?
3. Look at Jonah 1:17 and Matthew 12:40. Do you think there is type and antitype here? If so, describe them.
4. The letter to the Hebrews contains several types and antitypes. Read Chapter 3, verses 1 through 6. In what ways is Moses the type and Jesus the antitype?
5. If you're feeling adventurous, look at Hebrews 10:1-18. List the aspects of type and antitype you see there.
6. Put into your own words a definition of type and antitype.



*This book delves into the specific day of the month and week when Jesus died, using only biblical texts. For over 1800 years, this topic has sparked debate, but the author claims to have found the definitive answer at last.*

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