

FIFTY DAYS WHICH CHANGED THE WORLD : PART 1

Copyright 1994 - 2018 Bill's Bible Basics

Published On : March 19, 2018

Last Updated : March 31, 2018

Solving Biblical Mysteries, Jesus' First Appearance Before His Disciples Following His Resurrection From The Dead, The Lord Breathes The Holy Ghost On The Disciples, Forty Days Of Undeniable Proof, Final Instructions And Ascension, The Day Of Pentecost And Outpouring Of The Holy Ghost, Three Major New Testament Events In Rapid Succession, Apostle Paul Gives An Account Of Jesus' Appearances, Timing Of Pentecost: The Fiftieth Day, Foreshadows And Archetypes, Three Important Israelite Feasts, Nisan And Tishri, Feast Of Tabernacles Or Sukkot, Our Tabernacle Of Flesh And Eventual Transformation, Pentecost Feast, Fifty Days From The Passover To Pentecost, God Mandates Passover And Feast Of Unleavened Bread, The Last Supper Was Held At Beginning Of Passover On Nisan 14, Jesus Became The Final Passover Lamb, Jewish Elders Hold A Hasty Late-Night Mock Trial, Did Judas Force The Priests' Hands?

Do you like Biblical mysteries? I most certainly do. One Biblical mystery which puzzled me for quite a few years, concerns the following set of verses which are found in the Gospel of John. This event occurred immediately following the Lord's Resurrection from the Dead, and that same first evening while the Disciples were in hiding behind locked doors, due to their fear of the Jews:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:"

John 20:19-22, KJV

If you are familiar with the Book of Acts, and specifically with what occurred in Acts chapters one and two, then you will no doubt see how the previous verses in John appear to be at odds with what occurred on the Day of Pentecost. Allow me to share with you those verses from Acts so you can see what I am talking about. I have added one word in parentheses for the sake of clarification:

"To whom also he [Jesus] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."
Acts 1:3-5, KJV

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."
Acts 1:9-11, KJV

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."
Acts 2:1-4, 33, KJV

Please notice that the previous verses are found near the end of the Gospel of John, and in the first two chapters of

the Book of Acts. Thus, it becomes apparent that these three major New Testament events -- that is, Jesus' Resurrection from the Dead, His final instructions to the Disciples and His Ascension to Heaven, and the Day of Pentecost and the Baptism by Fire -- were not separated by a very large amount of time. Exactly how much time transpired? Well, as I said, I tend to become very curious when it comes to Biblical mysteries, and I just love digging into the Scriptures in order to find an answer to my questions. So that is exactly what I did. Allow me to share with you what I discovered.

First of all, we know for certain that Jesus spent forty days appearing to His followers following His Resurrection from the Dead, and that the Day of Pentecost event occurred some time after that. We also know that the forty days began that very first evening when the Lord first appeared to His Disciples while they hid behind locked doors. In fact, the Apostle Paul offers an even more detailed account than Luke in his first Epistle to the brethren at Corinth. Paul writes as follows:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

1 Corinthians 15:3-8, KJV

The second event -- that is, Christ's Ascension -- must have therefore occurred precisely on the fortieth day following our Lord's Resurrection from the Dead, because the writer Luke informs us that the Disciples watched as Jesus ascended to Heaven, after He had given them their final instructions regarding waiting in Jerusalem for the promise of the Holy Ghost.

It is the timing of the last event -- the Day of Pentecost and the Baptism by Fire -- which requires just a little bit more digging in order to unravel the mystery. As it turns out, the word "Pentecost" is derived from the Koine Greek

word "pentekoste", which means "the fiftieth day". But what is the significance of the fiftieth day? As I explain in a number of other articles, many of the Old Testament events -- and rituals as well -- were actually foreshadows and archetypes of things which would later be fulfilled in the New Testament by Jesus Himself. They were schoolmasters which were meant to lead the Jews to faith in Jesus Christ.

For example, not long after their liberation from Egyptian bondage, through Moses, God instructed the Israelites to observe three important feasts during the course of the year, as we can determine by the following sets of verses which are found in the Book of Exodus:

"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD."

Exodus 23:14-17, KJV

"The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt . . . And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel."

Exodus 34:18, 22-23, KJV

"Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:"

Deuteronomy 16:16, KJV

For the sake of clarification, today, the Biblical month of Abib -- or Aviv -- is known as the Jewish sacred month of

Nisan. Being the first month of the Jewish sacred year, Nisan corresponds to March-April on the western Gregorian calendar. Prior to that time, Tishri was actually the first month of the year. However, today, Tishri is the seventh month of the Jewish civil calendar. This change was made by the Lord in the Book of Exodus to symbolize the Israelites' new beginning following their liberation from Egypt, as we can determine by the following verses:

"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."
Exodus 12:1-2, KJV

"Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night."
Deuteronomy 16:1, KJV

The third feast mentioned above -- the Feast of Ingathering -- is also known as the Feast of Tabernacles, or the Feast of Booths. Observant Jews call it Sukkot. Similar to the Feast of Unleavened Bread, it lasts for seven days, and it occurs in the seventh Jewish month of Tishri, which on our Western calendar corresponds to September-October. This feast commemorates the Israelites' wandering in the desert for a period of forty years, during which time they had no certain dwelling place. It also relates to the temporary dwellings in which Israelite farmers would live during the time of the harvest. Consider the following verses:

"And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."
Deuteronomy 16:12-15, KJV

In a spiritual sense, the parallel which I see with Sukkot is that just as the Israelites wandered in the desert for forty years, living in tents, so too, we Christians wander this Earth in our tents -- or houses -- of flesh and blood, just waiting for the day when we will put off the flesh, and receive our new, glorified bodies. This Scriptural truth is made evident by verses such as the following:

"For we know that if our earthly house of this tabernacle [meaning our physical body] were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

2 Corinthians 5:1-4, KJV

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; WHOSE HOUSE ARE WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Hebrews 3:5-6, KJV

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:"

Romans 6:4-5, KJV

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Romans 8:29, KJV

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Philippians 3:21, KJV

"Beloved, now are we the sons of God, and it doth not yet

appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

1 John 3:2, KJV

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Corinthians 15:40-52, KJV

But what we really want to concentrate on are the other two major feasts; that is, Passover and Pentecost. As it turns out, the Pentecost feast was -- and still is -- held seven weeks after the Passover, in recognition of the completion of the harvest. More specifically, Pentecost -- which is also known as the Feast of Weeks, the Feast of Harvest, or "Shavuoth" to the Jews -- is held on the sixth day of the Jewish sacred month of Sivan. Sivan is the third sacred month. It corresponds to May-June on the Western calendar. So as I was saying, Pentecost occurs exactly fifty days after the second day of Passover. This fifty-day period between the Feast of Passover and the Day of Pentecost is based on the following Old Testament verses:

"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 firstfruits 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 count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."

Leviticus 23:9-11, 15-16, KJV

"Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there."

Deuteronomy 16:9-11, KJV

The Day of Pentecost is likewise known as the Day of Firstfruits. So it is a "jubilee" of fifty days from the second day of Passover to Pentecost. Incidentally, it was also in the fiftieth jubilee year that the Jews were to be freed of all previous debts, according to the mandates of the Old Testament. Now, if you are wondering why the Jews start counting the fifty days to Pentecost from the second day of Passover, instead of from the first day of Passover, it is probably for the following reason. The Passover meal -- or seder -- was eaten following sunset as Nisan 13 ended and Nisan 14 began. This is when they sacrificed and ate the Passover lamb, along with unleavened bread and bitter herbs. However, it wasn't until the second day -- that is, Nisan 15 -- when they actually began leaving Egypt, as we can see by the following verse:

"And they departed from Rameses in the first month, on the fifteenth day of the first month; ON THE MORROW AFTER THE PASSOVER the children of Israel went out with an high hand in the sight of all the Egyptians."

Numbers 33:3, KJV

As you will see momentarily, by closely examining the New Testament Scriptures, we also discover that just as occurred during the Old Testament era, Jesus held His final meal -- which many Christians refer to as the Last Supper -- on the Passover, or Nissan 14. The next day -- Nissan 15 -- would begin the seven-day Feast of Unleavened Bread. These were in fact two back-to-back events. The Jews refer to the Passover as "Pesach". This observance was established by the Lord in the Book of Exodus, and was also reiterated in the Books of Leviticus, Numbers and Deuteronomy, as we can determine by the following groups of verses:

"In the fourteenth day of the first month at even is the LORD'S passover. 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 an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."

Leviticus 23:5-8, KJV

"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 neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: 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 at all with water, but roast with fire;

his head with his legs, and with the purtenance 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, 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 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 shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Exodus 12:3-20, KJV

"And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And

their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work."

Numbers 28:16-25, KJV

"Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein."

Deuteronomy 16:2-8, KJV

As I mentioned earlier, many Old Testament events and rituals were foreshadows and archetypes of things which would later be fulfilled in the New Testament by Jesus. As I explain in other articles, Jesus thus became God's final Passover Lamb, whose blood was shed for the sins of the world. Consider the following verses which are found in all four Gospels, which reveal Jesus' direct connection to the Passover feast.

"Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified . . . Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."

Matthew 26:2, 17-20, KJV

"After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death . . . And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve."

Mark 14:1, 12-17, KJV

"Now the feast of unleavened bread drew nigh, which is called the Passover . . . Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the

passover. And when the hour was come, he sat down, and the twelve apostles with him."

Luke 22:1, 7-14, KJV

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;"

John 13:1-2, KJV

"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 . . . But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

John 18:28, 39, KJV

"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. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."

John 19:14-16, KJV

Please notice the chronological sequence of events. As the first day of the seven-day Feast of Unleavened Bread drew near, Jesus sent Peter and John into Jerusalem in order to prepare the Passover feast. Later that very same evening -- that is, at the beginning of Nisan 14 -- they shared their final meal together, after which Judas betrayed Jesus, and the Lord was apprehended in the Garden of Gethsemane. Then, under the thick cover of darkness, those crafty Scribes and Pharisees held a late-night, hasty mock trial in which they condemned Jesus to death. However, being as they were not allowed to kill Jesus themselves, they took Him to Pilate's hall of judgment early the next morning, so that he would do the dirty work for them.

It is interesting to note that according to what is stated in two of the Gospels, the Scribes and the Pharisees did not

want to arrest and kill Jesus during the Feast of Unleavened Bread. Apparently, they wanted to wait, because they were concerned that doing so would cause too much of an uproar amongst the people. This becomes evident in these two groups of verses:

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

Matthew 26:3-5, KJV

"After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people."

Mark 14:1-2, KJV

Please note that the Passover itself -- Nisan 14 -- is not a High Sabbath, or a feast day. It is the evening ceremonial meal -- or seder -- which immediately precedes the seven-day Feast of Unleavened Bread. However, despite their intentions, God obviously had other plans. His plans were that Jesus die as the final Passover Lamb on a very specific day of the year. As the Apostle Paul writes in his first Epistle to the brethren at Corinth:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:"

1 Corinthians 5:7, KJV

Exactly what event transpired to force the hand of the religious elders, I am not certain. However, I suspect that the key factor may possibly have been Judas Iscariot. After all, Judas knew exactly where Jesus would be that night. So perhaps the Scribes and the Pharisees looked at the situation as a golden opportunity which they could not afford to miss. Thus, they were willing to take the chance of upsetting the people, particularly Jesus' followers.

Please go to part two for the conclusion of this article.

Written by the WordWeaver

wordweaver777@gmail.com

<https://www.billkochman.com>

FIFTY DAYS WHICH CHANGED THE WORLD : PART 2

Copyright 1994 - 2018 Bill's Bible Basics

Published On : March 19, 2018

Last Updated : March 31, 2018

A Jewish Day Runs From Evening To Evening, Jesus Christ Was Crucified On The Afternoon Of Passover Or Nisan 14, Three Hours Of Darkness, Spiritual Forces Of Darkness, Joseph of Arimathaea And Jesus' Hasty Entombment, The Seven Jewish High Sabbaths And Annual Feasts, The Three Days And Three Nights In The Tomb Dilemma, Two Sabbaths And Not One, How Early Did Jesus Rise From The Dead?, Jesus Was Not Crucified On Good Friday, The Centuries Old Debate Regarding Date Of Christ's Crucifixion, Nisan 14 Is The Key Marker, Wednesday Afternoon Crucifixion, Prophet Jonah And Jesus, Breakdown Of Three Days Three Nights, Fifty Days Which Changed The World, My Theory Regarding John 20 And Acts 2, Closing Remarks, Reading List

Continuing our discussion from part one, please carefully note that while the night had passed, and it was now early morning, it was still the first day of the Passover feast -- or Nisan 14 -- because all Jewish days run from evening to evening, or sundown to sundown, just as occurs in the Book of Genesis. By the sixth hour -- or around noon -- of that same first day, Pontius Pilate had become exasperated with the Jews. Thus, he gave in to their demands, and Jesus was led away to be crucified. Only three hours later -- that is, by the ninth hour, or around three o'clock in the afternoon on Passover -- or Nisan 14 -- and only a few hours before the seven-day Feast of Unleavened Bread would begin on Nisan 15, Jesus was already dead. All three of the synoptic Gospels

inform us that there was darkness over the land during that three hour period, as we see here:

"Now from the sixth hour there was darkness over all the land unto the ninth hour. 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. 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 will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost."

Matthew 27:45-50, KJV

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost."

Mark 15:33-37, KJV

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Luke 23:44-46, KJV

Regarding the darkness which covered the land during those three tragic hours, I am again reminded of what Jesus said in the Gospel of Luke when He was apprehended by the temple guards, accompanied by the traitor Judas Iscariot:

"When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."

Luke 22:53, KJV

As you may recall, in his Epistle to the Ephesian brethren, the Apostle Paul also wrote about the spiritual rulers of darkness who control this world, as we see by this verse:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephesians 6:12, KJV

So I am wondering if the physical darkness which covered the land of Israel on that sad day could possibly have been the result of a total solar eclipse, which itself was a physical manifestation of the spiritual darkness which was in control at that time.

To reiterate my previous point, based on my understanding of the previous groups of verses, Jesus was crucified for the sins of the world during the afternoon hours of the Passover feast on Nisan 14. The very next day -- Nisan 15 -- would begin the seven-day Feast of Unleavened Bread. His tortured body was then taken down from the Cross, and given to Joseph of Arimathaea -- who was one of the Lord's secret Disciples -- who then hastily prepared Jesus' body for entombment, being as sundown was approaching, when the first day of the Feast of Unleavened Bread would begin. This day was actually a special high day called a High Sabbath, so there was not enough time for Jesus' body to be anointed in the proper manner, as was the Jewish custom.

There are actually seven annual High Sabbaths -- or "miqra" in Hebrew -- which correspond to the seven annual festivals which were mandated by God during the Old Testament era. In this article we have examined three of these festivals which include five of the High Sabbaths. These are the Passover, the Day of Pentecost and the Feast of Tabernacles, or Sukkot. While the Passover itself is not considered a High Sabbath, as we learned in part one, the first and seventh days of the Feast of Unleavened Bread are both High Sabbaths, and this whole seven-day period is generally referred to as Passover Week, or the Passover Feast. Likewise, the first and eighth days of the Feast of Tabernacles are also High Sabbaths. The other remaining two are the Feast of Trumpets and Yom Kippur, which is also known as the Day of Atonement, for a total of seven High Sabbaths divided amongst these annual festivals.

Consider this list if you are a bit confused:

Passover/Feast of Unleavened Bread - 2 High Sabbaths

Pentecost - 1 High Sabbath

Feast of Tabernacles/Sukkot - 2 High Sabbaths

Feast of Trumpets - 1 High Sabbath

Yom Kippur/Day of Atonement - 1 High Sabbath

At any rate, because of the approach of the High Sabbath that same evening, while the women returned home to prepare the required sweet spices, they were not able to actually anoint Jesus' body with the spices until after the High Sabbath had passed. But is that when they discovered that Jesus had risen from the dead? Maybe not, as you will learn in a moment. For now, consider the following groups of verses:

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged 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 sepulchre, and departed."

Matthew 27:57-60, KJV

"And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. 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."

Mark 15:42-16:1, KJV

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to

the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

Luke 23:50-56, KJV

"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 . . . And after this Joseph of Arimathaea, 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. 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 it in linen clothes 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 sepulchre, wherein was never man yet laid."

John 19:31, 38-41, KJV

Regarding the aforementioned events, in his 1832 "Commentary on the Bible", theologian Adam Clarke notes the following. It is partly based on his personal conjecture, but it does make some sense:

----- Begin Quote -----

"As the law of Moses had ordered that no criminal should continue hanging on a tree or gibbet till the setting of the sun, Joseph, fearing that the body of our Lord might be taken down, and thrown into the common grave with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb."

----- End Quote -----

Concerning the three days and three nights which Jesus spent in the tomb, where the confusion arises is in the fact that a lot of Christians don't realize that the Sabbath which is mentioned in the previous verses is a High Sabbath. Many of them assume that it is a regular weekly, seventh-day Sabbath -- or Saturday -- which it is not. That is why they assume that Jesus was crucified on Friday, or Good Friday, as a lot of Christians refer to it. That is why they cannot figure out how to get three full days and three full nights from Crucifixion to Resurrection. The simple fact is that the High Sabbaths did not always occur on the weekly seventh-day Sabbath, or Saturday. They could fall on other days of the week as well, which seems to be what happened in this case.

To clarify, the night which was approaching following Jesus' Crucifixion and Burial -- that is, Nisan 15, as the Passover, or Nisan 14, was ending -- was in fact a "miqra", or a High Sabbath. It was not a regular weekend, seventh-day Sabbath. It was the first High Sabbath of the Feast of Unleavened Bread, which fell on Nisan 15, or one day after the Passover. Remember; both the first and the last days of the Feast of Unleavened Bread were High Sabbaths. To add more difficulty to this issue, it is possible that there were actually two Sabbaths between Jesus' Death and Resurrection -- one a High Sabbath and the other a regular Sabbath -- because we are told that He rose from the dead early the first day of the week, or Sunday. This clearly reveals that a weekly Sabbath must have passed as well.

The question then is this: Exactly how early did Jesus rise from the dead? The following group of verses offer us some very tantalizing clues:

"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 sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye

seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him . . . Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Mark 16:1-6, 9, KJV

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, 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? 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."

Luke 24:1-7, KJV

Please notice that we are clearly told that the two Marys, along with "certain others with them", arrived at Jesus' tomb "very early in the morning . . . at the rising of the sun." Yet to their great surprise, Jesus was already risen from the dead. Let's assume that sunrise was around 6:00 AM that day. Mark also tells us that Jesus "was risen early the first day of the week." Well, how early is "early"? It is at this point that we must remember that each Jewish day actually begins the previous evening at sundown. Thus, we can conclude that Jesus must have risen from the dead somewhere between about 6:00 PM the previous evening, and 6:00 AM that same morning, and it would still be the first half of the first day of the week.

But is it possible for us to obtain an even narrower time frame for the Lord's Resurrection? Perhaps. Turning to the twenty-eight chapter of the Gospel of Matthew where these very same events are discussed, we find the following verses:

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 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 white as snow: And for fear of him the keepers did shake, and became as dead men. 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. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Matthew 28:1-7, KJV

Here again we see the two Marys making their way to Jesus' resting place, just as sunrise is about to occur. However, Matthew adds a new factor to these amazing events: the earthquake. If we take his statements at face value, Matthew appears to be saying that the earthquake occurred as the two women were on their way to the sepulchre. Then, once the two Marys arrived there, they encountered the Angel. While it is possible that Matthew may simply be backtracking here so he can explain to us how it is that the women came upon the Angel, personally, I don't get that impression. It seems like one continuous event to me. In other words, the women are on their way to the burial site, the earthquake occurs, and then they encounter the Angel. They may have missed Jesus' actual resurrection by mere minutes.

So, if what I have stated is accurate, then it would appear that Jesus rose from the dead while it was still dark, but not long before the Sun arose that Sunday morning.

Aside from all of this, the other main point to consider here is that contrary to church traditions, Jesus was not crucified on Good Friday. This misguided belief is in fact an invention of organized religion. More specifically, it was invented by the Roman Catholic Church centuries ago. If you take the time to conduct your own online research, you will quickly discover that a debate has raged for literally centuries regarding not only in what precise year Jesus was crucified, but on what exact weekday as well. There are so many different opinions out there, that a person can quickly become overwhelmed from reading it all. Personally, I looked into some of it, but eventually, I just had to stop.

The main key marker to consider here is the date Nisan 14. We know beyond a shadow of a doubt that no matter what year

it was, since the time of the Old Testament, Passover always occurred, and still occurs, on Nisan 14. It did not matter what year it was, or on what day of the week Nisan 14 fell. That evening the Israelites partook of the Passover meal. We also know that Jesus was destined to die on that specific day -- Nisan 14 -- in order to fulfill prophecy. These are two unchanging facts.

It would be so very easy if we would just work backwards and establish on what specific weekday Nisan 14 occurred in the year 30 AD; that is, assuming that you personally accept that this is the year in which Jesus was crucified. But even that is difficult to do, and has resulted in debates due to issues related to the ancient and modern Hebrew calendars. However, despite the controversy, many scholars remain convinced that the Passover -- and thus Christ's Crucifixion -- occurred on a Wednesday in 30 AD. There are in fact some online Hebrew Calendar converters which do calculate that Nisan 14 occurred on a Wednesday in 30 AD, such as these ones, for example:

<http://the-light.com/cal/converter/>

<https://www.hebcal.com/converter/?gd=3&gm=4&gy=30&g2h=1>

<http://www.midrash.org/calendar/>

I also have an app on my iPhone called "Date Converter." It also says that in 30 AD, Nisan 14 fell on a Wednesday. Thus, the Crucifixion occurring on a Wednesday, Nisan 14, in 30 AD, would indeed allow Jesus to fulfill the prophecy regarding being in the sepulchre for a total period of three days and three nights, just as the Prophet Jonah was in the belly of the whale for the same period of time, as we see here:

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters

compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Jonah 1:15-3:4, KJV

"But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matthew 12:39-41, KJV

"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." Matthew 16:4, KJV

"And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of

Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Luke 11:29-32, KJV

Following are some additional verses where we are told that Jesus would rise again after spending three days and three nights in the bowels of the Earth:

"From that time forth began Jesus to shew 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, KJV

"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry."

Matthew 17:22-23, KJV

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."

Matthew 20:18-19, KJV

"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 sepulchre be made sure 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 shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

Matthew 27:62-66, KJV

"And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after

that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

Mark 9:30-32, KJV

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."

Mark 10:32-34, KJV

"And he straitly charged them, and commanded them to tell no man that thing; 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 9:21-22, KJV

"The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

Luke 13:31-32, KJV

"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. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again."

Luke 18:31-33, KJV

"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."

Luke 24:6-7, KJV

"Then opened he their understanding, that they might

understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Luke 24:45-47, KJV

Keeping in mind that on the Jewish religious calendar, days run from evening to evening, or sunset to sunset, it is easy to see how we obtain a Passover, Nisan 14, 30 AD Crucifixion, followed by Jesus' Resurrection from the dead three days and three nights later:

Wednesday night Nisan 14 = night 1

Thursday night Nisan 15 = night 2

Friday night Nisan 16 = night 3

Thursday daytime Nisan 15 = day 1

Friday daytime Nisan 16 = day 2

Saturday daytime Nisan 17 = day 3

If you are a little confused, please remember that Nisan 14 actually began the previous evening -- Tuesday -- just as the sun went down, concluding Nisan 13. That is when Jesus shared the Passover meal with His Disciples. As I mentioned earlier, even though the night passed, it was still Nisan 14 when Jesus was crucified. Also, Wednesday daytime should not be included in our count, because Jesus was not in the grave yet. So we have three full days and three full nights from Nisan 14 to Nisan 17.

Anytime after sunset on Saturday Nisan 17, Jesus could rise from the dead, because He had fulfilled the prophecy. As we saw earlier, that is exactly what He did when He resurrected very early the following morning before the Sun arose. Now, I know that this will be somewhat confusing for some of my readers, because we Westerners are programmed to think differently regarding when days begin and end. But please try to wrap your head around it.

Continuing our discussion, it was exactly fifty days after the second day of Passover -- or the first High Sabbath of the Feast of Unleavened Bread -- that the Disciples received the power of the Holy Ghost, and began to change the world forever. According to my calculations, this would have been seven days after Jesus ascended to Heaven in Acts chapter

one. Why only seven days and not ten days as some of you may possibly expect? Well, because while He remained on Earth for forty days following His Resurrection and revealed Himself to His followers, we need to remember that He rose from the dead on the third day. This means that in actuality, forty-three days of the total fifty-day period had already passed when He ascended to Heaven. That leaves just one week to complete the fifty-day period from Passover to Pentecost.

Thus we see the most powerful fifty days this world has ever known. They began on a very dark day with Christ's Death; and were followed by His miraculous Resurrection from the Dead; and a period of forty days during which He proved beyond a shadow of a doubt that He was, and is, who He claims to be. Those events were followed by His awe-inspiring Ascension to Heaven on the forty-third day; and then followed seven days later by the Apostles and Disciples receiving power from on high in the form of the Holy Ghost, exactly as Jesus had promised them.

Returning to the original mystery, how do we explain the fact that John informs us in the twentieth chapter of His Gospel that Jesus breathed the Holy Ghost on the Disciples on the third day of that fifty-day period, yet Luke records in the Book of Acts that they did not receive the Holy Ghost until forty-seven days later on the Day of Pentecost?

As I thought about this seeming contradiction, what suddenly came to mind was an automobile. Over time, and as they age, all cars can develop a lot of problems. For example, even though the gas tank may be full, sometimes a car just won't start for one reason or another. So, either you try to fix it yourself, or else you pay a mechanic to fix it for you. After the repair work is completed though, sometimes a car will not start right away. So what do you do? Well, I don't know about now, but when I used to own a car a few decades ago, one thing I would sometimes do was to pour a little bit of gasoline into the carburetor. It would sort of prime the pump, and be just enough fuel to get the car running again. You had to have that gasoline tank full, and start pumping gas to the carburetor right away, or else the car would just die again once the fuel you put in the carburetor was gone.

In similar fashion, I am wondering if in John chapter twenty, Jesus just gave the Disciples a small dose of the Holy Spirit

to hold them over, until they received the full dose of power -- just like the full tank of gas -- on the Day of Pentecost forty-seven days later. Obviously, I cannot prove this theory one way or the other. However, it is a way to reconcile what we read in these two Books. The only other option I can see is to assume that John and Luke are writing about the same event. If that is the case -- which I find very questionable -- then John is leaving out quite a few important details. Personally, this last possibility doesn't sit right with me. Thus, I lean towards the belief that they are writing about two separate and distinct, but related, events.

So there you have it, my friends. Fifty days which changed the world. They began with the Death and Resurrection of One, but have since resulted in the Salvation of billions, many of whom have already gone on to Glory. So praise the Lord!

With these thoughts I will bring this short article to a close. It is my hope that you have found it to be both informative and enlightening, and I pray that it has been a blessing in your life as well. If you have an account with Facebook, Twitter, Google+ or any other social network, I would really appreciate if you would take the time to click on the corresponding link that is found on this page. Thanks so much, and may God bless you abundantly!

For additional information, you may want to refer to the list of reading resources below which were also mentioned in this series, or which are related to this series, and which are likewise located on the Bill's Bible Basics web server.

A Temple Veil, an Earthquake and a Centurion
A Treasure in Earthen Vessels
Are You a Burning Ember For the Lord?
Are You Saved and Sealed and Healed and Filled?
Famous Forties: One of God's Special Numbers?
The Lamb of God Was a Goat

Written by the WordWeaver

wordweaver777@gmail.com
<https://www.billkochman.com>