

SIX DAYS BEFORE THE PASSOVER

AS WELL AS

THE DAYS OF THE CRUCIFIXION, BURIAL, AND RESURRECTION

We are furnished by Holy Writ (the King James Authorized Version of the Bible): that is, we are equipped with clear facts and established times concerning the death, burial and resurrection of the Lord Jesus Christ. These, taken together, enable us:

(1) To determine the events that filled up the days of “the last week” (Before Sunset Thursday—27 March 30 A. D. [8 Abib¹ 3790] to before Sunset Wednesday²—02 April 30 A. D. [14 Abib 3790]) of our Lord’s life on earth.

(2) To set the day of His crucifixion.

Finally,

(3) To set from Holy Writ the duration of the time He remained in the tomb (Abib 14th to Abib 18th, 3790: our right before Sunset Wednesday—02 April 30 A. D. **through** Sunset Saturday—05 April 30 A. D. to sometime after midnight (Sunday—06 April 30 A.D. or 18 Abib 3790)³.

The difficulties connected with these three have risen:

(1) From not having noted these established points;

(2) From the clear fact of Greeks not having been proficient with the law concerning the three great feasts of the LORD; and,

(3) From not having thought about the days as commencing (six hours before our own) and progressing from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note:

I That the first day of each of the three feasts (Unleavened Bread, Pentecost, Tabernacles) was *a holy convocation*, that is—a *Sabbath* on which no servile work was to be done (See Exodus

¹ Abib is first used in Holy Writ before Nisan. Nisan was used after the Babylonian captivity to remind Israel of the confusion disobedience brings into national and religious life. Thus, Abib is the right name of the first month of the national year of Israel. Abib means *a green ear*: this connotes the listening ear of a holy child at an early, tender age.

² This is the A.D. 30 April 02nd, Wednesday according to the Gregorian calendar. This is how we reckon time today.

³ It is to be noted that Jesus actually arose *after three days on the third day of unleavened bread*. Thus, it being dark the time is 3:00 am Sunday morning on 06th of April 30 A.D. A chart will clarify some known Holy Writ time tags.

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12:15-20, v. 16 and Leviticus 23:4-8, 24, 32). *That Sabbath day*—Sunset Tuesday, 01 April A.D. 30 to Wednesday, 02 April A. D. 30 to Sunset: that is, 14th of Abib 3790 *was the Day of Preparation (or the Passover). The Day right before the day of unleavened bread, and to avoid the bodies' remaining on the cross during the Sabbath—since that Sabbath [the First Day of Unleavened Bread] was a day of special solemnity, John 19:31* (See also Matthew 27:62; Mark 15:42: and, Luke23:54), both which quite overshadowed the ordinary Weekly Sabbath (Sunset Friday 04 April A. D. 30 [16 Abib 3790] to Sunset Saturday 05 April A. D. 30: [17 Abib 3790]). The Jews called Passover: **Yom Tov** (*Yom Tov*: that is, “It is a very Good day”), and this is the greeting on that day throughout Judaism down to the present. This very good day, having been mistaken from the earliest times for the weekly Sabbath, has led to all the confusion.

- II This has naturally caused the further difficulty as to the Lord’s stating “even as Jonah was *in the whale’s belly* for three days and three nights, so shall the Son of man be in the heart of the earth for three days and three nights” (Matthew 12:40 (the context: Matthew 12:38-42; cf. Luke 11: 29-32). Now, while it is quite correct to speak according to Hebrew idiom of “three days” or “three years,” while they are only parts of three days or three years, that idiom does not apply in a case like this, where “three nights” are mentioned, as well as “three days.” It will be noted that the Lord not only definitely states this, but also repeats the full phraseology, so that we may not mistake it.
- A. The fact that “three days” is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three, or any number of years, was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah. However, when the number of “nights” is stated as well as the number of “days,” then the expression ceases to be an idiom, and becomes a literal stating of truth.
- B. Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another. The “twelve hours in the day,” (John 11:9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence, the expression “a [whole day] night and a day in 2nd Corinthians 11:25 denotes a complete day.
- C. When St. Esther says, “...fast ye for me. And neither eat nor drink for three days, night or day” (Esther 4:16), she defines her meaning as being three complete days, because she adds (being a Jewess) “night or day.” In addition, when it is written that the fast ended on “the third day” (Esther 5:1), “the third day” must have been succeeded and included the third night.
- D. In like manner, the sacred record states that the young man (in 1st Samuel 30:12) “had eaten no bread, nor drunk any water, three days and three nights.” Hence, when the young man explains the reason, he says, “...because three days ago I fell sick.” He means therefore three complete days and nights, because, being an Egyptian (vv. 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see Encyclopedia Britannica, 11th (Cambridge) ed., vol. xi, p. 77). His “three days ago” refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period stated.

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- E. Hence, when the Holy Writ says, “Jonah was in the whale’s belly three days and three nights” (Jonah 1:17)—it means exactly what it says. Moreover, that this can be the only meaning of the expression in Matthew 12:40; 16:4; and Luke 11:30 is shown elsewhere in this writing.
- F. In the expression, “the heart of the earth” (Matthew 12:40), the meaning is the same as “the heart of the sea,” “heart” being put by the Figure Metonymy (of the Subject)⁴ for “the midst,” and is frequently so translated. See Psalm 46:2; Jeremiah 51:1; Ezekiel 27:25, 26; 28:8; also of people dwelling in the heart of the seas, that is, on islands (Ezekiel 28:2). Jonah uses the Hebrew *beten* (*beten*: *that is, womb*) in the same way 2:2.
- We have therefore the following truth furnished for our guide:
 1. “Six days before the Passover” (John 12:1) takes us back to the eighth day of Abib 3790 (Sunset Thursday 27 March A. D. 30 to Sunset Friday 28 March A. D. 30).
 2. “After two days is the Passover” (Matthew 26:2; Mark 14:1) takes us to the 12th day of Abib 3790 (Sunset Monday, 31 March A. D. 30 to Sunset Tuesday 01 April A. D. 30).
 3. “The day of preparation” (for the feast of unleavened bread) was on the 14th day of Abib 3790—Our Tuesday at sunset 01 April A.D. 30 to Wednesday sunset 02 April A.D. 30.⁵
 4. The “high day:” of John 19:31 was the first day of the feast of Unleavened Bread (Sunset Wednesday, 02 April to Sunset Thursday 03 April A. D. 30: 15 Abib 3790).
 5. The 14th day of Abib, commenced at sunset (after Sunset Tuesday, 01 April 30 A. D.). The 13th day of Abib 3790 began on Monday, 31 March A.D. 30 at Sunset and was the Day of Preparation for the Passover.
 6. “The first day of the week,” [18th day of Abib 3790; that is, Sunset Sabbath 05 April A. D. 30 to Sunset 06 April A. D. 30]: the day of the resurrection (Matthew 28:1; Mark 16:2; Luke 24:1; and, John 20:1). It was from our Saturday sunset —05 April 30 A. D. to our Sunday sunset 06 April 30 A. D. This time tags the days of *the week*, just as the above sets the days of *the month*, for:
 7. Reckoning back from this, “three days and three nights” (Matthew 12:40), we arrive at the day of the burial, which must have been before sunset, on the 14th day of Abib 3790. That is, before our sunset Wednesday, 02 April A. D. 30.
 8. This makes the sixth day before the Passover (the eighth day of Abib) to be our Thursday 27 March A. D. 30 sunset to Friday 28 March A. D. 30 sunset.
 9. Therefore, before Sunset Wednesday 02 April 30 A. D. (Gregorian calendar), that is, Abib 14th 3790 (commencing on the Tuesday at sunset, 01 April A. D. 30) was “the preparation day of unleavened bread,” on which the crucifixion took place (for Passover day was our Wednesday before Sunset). All four Gospels definitely say that this was the day on which the Lord was buried (before Wednesday sunset). “...because it was the

⁴ Met-o’-ny-my—or Change of Noun: When one name, or noun, is used instead of another, to which it stands in a certain relation of the Subject. In addition, when the subject is put for something then it is pertaining to it (Genesis 41:13, Deuteronomy 28:5).

⁵ This is our Tuesday, A.D. 30 April 01 and our Wednesday, A.D. 30 April 02.

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preparation day, the bodies should not remain upon the cross on the Sabbath day (for the Sabbath day was a high day.” (That is, a real special Sabbath at that, because it was the First Day of Unleavened Bread.) Therefore, not the ordinary seventh day, or weekly Sabbath. (See John 19:31 (see verse 14. (Matthew 27:57-62; Mark 15:37-42; Luke 23:44-54.)

- It does not follow, therefore, that the Lord being crucified on the preparation day would not (or could not) have eaten of the Passover lamb, which was slain the first evening of the 14th of Abib. (That is, after sunset on Tuesday, 01 April A.D. 30) Why? Because it was between the evenings [that is, the beginning of the 14th day of Abib which was after sunset on the Tuesday 01 April A.D. 30.)
- On that day (the day of preparation for the Passover), the daily sacrifice was killed at the sixth hour (12:00 m., or noon) and offered about the seventh hour (1:00 pm). The killing of the Passover lambs began directly afterwards. Thus, it is a clear fact that the killing of the Passover lambs did commence about four hours after the ninth hour [Roman time] (1:00 pm). Then, the “Passover lamb” could have been eaten at the “last supper” before the Lord’s Supper was instituted on the previous evening to the Lord’s crucifixion (at or just after Sunset Tuesday, 01 April 30 A. D., i.e., 14 Abib 3790). As the sunset would make it, the 14th day of Abib according to the Hebrew keeping of time found in Exodus 12.

IV With the truth before us, we are now in a position to fill in the several days of the Lord’s last week with the events written in the Gospels. By noting that the Lord returned to Bethany (or, to the Mount of Olives) each night of that week, we are able to determine both the several days and the event.

THE SIXTH DAY BEFORE THE PASSOVER THE EIGHTH DAY OF ABIB [NISAN]

(OUR WEDNESDAY SUNSET TO THURSDAY SUNSET)

OCCASION: 27 MARCH A.D. 30	M A T T H E W	M A R K	L U K E	J O H N
1. THE LORD APPROACHES JERUSALEM FROM JERICHO.			19:1-10	
2. HE PASSES OUR THURSDAY NIGHT AT THE HOUSE OF ZACCHAEUS.			19:5	
3. JESUS DELIVERS THE PARABLE OF THE TEN POUNDS TO THE CROWD NEAR JERUSALEM.			19:11-27	
1. HE PROCEEDS TOWARD JERUSALEM.			19:28	
2. HE SENDS TWO DISCIPLES (<u>APENANTI</u> [απεναντι]) FOR A “DONKEY” AND A “COLT” (TWO ANIMALS).	21:1-7			
3. HE MAKES HIS FIRST ENTRY FROM BETHPHAGE (NOT BETHANY).	21:8, 9			
4. HE IS UNEXPECTED, AND THEY ASK, “WHO IS THIS?”	21:10, 11			
5. JESUS CLEANSSES THE HEROD’S TEMPLE.	21:12-16			
6. Jesus Returns to Bethany.	21:17			12:1

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**THE FIFTH DAY BEFORE THE PASSOVER
THE NINTH DAY OF ABIB [NISAN]**

(OUR THURSDAY SUNSET TO FRIDAY SUNSET)

Occasion: 28 MARCH A.D. 30	Matthew	Mark	Luke	John
7. The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany.				12:2
8. At this supper, the first of two anointings took place.				12:3-11

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**THE FOURTH DAY
 BEFORE THE PASSOVER
 THE TENTH DAY OF ABIB [NISAN]**
(OUR FRIDAY SUNSET TO SATURDAY SUNSET)
 THE GREEK “PALM SUNDAY”

Occasion: 29 March A.D. 30	Matthew	Mark	Luke	John
9. The second or triumphal entry into Jerusalem. He sends two disciples (<i>katenanti</i> [κατεναντι]) for a colt (one animal).		11:1-7	19:29-35	12:12f
10. The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem.		11:8-10	19:36-40	12:12-19
11. Jesus weeps over the city.			19:41-44	
12. He enters Herod’s Temple, looks around.		11:11f		
13. JESUS RETURNS TO BETHANY.		11:11f		

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**THE THIRD DAY
BEFORE THE PASSOVER
THE ELEVENTH DAY OF ABIB [NISAN]**
(OUR SATURDAY SUNSET TO SUNDAY SUNSET)

Occasion: 30 March A.D. 30	Matthew	Mark	Luke	John
14. In the morning (our Sunday am), the Lord returns to Jerusalem.	21:18	11:12		
15. The Fig tree cursed.	21:19-22	11:13, 14		
16. Herod's Temple—further cleansing.		11:15-17	19:45, 46	
17. In Herod's Temple—further teaching. "Some Greeks".			19:47	12:20-50
18. Opposition of Rulers.		11:18	19:47, 48	
19. He goes out of the city (probably to Bethany—See Luke 21:37, 38, below).		11:19		

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**THE SECOND DAY
BEFORE THE PASSOVER
THE TWELVETH DAY OF ABIB [NISAN]**
(OUR SUNDAY SUNSET TO MONDAY SUNSET)

Occasion: 31 March A.D. 30	Matthew	Mark	Luke	John
20. In the morning (our Monday am) on the way to Jerusalem, the question of the disciples about the Fig Tree.		11:20-26		
21. In Jerusalem again: and in Herod's Temple.	21:23-27	11:27-33	20:1-8	
22. In Jerusalem teaching in Parables and questions.	21:28-23:39	12:1-44	20:9-21:4	
23. The first great prophecy in Herod's Temple.			21:5-36	
24. (Parenthetical statement as to the Lord's custom during this last week.)			21:37, 38	
25. The second great prophecy, on the Mount of Olives.	24:1-51	13:1-37		
26. The second great prophecy continued.	25:1-46			
27. "Passover celebration begins in two days."	26:1-5	14:1, 2		
28. HIS RETURN TO BETHANY, and is present at the second supper in the house of Simon the leper. The second Anointing.	26:6-13	14:3-9		

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THE DAY BEFORE THE PASSOVER
—THE THIRTEENTH DAY OF ABIB [NISAN]—

THE PREPARATION DAY FOR THE PASSOVER
(OUR MONDAY SUNSET TO OUR TUESDAY SUNSET)

01 April A.D. 30

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— THE CRUCIFIXION: 02 APRIL 30 A.D. —

29. THE PLOT OF JUDAS ISCARIOT TO BETRAY THE LORD	26:14-16	14:10, 11	22:1-6	
30. THE PREPARATION FOR THE LAST SUPPER THAT IS, THE PASSOVER LAMB AND BITTER HERBS WERE EATEN BY JESUS AND HIS DISCIPLES THE EVEN WAS COME (OUR TUESDAY AFTER SUNSET) WHEN THE PLOT FOR THE BETRAYAL WAS RIPE FOR EXECUTION	26:17-19	14:12-16	22:7-13	
31. THE LAST SUPPER: COMMENCING WITH THE WASHING OF THE FEET				13:1-20
32. THE ANNOUNCEMENT OF THE BETRAYAL	26:21-25	14:18-21		13:21-30
33. THE SUPPER EATEN, THE NEW COVENANT MADE (JEREMIAH 31:31). THE LAMB ABOLISHED, BREAD AND FRUIT OF THE VINE SUBSTITUTED	26:26-29	14:22-25	22:14-23	
34. THE FIRST PROPHECY OF THE DENIALS BY PETER				13:31-38
35. THE STRIFE: WHO SHOULD BE THE GREATEST			22:24-30	
36. THE SECOND PROPHECY OF THE DENIALS BY PETER			22:31-34	
37. THE FINAL APPEAL TO HIS FIRST COMMISSION (LUKE 9:3)			22:35-38	
38. THE LAST DISCOURSE TO THE ELEVEN— FOLLOWED BY HIS HIGH PRIESTLY PRAYER				14:1-17:26

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39. THEY GO TO GETHSEMANE	26:30-35	14:26-29	22:39	18:1
40. THE THIRD PROPHECY OF DENIALS BY PETER		14:30, 31		
41. THE AGONY AND ANGUISH IN THE GARDEN OF GETHSEMANE	26:36-46	14:32-42	22:40-46	
42. THE ARREST OF THE LORD	26:47-58	14:43-50	22:47-54	18:2-11
43. THE ESCAPE OF LAZARUS		14:51, 52		
44. THE TRIALS: CONTINUED THROUGHOUT OUR TUESDAY NIGHT ABOUT THE SIXTH HOUR (OUR TUESDAY MIDNIGHT) PILATE SAID: BEHOLD YOUR KING	26:57-27:31	14:53-15:19	22:54-23-25	18:12-19:13
45. JESUS LED AWAY WITH TWO MALEFACTORS (<i>kakourgoi</i>) TO BE CRUCIFIED.	27:31-34	15:20-23	23:26-31	19:16, 17
<ul style="list-style-type: none"> ■ “Two others, both criminals [kakourgoi (<i>κακουργοι</i>)], were led out to be crucified with Him.” 			23:32, 33	19:18
<ul style="list-style-type: none"> ■ Discussion with Pilate about the Inscriptions. 				19:19-22
<ul style="list-style-type: none"> ■ The dividing of the garments. 	27:35-37	15:24	23:34	19:23, 24
<ul style="list-style-type: none"> ■ “It was nine o’clock in the morning (THE HEBREW THIRD HOUR) when the crucifixion took place” (<u>our</u> Wednesday, 02 April A. D. 30). 		15:25, 26		

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<ul style="list-style-type: none"> ■ “Two criminals [Iestai (Ἰεσται)] were crucified with Him, their crosses on either side of His.” 	27:38	15:27, 28		
<ul style="list-style-type: none"> ■ The revilings of the rulers, both criminals and the one criminal. 	27:39-44	15:29-32	23:35-43	
46. THE LORD’S MOTHER AND JOHN, THE BELOVED APOSTLE.				19:25-27
<ul style="list-style-type: none"> ■ “At noon, darkness fell across the whole land until three o’clock” 	27:45-49	15:33	23:44, 45	
<ul style="list-style-type: none"> ■ “Then at that time” (<u>our</u> Wednesday 02 April A. D. 30 at 3:00 pm the Hebrew ninth hour) AND the expiring cry. 	27:50	15:34-37	23:46	19:28-30
<ul style="list-style-type: none"> ■ Subsequent events. 	27:51-56	15:38-41	23:47-49	19:31-37
47. BURIED IN HASTE BEFORE SUNSET (<u>OUR</u> WEDNESDAY 02 APRIL A. D. 30 BETWEEN 5:00 PM AND 6:00 PM), BEFORE THE “HIGH DAY” SABBATH (THE FIRST DAY OF THE UNLEAVENED BREAD FEAST BEGAN), <u>OUR</u> WEDNESDAY 02 APRIL A. D. 30 SUNSET.	27:57-66	15:42-47	23:50-56	19:38-42

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**THE FIRST DAY OF UNLEAVENED BREAD
THE HIGH DAY—A SPECIAL SABBATH**

**THE FIFTEENTH DAY OF ABIB [NISAN]
(OUR WEDNESDAY SUNSET TO THURSDAY AT SUNSET)
THURSDAY 03 APRIL A.D. 30**

THE FIRST NIGHT *AND* THE FIRST DAY IN THE TOMB

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**— THE SECOND DAY
OF UNLEAVENED BREAD —
THE SIXTEENTH DAY OF ABIB [NISAN]**
(OUR THURSDAY SUNSET TO FRIDAY SUNSET)
FRIDAY 04 APRIL A.D. 30

THE SECOND NIGHT *AND* SECOND DAY IN THE TOMB

**THE (WEEKLY) SABBATH—
THE SEVENTEENTH DAY OF ABIB**
(OUR FRIDAY SUNSET TO SATURDAY SUNSET)
SATURDAY 05 APRIL A.D. 30

THE THIRD DAY IN THE TOMB
The Third Night and the Third Day

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THE FIRST DAY OF THE WEEK
(THE THIRD DAY
OF UNLEAVENED BREAD)
 —THE WAIVE SHEAF OFFERING—

THE EIGHTEENTH DAY OF ABIB [NISAN]
(18th day of Abib 3790 or 06 April A. D. 30)⁶

(OUR SATURDAY AFTER SUNSET: “THE THIRD DAY” OF MATTHEW 16:21; MARK 8:31;
 LUKE 9:22; IS NOT THE THIRD DAY AFTER THE PASSOVER BUT THE THIRD DAY OF
 UNLEAVENED BREAD FESTIVAL—THE DAY OF THE FIRSTFRUITS OFFERING.)

Occasion	Matthew	Mark	Luke	John
48. Thus, the Resurrection ⁷ of the Lord Jesus Christ took place on our Saturday after sunset, or thereabouts, on the “third day” ⁸ ; compare “after three days,” (Matthew 27:63 and Mark 8:31).	28:1-10	16:1-18	24:1-49	20:1-22

⁶ Jesus resurrected after three days as is revealed in these passages (read them all): Matthew 12:40; 16:21; 17:23; 20:19; 26:61; **27:63**; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:6-7; John 2:19; Revelation 11:11 (cf. Matthew 27:51-54). The time was approximately 3:00 am Sunday, 06 April 30 A. D. Jesus was on the cross from Wednesday, 02 April A. D. 30 approximately 9:00 am to 3:00 pm Roman time. It is worthy to note was on the cross 3 hours before 12 noon at which time it was bright light of day. Then, from 12 noon to 3:00 pm, it was dark: three days and three nights symbolically reminding the people of the sign of Jonas to come.

⁸ This is the third day of unleavened bread feast—The Firstfruits Offering.

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CONCLUSION

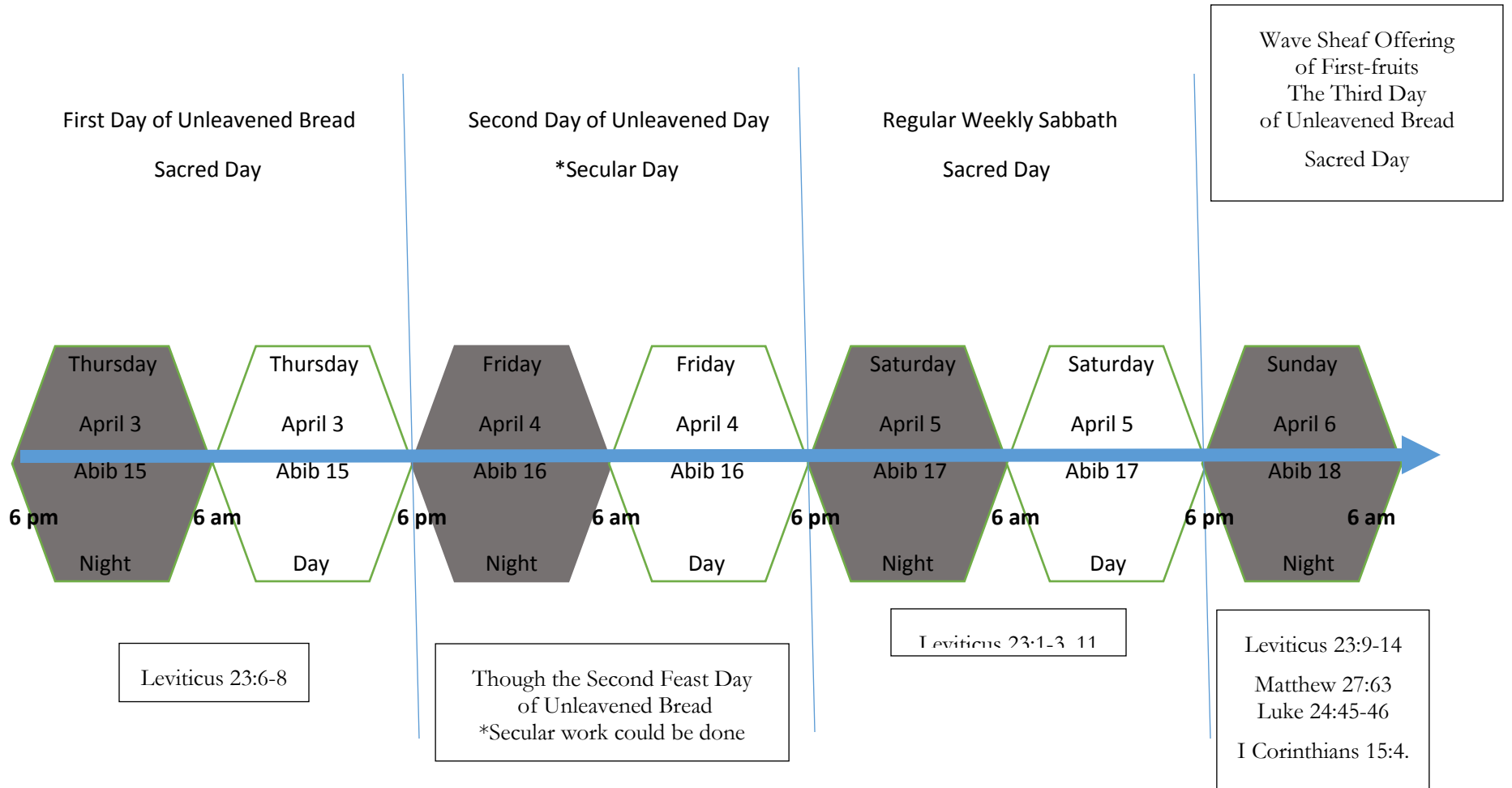
It will be seen from the above that man has neither power—nor authority—to alter or shift, any day or date; or to change the order or position of any of the events recorded in the Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord Jesus Christ was crucified on our Wednesday. He was buried on that same day (Wednesday) before sunset. He remained “three days and three nights” [Wednesday night, Thursday, Thursday night, Friday, Friday night, Saturday until sunset] in the tomb, as foretold by Him in Matthew 12:40; rising from the dead “**after** three days,” (Matthew 27:63; Mark 8:31) that is, “the first day of the week.”

The fixed days and dates, at either end, hold the whole period as in a vise, and place the whole subject on a sure, firm, secure, and solid foundation.

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Day of the Week		Abib [Nissan] 3790 [A.D. 30]	Event	Fulfillment
Sabbath	Kept for Four Days	10th 29 March	Lamb taken and set aside for observation, or examination	Jesus enters Jerusalem John 12:12-19; Matthew 21:1-9, 12-13; Mark 11:1-10, 15-17; Luke 19:29-38, 45-48
Sunday		11th 30 March	Lamb observed; or examined	Cursing of the Fig Tree Matthew 21:18-22; Mark 11:12-14, 20-26
Monday		12th 31 March	Lamb observed; or examined	Matthew 26:59, 60
Tuesday		13th 1 April	Lamb observed; or examined	John 19:6
Wednesday		14th 2 April	Passover (Crucifixion Day) Luke 23:54; Mark 15:42; John 19:42	Jesus Crucified (Day of Preparation of Unleavened Bread) John 19:31
Thursday		15th 3 April	Feast of Unleavened Bread (a Sabbath; i.e., a High Day) Luke 23:54; Matthew 27:62; John 19:31	Three Nights and Three Days in the Heart of the Earth Matthew 12:40
Friday		16th 4 April	Secular Day Second Day of Feast of Unleavened Bread (Spices Prepared by the Women) Luke 23:55-56	
Sabbath		17th 5 April	Regular weekly Sabbath (A day of rest according to the fourth commandment) Luke 23:56; Matthew 28:1; Exodus 20:8-11	
Sunday		18th 6 April	“The morrow after the [regular weekly] Sabbath” {or, the first day of the week} Day of the Resurrection Day of Wave Sheaf of First-fruits [The Third Day of Unleavened Bread] Matthew 28:1; Mark 16:1-6; Luke 24:1; John 20:1;	Jesus Resurrected I Corinthians 15:1-4