

PREFACE

This workbook has been prepared to help believers study the Bible carefully and confidently. Many Christians read the Scriptures regularly yet still feel uncertain about how to understand certain passages. This uncertainty often does not come from a lack of faith, but from a lack of method.

The Bible was written in a different time, culture, and calendar system. When Scripture is read using modern assumptions, confusion can easily arise. **This workbook teaches the reader to let the Bible define its own setting and meaning.**

The resurrection of Jesus Christ is central to the Christian faith. It is not only a doctrine to believe, but an event that Jesus Himself presented as proof of His identity. **He declared that the one sign He would give was that He would be in the heart of the earth three days and three nights.**

This workbook does not attempt to create a new teaching. Its purpose is to allow the Bible to speak for itself. By comparing Scripture with Scripture, examining context, and considering the prophetic timeline given by God, the reader is invited to see how the record fits together.

This study also demonstrates an important principle of Bible study. The Scriptures were not written as isolated statements, but as a connected record involving prophecy, historical setting, and careful observation. For this reason, the workbook not only examines the resurrection timeline, but also teaches a method of study so the reader can approach other passages with the same confidence.

The goal is not argument. The goal is **understanding**. When the Word of God is handled carefully, confidence replaces uncertainty. **Faith then rests on truth rather than tradition.**

INTRODUCTION

Jesus Christ made a remarkable statement during His ministry. When asked for proof that He was the Messiah, He did not offer a visible miracle. Instead, He gave a prophecy that could be tested after His death.

Matthew recorded, **Matthew 12:40**:

“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.”

This statement is important because Jesus connected His identity to a measurable event. The resurrection was not presented merely as something to believe, but as something that could be examined afterward. **The sign stands or falls on whether His words were fulfilled exactly.**

Many believers have noticed a difficulty. The commonly accepted timeline of Friday afternoon to Sunday morning does not appear to equal three days and three nights. For some, this creates confusion, while others accept it without careful examination.

This workbook approaches the question differently. **Instead of beginning with tradition, we begin with Scripture.** We examine how the Bible defines a day, what the Passover was, why two Sabbaths occurred that week, and how the prophecy of Daniel identified the time of the Messiah’s death centuries before it happened.

As the study progresses, the reader will also learn how the Gospel accounts should be read. By observing time references, feast days, and sequence of events, the Bible begins to explain itself.

The goal is not only to answer a question about the resurrection, but to help believers read Scripture carefully and confidently.

As each part is studied, the pieces begin to fit together. What first appears to be a contradiction becomes a consistent and understandable record. **Scripture does not conflict with Scripture when it is read in its own setting.**

The purpose of this study is larger than solving a timeline. It is to demonstrate an important principle. **The Bible interprets the Bible.** When Scripture is read within its own context and compared carefully with related passages, it forms a unified message.

THE ONE SIGN JESUS GAVE

1. Why This Study Is Important

Many believers grow up hearing about the crucifixion and resurrection from childhood. Because these events are familiar, they are often not examined carefully. Familiar truth can be repeated often, yet still not be understood clearly.

However, the Bible presents the death and resurrection of Jesus Christ as the central proof of who He is. Christianity does not rest on tradition, feelings, or church history. It stands upon a real event that Jesus Himself foretold before it happened.

When the religious leaders demanded proof that Jesus was the Messiah, He did not perform another miracle for them. Instead, He gave a test that could only be checked after His death. **He said there would be only one sign.**

2. The Request for a Sign

Matthew recorded, **Matthew 12:38–40**:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 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.”

3. Understanding the Sign

Jesus did not give many evidences to prove His identity. He gave one clear and measurable proof. This proof was designed to be examined after the event had taken place.

The proof was not based on the following:

- His miracles;
- His teachings;
- His compassion;
- His popularity.

The proof was a specific period of time spent in the grave. Jesus declared that He would remain **three days and three nights in the heart of the earth. If the sign occurred exactly as He stated, then His claim is confirmed.**

4. Why the Sign of Jonah?

Jesus directed His listeners back to the Old Testament prophet Jonah. Jonah's experience was already recorded in Scripture and could be examined carefully. Jesus showed that Jonah's record was a prophetic pattern, not a symbolic story.

Jonah wrote, **Jonah 1:17**:

“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.”

Jonah's experience was a prophetic picture. Jonah entered a place of death and came out alive. Jesus declared that His burial and resurrection would follow the same pattern.

i. The Meaning of the Statement

It is important to notice what Jesus did not say. He did not speak in flexible terms, and He did not leave the time undefined. His words require careful attention because the sign is measurable.

He did not say the following:

- About three days;
- Part of three days;
- Sometime within three days.

Instead, He used a precise expression: **three days and three nights**. This describes a complete and measurable time period in ordinary speech. **The sign stands or falls on whether His words were fulfilled exactly.**

5. What This Means for Us

This study is not about arguing dates for their own sake. It is about learning an important biblical principle that governs how God reveals truth. The Bible invites examination rather than blind acceptance.

God did not ask people to believe without evidence. He provided prophecy first and fulfillment afterward so that it could be tested. **The sign of Jonah is therefore God's verification of Jesus Christ.**

6. The Prophetic Pattern

The Bible presents a clear pattern that connects the Old Testament shadow to the New Testament reality. This pattern is simple and deliberate. It shows what must be examined in the burial and resurrection of Christ.

- Jonah entered the fish;
- Three days and three nights passed;
- Jonah came out alive.
- Jesus entered the tomb;
- Three days and three nights passed;
- Jesus rose from the dead.

The Old Testament shadow points directly to the New Testament fulfillment. The pattern is intentional and exact. **The same measured time statement is repeated in both accounts.**

Key Learning Point

Christian belief is not based on tradition. It is based on a predicted event that happened exactly as foretold. Jesus chose the one sign that could be checked by history.

The rest of this workbook will examine whether that sign was fulfilled exactly as He said. **If the timing does not match His words, then the claim must be rejected.**

THE TRADITIONAL TIMELINE PROBLEM

1. What Most People Have Been Taught

Most Christians have heard the same sequence of events throughout their lives. They are taught that Jesus was crucified on Friday afternoon, that He rested in the tomb on Saturday, and that He rose early Sunday morning. This teaching is accepted widely and is rarely questioned.

Churches repeat this timeline each year and it becomes part of religious culture. However, this workbook is not concerned with tradition. We are concerned with whether the timeline matches what Jesus Himself said.

Matthew recorded, **Matthew 12:40**:

“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 question is simple and direct. Does the traditional timeline equal **three days and three nights**. If it does not, then the traditional timeline must be tested against Scripture.

2. Counting the Time Carefully

Let us count the time using the commonly taught Friday to Sunday understanding. Jesus is placed in the tomb late Friday afternoon, and the tomb is already empty early Sunday morning. When this is counted carefully, the total does not match what Jesus said.

The following is the common count people assume:

- Friday night is Night 1;
- Saturday daytime is Day 1;
- Saturday night is Night 2.

Early Sunday morning the tomb is already empty. This produces **two nights and one day**, and it does not produce three days and three nights. **This is not a small difference, and it cannot be ignored.**

3. Why This Matters

Some people say the exact number of days is unimportant. However, Jesus made it important by giving one measurable sign. He tied His identity as Messiah to a precise period of time.

If the time period is incorrect, one of two conclusions must follow. Either Jesus’ statement was misunderstood, or the commonly taught timeline is incorrect. The purpose of this study is to discover which is true.

i. The Immediate Objection

Some suggest that “three days” can mean parts of three days. However, Jesus did not say only “three days”, and He did not leave the statement open. He said **three days and three nights**, so the nights must also be counted.

Even if someone tries to allow partial days, there is still no third night in the traditional timeline. That means the problem remains and the timeline still does not match His words. **A missing night cannot be explained away.**

4. An Important Principle

When a passage appears to contradict itself, careful students do not force an explanation. Instead, they examine whether they have misunderstood the text or misunderstood the setting. Scripture does not need human adjustment to make it work.

Very often confusion comes from reading the Bible using modern assumptions. Those assumptions can be strong because they are familiar. But familiarity does not make them correct.

5. The Real Source of the Confusion

We naturally read the Bible as people living today, and we bring modern timekeeping into the text. Many assume that a day begins at midnight, that a weekend contains one Sabbath, and that all Sabbaths occur on Saturday. These assumptions shape how people count the burial and resurrection.

But the people in the Gospels lived in a Hebrew world, not a modern Western one. Their calendar, their days, their festivals, and their reckoning of time were different. Until we understand how they measured time, we cannot correctly measure the sign Jesus gave. **This is where the traditional timeline begins to fail.**

Key Learning Point

The traditional Friday to Sunday teaching does not produce **three days and three nights**. Jesus tied His identity as Messiah to a measurable time statement, so the count must match His words. **If the count does not match, the explanation must be corrected by Scripture, not protected by tradition.**

THE BIBLICAL DAY

1. Why We Must Change Our Thinking

When we read the Gospels, we naturally picture events using modern timekeeping. Today, a new day begins at midnight, but the Bible was not written using our calendar system. The writers of Scripture lived in a Hebrew culture, and they measured time differently.

Until we understand their definition of a day, we cannot correctly count the time Jesus was in the tomb. The misunderstanding about the resurrection does not begin at the cross. **It begins with the definition of a day.**

2. God's Definition of a Day

The first place the Bible defines a day is at creation. The order of evening and morning is stated clearly, and God Himself sets the pattern.

Moses wrote, **Genesis 1:5**:

“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

Notice the order carefully. Evening comes before morning, so the Bible places the beginning of the day at evening. **In Scripture, the day begins in the evening, not at midnight.**

i. **The Hebrew Day**

In biblical timekeeping, a new day began when the sun set. When the sun went down, a new calendar day started. This means that what we might call Wednesday evening, a Jew in the first century would already call Thursday.

This is essential to understanding the burial and resurrection. If we measure the sign of Jonah by modern thinking, we will count wrongly. The Bible must be counted by the Bible's own method.

ii. **Evidence from Jewish Practice**

The Jewish people still keep this pattern today. The Sabbath does not begin Saturday morning, and it does not begin at midnight. It begins Friday evening at sunset and ends Saturday evening.

This matches the biblical pattern established at creation. A biblical day therefore contains night first and daylight second. **This order must be kept when we count the time in the tomb.**

3. **Why This Affects the Resurrection**

If Jesus was buried late afternoon before sunset, then only minutes later a new day began. That means He could be buried and a new day could be counted almost immediately. This begins to explain how more time could pass than people first assume.

Many difficulties in the Gospel accounts disappear once the correct definition of a day is used. The sign is not measured by modern midnight to midnight thinking. **It is measured by sunset to sunset timekeeping.**

that week must be identified carefully. **This is a major key to understanding the timeline.**

4. **The Calendar of the Bible**

Understanding the length of a day is only part of the picture. The Bible also used a different calendar system from the one used today. Modern calendars are solar and fixed, but the biblical calendar was lunar and observational.

In the Scriptures, the calendar worked in the following way:

- Months were based on the lunar cycle;
- A month lasted 29 or 30 days;
- The month began when the first crescent moon was visible;

Because of this, feast days were not assigned to fixed weekdays. A feast could fall on any day of the week depending on the moon. This is important for the resurrection account because biblical feast days did not always align with the same weekday each year.

Therefore, the Passover related Sabbath following the crucifixion did not have to occur on a Saturday. **A feast Sabbath could occur on any day of the week.** This removes the assumption that the Sabbath after the burial must have been the weekly Sabbath.

5. **Why Our Calendar Creates Confusion**

Today many people think in terms of a modern system. They assume midnight begins a new day, fixed months create fixed dates, and weekends contain a Saturday Sabbath. These assumptions shape how people read the Gospel record.

But the Gospel writers and the first disciples lived under a different system. For them, sunset began a new day, lunar months caused dates to move, and feast Sabbaths could occur on any weekday. When the Bible is read using a modern calendar, events can appear contradictory.

When the Bible is read using the biblical calendar, the events align naturally. **The problem was not the Gospel record. The problem was the calendar being assumed.**

6. A Key Learning Principle

The Bible must be understood within its own setting. We do not interpret Scripture by modern customs. We allow Scripture to define its own meaning. We call this the Golden Rule.

We allow Scripture to define the following:

- Words;
- Culture;
- Timekeeping.

Once this principle is followed, many apparent contradictions are resolved. The problem is not that Scripture is unclear, but that modern assumptions are imported into the text.

What We Have Learned

We now know that a biblical day begins at sunset, not midnight. This means the resurrection timeline cannot be measured using a modern calendar. The burial and the count of time in the tomb must be measured by the Bible's own definition.

We must now examine another discovery that completes the explanation. That discovery is the Sabbaths of Passover week. **These Sabbaths explain why the traditional Friday to Sunday count fails.**

THE TWO SABBATHS

1. The Common Assumption

When most readers see the word Sabbath in the Gospels, they immediately think of Saturday, the weekly day of rest. Because of this assumption, many people picture the crucifixion week in a simple pattern.

That pattern is usually understood as Friday for the crucifixion, Saturday for the Sabbath, and Sunday for the resurrection. However, the Bible itself gives information that does not fit this sequence. **The problem is not the Gospel record, but the assumption being made.**

2. The Important Clue

The Gospel of John records a critical detail about the day following the crucifixion. This detail explains why the simple Friday to Sunday model does not work.

John wrote, **John 19:31**:

“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.”

John states clearly that **that sabbath day was an high day**. This was not the regular weekly Sabbath. It was a special festival Sabbath connected to Passover.

3. What Is a High Sabbath

Under the Law of Moses, Israel observed annual feast Sabbaths in addition to the weekly Sabbath. These feast days were treated as Sabbaths even when they did not fall on Saturday.

Moses wrote, **Leviticus 23:5–6**:

“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...”

The first day of the Feast of Unleavened Bread was treated as a Sabbath. No work was permitted. Because this feast was fixed to the Hebrew calendar, **it could fall on any weekday**.

Therefore, the Sabbath following the crucifixion did not have to be Saturday.

4. The Difficulty in the Gospel Accounts

The actions of the women after the burial provide a key to understanding the week. Two Gospel writers describe their actions from different points in the timeline.

Mark wrote, **Mark 16:1**:

“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices...”

Mark states that the women bought spices after the Sabbath.

Luke then recorded, **Luke 23:55–56**:

“And the women also, which came with him from Galilee, followed after... And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.”

Luke states that the women prepared spices before the Sabbath.

At first glance, this appears impossible. **How could they prepare spices before the Sabbath if they bought them after the Sabbath.**

i. The Only Explanation

Both writers were correct. The only explanation that allows both accounts to be true is that **two Sabbaths occurred that week**.

The sequence must have been the following:

- A Sabbath occurred;
- A workday followed, when the women bought and prepared spices;
- Another Sabbath occurred, when they rested again.

This fits exactly with a festival High Sabbath followed later by the weekly Sabbath.

ii. Why This Solves the Problem

Mark describes what happened after the first Sabbath. Luke describes what happened before the second Sabbath. There is no contradiction between the accounts.

Instead, the two writers together provide a complete and accurate timeline. **The women rested, worked, and then rested again**. This pattern only makes sense if two Sabbaths occurred.

5. The Day of Preparation

The burial of Jesus took place just before the High Sabbath began. Scripture records this clearly.

Luke wrote, **Luke 23:54**:

“And that day was the preparation, and the sabbath drew on.”

The Day of Preparation was the fourteenth of Nisan, the Passover day. Jesus was buried quickly because sunset would begin the festival Sabbath.

What We Have Learned

We now understand three important facts that resolve the Gospel record:

- A festival High Sabbath followed the crucifixion;
- A workday occurred between two Sabbaths;
- A weekly Sabbath followed afterward.

This provides the necessary time span for the three days and three nights Jesus foretold. **The Gospel writers were not confused. They recorded the events accurately.**

These facts create the necessary space for the full time period Jesus predicted. The timeline can now be reconstructed according to Scripture, not tradition.

HOW TO READ A GOSPEL NARRATIVE

1. “Paint the Scene”

When reading the Gospels, confusion often comes from reading events as isolated verses instead of connected events. The Bible records real historical moments, and the reader must follow the record as a true sequence. When the account is read as a whole, the meaning becomes clearer.

A helpful method is to paint the scene in the mind. This means you follow the events step by step, like frames in a story. When this is done carefully, many apparent contradictions disappear.

2. Why This Method Helps

The Gospel writers did not record events randomly. They recorded details that guide the reader through what happened. These details are part of the meaning of the passage.

They recorded the following:

- Places;
- Times of day;
- Feast days;
- Sabbaths.

When the reader ignores these details, the account can appear confusing. When the reader follows them, the events become clear. **Details are not optional. They are part of God’s record.**

3. Four Questions to Ask While Reading

Whenever you read a Gospel event, ask four simple questions. These questions keep you focused on the narrative instead of isolated lines.

1. Where did this happen

Identify the location and picture it clearly. Ask whether Jesus was in the temple, in a house, on a road, or at a tomb. Location often explains why the event happened.

2. What time of day was it

Look for time words in the passage. Words like morning, evening, night, sunset, and early often appear. Because a biblical day begins at sunset, time words are often crucial.

3. Was a feast or Sabbath involved

Many Gospel events occur during feast days and Sabbaths. Look for references like Passover, preparation day, Sabbath, and feast. These details explain what people could or could not do.

4. What happened next

Follow the sequence without jumping between verses. Read the account as a continuous narrative. Imagine the events occurring in order, just as an eyewitness would have seen them.

4. Applying the Method

When this method is applied to the crucifixion week, the Gospel accounts become clear. The sequence explains the actions of the people and removes confusion. **The events fit together when the scene is painted correctly.**

The crucifixion week can be followed in this order:

- The burial occurs before sunset;
- A feast Sabbath begins;
- A workday follows;
- A weekly Sabbath follows;
- The tomb is discovered empty before sunrise.

Instead of conflicting, the passages support each other. **Scripture explains Scripture when the record is followed carefully.**

5. The Principle

Careful reading prevents forced interpretation. The Bible is not understood by selecting isolated verses. It is understood by following the full account as one connected record.

When the reader observes setting, time, and sequence, the Scriptures explain themselves. **The Bible interprets the Bible.**

Practice

Read Luke recorded, **Luke 23:52–56**.

Read John recorded, **John 20:1**.

Write down the following:

- The time of day;
- The day involved;
- What people were doing.

DANIEL'S PROPHECY AND THE YEAR OF THE CRUCIFIXION

1. Why We Must Identify the Year

Up to this point, we have examined how long Jesus remained in the tomb. Another important question must now be answered. **When did the crucifixion occur.**

If God truly foretold the Messiah, Scripture should not only predict His death. It should also identify the time period in which it would happen. The Bible does exactly that through the prophecy given to Daniel.

More than five hundred years before Christ, God revealed a precise timeline. That timeline leads directly to Jesus Christ.

2. The Prophecy of the Seventy Weeks

Daniel recorded a prophecy that gives both a starting point and a measured period of time.

Daniel wrote, **Daniel 9:25–26:**

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks... And after threescore and two weeks shall Messiah be cut off, but not for himself...”

This prophecy provides two clear facts. It identifies when the Messiah would appear, and it states that He would be **cut off**, meaning put to death. The Hebrew word translated cut off is KARATH, which means to cut off violently or to kill.

Daniel therefore predicted not only the coming of the Messiah, but also His execution. **The prophecy requires the Messiah to die.**

3. The Starting Point – The Command to Restore Jerusalem

Daniel stated that the countdown begins with a specific decree. It begins “from the going forth of the commandment to restore and to build Jerusalem.” Several Persian decrees are recorded in Scripture, but only one meets this description fully.

The decree given in the days of Artaxerxes restored civil authority, worship, and the functioning of Jerusalem. This decree is recorded in the book of Ezra.

Ezra recorded, **Ezra 7:8–9:**

“And he came to Jerusalem in the fifth month, which was in the seventh year of the king...”

Historical records place the seventh year of Artaxerxes in **457 BC**. This becomes the fixed starting point of Daniel’s prophetic timeline.

iii. The Length of the Prophecy

Daniel divides the time period clearly. He states seven weeks and sixty two weeks. Together these total sixty nine weeks.

In biblical prophecy, a week represents seven years. This is a recognised prophetic pattern in Scripture. Therefore the calculation is simple.

- Sixty nine weeks;
- Each week equals seven years;
- Total equals four hundred eighty three years.

This is the measured time from the decree to **Messiah the Prince**.

iv. **Reaching the Messiah**

When four hundred eighty three years are counted forward from 457 BC, the timeline reaches **AD 27**. Because there is no year zero between BC and AD, one year is added in the calculation.

The year AD 27 matches the beginning of Jesus' public ministry. It is the year of His baptism, when He was openly revealed. **At that moment, He was identified as the Messiah.**

Daniel's prophecy reaches its target exactly.

v. **The Death of the Messiah**

Daniel then states that **after** the sixty two weeks, the Messiah would be cut off. This death occurs within the final seventieth week of the prophecy.

The Gospel accounts show that Jesus' ministry lasted about three and a half years. When three and a half years are added to AD 27, the result is the spring of **AD 31**.

This means Daniel's prophecy identifies the very year of the crucifixion. **The Messiah was cut off in AD 31.**

4. Connecting the Prophecy to Passover

The Gospels record that Jesus was crucified on the Day of Preparation before Passover. Passover always occurs on the fourteenth day of the first Hebrew month, which is Nisan.

Therefore the facts align exactly.

- The Messiah would be cut off;
- In the spring;
- At Passover;
- In AD 31.

This places the crucifixion on **14 Nisan, AD 31**.

5. Why Jesus Ate the Passover Before the Crucifixion

At first the Gospel accounts may appear confusing. The Scriptures show that Jesus ate a Passover meal with His disciples. Yet the Gospels also show that Jesus died at the very time the Passover lambs were being killed.

Luke recorded the words of Jesus, **Luke 22:15**:

“With desire I have desired to eat this passover with you before I suffer.”

How can both statements be true. The answer is found in the biblical definition of a day. **A biblical day begins at sunset, not midnight.**

i. **The Same Day and Two Evenings**

Because a biblical day begins at sunset, the fourteenth day of Nisan began in the evening. This means the Passover meal at the beginning of the night and the death of Jesus in the afternoon happened within the same biblical day. The night hours and daylight hours belong to one sunset to sunset count.

The sequence within the same biblical day is clear:

- Evening, the Passover meal;

- Night, arrest and trials;
- Morning, crucifixion;
- Afternoon, death;
- Late afternoon, burial.

Jesus therefore kept the Passover at the start of the fourteenth day. He then died at the close of that same fourteenth day. **The meal and the sacrifice occurred on the same biblical date.**

6. The Perfect Fulfilment

The Law required the Passover to occur on the fourteenth day of the first month. This date is fixed by Scripture, not by human tradition.

Moses wrote, **Leviticus 23:5**:

“In the fourteenth day of the first month at even is the LORD’S passover.”

The Passover lambs were slain on the fourteenth day. Jesus died on that same day at the appointed time. **He was not only present at Passover. He was the Passover Lamb.**

John recorded the witness of John the Baptist, **John 1:29**:

“Behold the Lamb of God, which taketh away the sin of the world.”

7. Why This Is Important

This removes an apparent contradiction and replaces it with a precise fulfilment. Jesus did not accidentally die near Passover, and Daniel did not give a vague prediction about the Messiah. **God arranged the timing, and God also foretold the timing.**

God arranged the following:

- The day;
- The hour;
- The sacrifice.

Daniel identified the following:

- The starting decree;
- The number of years;
- The appearance of Messiah;
- And His death.

The shadow was the Passover lambs, and the reality was the death of Christ. Centuries before the birth of Jesus, the time of His crucifixion was already fixed. **History did not decide the date. God did, and the timeline is exact.**

What We Now Know

We now have two independent confirmations that agree perfectly. History provides the Gospel accounts, and prophecy provides Daniel’s timeline.

Both lead to the same conclusion. **Jesus died at Passover in AD 31.**

This date now stands as the fixed starting point for counting the three days and three nights.

THE PASSOVER AND THE DAY OF PREPARATION

1. The Crucifixion Was Not Random

The death of Jesus Christ did not occur on an ordinary day. It took place on one of the most important days in the Jewish calendar, the day of Passover. This timing was not accidental and it was not chosen by men.

Passover was not merely a Jewish festival. It was a prophetic event established by God centuries earlier to point forward to the Messiah. The crucifixion occurred exactly when that prophecy reached its fulfillment.

2. The Original Passover

The first Passover took place in Egypt when Israel was delivered from bondage. God instructed each household to sacrifice a lamb and place its blood on the doorposts. The life of the lamb stood in the place of the firstborn.

Moses wrote, **Exodus 12:5–7**:

“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.”

The lamb died so that the people could live. This was not only history, it was prophecy. **The Passover lamb was a picture of Christ.**

3. Jesus Identified as the Passover Lamb

John the Baptist openly identified Jesus using this same imagery. He did not introduce Jesus as a teacher or a reformer, but as a sacrificial lamb. This declaration connects Jesus directly to Passover.

John wrote, **John 1:29**:

“Behold the Lamb of God, which taketh away the sin of the world.”

The Passover lamb was not merely symbolic. It was a shadow pointing forward to Jesus Christ. **Jesus is the fulfillment of that shadow.**

This identification is later confirmed directly by the apostles. The New Testament does not leave the meaning open to interpretation.

Paul wrote, **1 Corinthians 5:7**:

1 Corinthians 5:7

“For even Christ our passover is sacrificed for us:”

This statement is plain and final. **Jesus Christ is our Passover.** The lamb in Egypt was the shadow. Jesus is the reality.

4. The Date of Passover

The Law of Moses fixed the date of Passover precisely. It was not flexible and it was not decided by tradition. God Himself established the day.

Moses wrote, **Leviticus 23:5**:

“In the fourteenth day of the first month at even is the LORD’S passover.”

This day was called the Day of Preparation. The following day, the fifteenth of Nisan, began the Feast of Unleavened Bread. That feast day was a **High Sabbath**, not a regular weekly Sabbath.

5. The Time of the Lambs’ Death

The Passover lambs were killed in the afternoon, about the ninth hour, which is around three o’clock. This detail is extremely important because the Gospels record the exact same time for the death of Jesus.

Matthew recorded, **Matthew 27:46, 50**:

“And about the ninth hour Jesus cried with a loud voice... Jesus, when he had cried again with a loud voice, yielded up the ghost.”

Jesus died at the same hour the Passover lambs were being sacrificed. **The shadow and the reality occurred together.**

6. The Burial Before Sunset

Because the High Sabbath was about to begin at sunset, the body of Jesus had to be buried quickly. Scripture explains this urgency clearly. The burial could not wait until the next day.

John wrote, **John 19:14**:

“And it was the preparation of the passover...”

Luke then recorded the burial.

Luke wrote, **Luke 23:52–54**:

Luke 23:52–54

“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... And that day was the preparation, and the sabbath drew on.”

The burial happened just before sunset. That sunset marked the beginning of a new biblical day and the start of the High Sabbath.

What We Have Now Established

We can now state several facts clearly and confidently:

- Jesus died on Passover;
- He died at the same hour the Passover lambs were slain;
- He was buried before sunset;
- A High Sabbath began immediately afterward.

This gives us the correct starting point for counting the sign of Jonah. **The time in the tomb begins at sunset after the burial.**

Key Learning Point

The crucifixion was not only a historical event. It was a precise prophetic fulfilment arranged by God. **Jesus Christ is our Passover**, sacrificed at the exact time appointed in Scripture.

Because the starting point is now clear, the timeline can be counted accurately. **The sign of Jonah must be measured from Passover, not from tradition.**

COUNTING THE THREE DAYS AND THREE NIGHTS

1. The Starting Point

We begin with the burial. Jesus died in the afternoon on the Day of Preparation and was placed in the tomb just before sunset. This moment fixes the starting point of the sign of Jonah.

Luke recorded, **Luke 23:53–54**:

“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.”

Because a biblical day begins at sunset, the moment the sun set a new day began. **The counting of the sign started immediately after the burial.** The time in the tomb was not counted from sunrise or from midnight, but from sunset.

2. Why Jesus Chose a Measurable Sign

When Jesus was asked for proof of His identity, He did not promise a miracle people could watch immediately. Instead, He gave a sign that could be verified after His death. **This was deliberate.**

Matthew recorded, **Matthew 12:40**:

“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.”

Miracles could be denied, and testimony could be disputed. **A measured period of time could be examined.** After His burial, anyone could ask one simple question. Did the time match what He said. The sign was designed to be tested.

3. The Meaning of “Three Days and Three Nights”

Jesus did not say merely after three days. He included both days and nights. This describes a continuous period, a complete span of time, not a brief portion.

The sign required a full measurable duration. **If the period were shorter, the sign would fail. If it were longer, the sign would also fail.** The identity of Jesus as Messiah was therefore connected directly to the exact fulfilment of this time.

The sign of Jonah begins at sunset after the burial. **This is the only starting point that matches the Bible’s definition of a day.** From this point the count must follow night first, then daylight.

i. **Night One**

Immediately after sunset the first night began. Jesus was now in the tomb. This was the beginning of the High Sabbath.

This first period is the first night of the sign. It began when the sun went down and the feast Sabbath began. **Night one is counted first because evening begins the biblical day.**

ii. **Day One**

After the night passed, daylight followed. Jesus remained in the tomb the entire day. This day was the festival Sabbath, the first day of the Feast of Unleavened Bread.

This completes the first day in the count. The first night and the first day belong together as one biblical day. **Night one and day one are counted as a full cycle.**

iii. Night Two

At the next sunset another biblical day began. The second night started and Jesus remained in the tomb. This begins the second full cycle of counting.

The count is not measured by midnight to midnight. It is measured from sunset to sunset. **Night two begins the second biblical day in the count.**

iv. Day Two

The daylight period that followed was day two. This day was a normal working day between the two Sabbaths. The women could buy and prepare spices on this day because it was not a Sabbath day.

This explains why the Gospel accounts describe both buying and preparing spices. The work could only be done on a non-Sabbath day. **Day two provides the necessary workday between two Sabbaths.**

v. Night Three

At the next sunset another biblical day began. This was the beginning of the weekly Sabbath and the third night started. Jesus was still in the tomb.

This is the third night required by the sign. It begins at sunset because that is when the Sabbath begins. **Night three completes the count of three nights.**

vi. Day Three

The daylight that followed completed the third day. Jesus remained in the tomb throughout the Sabbath day. This is day three of the sign.

The third day ends at sunset. For the sign to be fulfilled, Jesus must rise before another night begins. **The resurrection must occur before sunset ends the Sabbath.**

4. The Resurrection

The Gospels never say Jesus rose on Sunday morning. They say the tomb was discovered empty on Sunday morning. These are not the same event.

John recorded, **John 20:1**:

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

The women arrived before sunrise, and the tomb was already empty. Therefore the resurrection occurred before they arrived. **Because another night could not pass, the resurrection had to occur before sunset at the end of the third day.**

i. Discovery Is Not Resurrection

It is essential to distinguish between two events. One is the resurrection itself. The other is the discovery of the empty tomb.

Sunday morning records the discovery, not the moment Jesus rose. **If the resurrection had occurred after sunrise, an additional night would have passed and the sign would fail.** Instead, the timeline fits exactly.

5. What the Sign Proved

Jesus attached His identity to something observable after His death. He did not say, Believe without evidence. He provided a sign that could be examined.

When the time period was fulfilled exactly, the sign confirmed His claim. **The resurrection was not only a miracle. It was verification.**

i. Conclusion of the Timeline

We now compare His statement with the recorded events.

Matthew recorded, **Matthew 12:40**:

“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.”

Measured using biblical timekeeping, the period matches perfectly. **The sign was not approximate. It was exact.**

Key Learning Point

The confusion came from reading the Bible using modern assumptions. When Scripture is allowed to define its own timekeeping, the events align without contradiction. **The Bible interprets the Bible, and the sign of Jonah is fulfilled exactly as Jesus said.**

WHAT THE SIGN PROVES

1. The Purpose of the Sign

Jesus did not give the sign of Jonah merely to explain when He would rise. He gave it to prove who He is. The sign was designed to identify Him clearly and publicly.

The resurrection was not simply a miracle among many miracles. It was God’s confirmation that Jesus is the promised Messiah. **If the prophecy occurred exactly as foretold, then His identity is established beyond dispute.**

2. Prophecy and Fulfilment

Long before the birth of Jesus Christ, Scripture foretold both the coming and the death of the Messiah. These prophecies were not general statements. They were specific and precise.

Daniel wrote, **Daniel 9:26**:

“And after threescore and two weeks shall Messiah be cut off, but not for himself...”

The words **cut off** come from the Hebrew word KARATH. This word means to cut off, to destroy, or to put to death. It is never used to mean a natural death or a peaceful ending.

The phrase cut off means put to death. Jesus’ crucifixion was therefore not unexpected or accidental. **It was foretold, and the sign of Jonah confirms that the one who died is the Messiah Daniel predicted.**

Daniel was therefore foretelling the violent death of the Messiah. Jesus’ crucifixion was not unexpected or accidental. **It was foretold, and the sign of Jonah confirms that the one who died is the Messiah Daniel predicted.**

3. Why the Resurrection Matters

Many religious leaders have lived and died, and their graves remain. The difference with Jesus Christ is clear and final. **The tomb did not hold Him.**

The resurrection stands at the centre of the Christian message because it proves that death itself was conquered. God used the resurrection to publicly declare who Jesus is.

Paul wrote, **Romans 1:4**:

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

Paul also explained what the resurrection means for death itself. Death no longer has the final word.

Paul wrote, **1 Corinthians 15:55**:

“O death, where is thy sting? O grave, where is thy victory?”

Because Jesus rose from the dead, death has lost its power. **The sting of death is removed because resurrection has occurred.**

4. The Lord of the Sabbath

Another truth becomes clear when we remember when Jesus rose. He rose at the close of the Sabbath, after resting in the tomb through it. This timing is deliberate and meaningful.

Mark recorded, **Mark 2:28**:

“Therefore the Son of man is Lord also of the sabbath.”

Jesus is not subject to the Sabbath. He is Lord over it. **His rest in the tomb shows the work of salvation was finished, and His resurrection marks the beginning of new life.**

5. What the Empty Tomb Teaches

The resurrection teaches several clear and essential truths. These truths do not rest on emotion or tradition. They rest on fulfilled prophecy and historical fact.

- Jesus is the Messiah, because the sign He gave was fulfilled exactly;
- His sacrifice was accepted, because death could not hold Him;
- Salvation is available, because new life flows from His resurrection.

These truths stand together and cannot be separated. **The empty tomb speaks with one clear voice.**

6. Faith Built on Evidence

Christian faith is not meant to rest on emotion alone. God established a clear pattern for belief that can be examined and tested.

God provided the following in order:

- Prophecy beforehand;
- Fulfilment in history;
- Eyewitness testimony afterward.

The sign of Jonah belongs to this pattern. It allows faith to stand on demonstrated truth rather than assumption.

John recorded the response of the disciples.

John wrote, **John 20:8**:

“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.”

They believed because they saw the evidence. **Faith followed the facts.**

The Invitation

The resurrection is information to learn. It is an invitation to respond. Because Christ lives, the Gospel is not merely history. It is present reality.

Jesus said, **Matthew 11:28**:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

The same Jesus who rose from the grave still calls people to trust Him. **The invitation stands because He lives.**

What We Have Learned

The timeline shows that the sign was fulfilled. The prophecies show that the Messiah was predicted. The resurrection shows that Jesus is the Christ.

The purpose of this study has not been to change a calendar tradition. It has been to show that Scripture is consistent and reliable. **Jesus Christ can be trusted, because the sign He gave was fulfilled exactly as He said.**

EASTER AND THE QUESTION OF WORSHIP

1. Why This Section Is Necessary

After discovering the biblical timeline of the resurrection, an important question follows. If the resurrection did not occur at sunrise on Sunday, why do many religious celebrations focus on that idea. This question matters because worship must be shaped by Scripture.

This section is not written to condemn people. Many believers participate sincerely. The issue is not sincerity, but obedience.

Throughout the Bible, God shows that how He is worshipped matters. **God does not accept worship that He has not instructed.**

i. God's Instruction About Worship

God warned Israel not to copy the worship practices of other nations. He also warned them not to attach His name to borrowed forms of worship.

Moses wrote, **Deuteronomy 12:29–31**:

“When the LORD thy God shall cut off the nations from before thee... take heed to thyself that thou be not snared by following them... Thou shalt not do so unto the LORD thy God...”

God did not merely forbid worshipping false gods. He forbade worshipping the true God using the religious practices of other worship. **The danger was mixture.**

2. The Difference Between Passover and Easter

The Gospels record that Jesus died at Passover. Passover was commanded by God and pointed directly to Christ as the Lamb of God. This is biblical worship, because it comes from God's instruction.

The New Testament never commands believers to hold a sunrise celebration. It never commands believers to commemorate the resurrection using seasonal symbols. This does not mean people intend wrongdoing, but it does mean the practice must be tested by Scripture.

If a practice is not taught by Christ or the apostles, it must not be treated as Christian worship.

3. The Origin of Common Easter Symbols

Many Easter customs are connected historically with ancient spring fertility observances rather than with the resurrection of Christ. When symbols come from other worship, they must be tested with care.

Common examples include the following:

- Eggs, which symbolised fertility and the cycle of life in ancient religious usage, not redemption from sin;
- Rabbits, which symbolised reproduction and seasonal renewal;
- Sunrise services, which resemble rites linked to reverence for the rising sun.

Scripture states that the tomb was already empty before sunrise.

John wrote, **John 20:1**:

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

The resurrection was discovered before sunrise, not at sunrise. **The Bible does not connect the resurrection to sunrise worship.**

4. Why This Matters Spiritually

The question is not whether these customs appear harmless. The question is whether God accepts worship offered in a way He did not command. Scripture gives a clear principle that applies in every age.

God's people are not to adopt religious practices from surrounding cultures and attach them to His worship. The concern is not objects themselves, but religious meaning attached to them. **Borrowed worship confuses the Gospel and dishonours God's instruction.**

i. The New Testament Principle

The apostles taught believers to remain distinct in worship and fellowship. God's people are called to separation from religious mixture.

Paul wrote, **2 Corinthians 6:14–17**:

“Be ye not unequally yoked together with unbelievers... what communion hath light with darkness?... come out from among them, and be ye separate, saith the Lord...”

A disciple of Jesus Christ is called not only to believe correctly, but to worship carefully. **Christian worship must be separated from false worship.**

5. The Responsibility of a Disciple

Jesus defined discipleship as obedience. Love for Christ is shown by keeping His commandments, not by keeping traditions.

Jesus said, **John 14:15**:

“If ye love me, keep my commandments.”

A disciple does not ask, Is this traditional. A disciple asks, Is this taught in Scripture. **Obedience must be stronger than tradition.**

The resurrection points to redemption through the cross, victory over death, and Christ as the Passover Lamb. **It does not point to seasonal fertility symbols.**

6. The Correct Response to the Resurrection

The Bible does not present the resurrection as a seasonal religious festival. It presents it as a life changing event that transforms the believer.

Paul wrote, **Romans 6:4**:

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead... even so we also should walk in newness of life.”

The proper response to the resurrection is a changed life, not a ritual observance. **The resurrection calls believers to walk in newness of life.**

A Balanced Conclusion

This study is not calling believers to judge others. It is calling believers to examine practices carefully. Worship must be evaluated by Scripture, not by popularity.

A Christian must ask the following:

- Does this practice come from Scripture;
- Does it direct attention to Christ;
- Or does it come from another religious source.

Where Scripture is silent, caution is wise. Where Scripture instructs, obedience is required. **God’s Word must govern worship.**

WHY THE SIGN OF JONAH WAS NECESSARY

1. The Question Behind the Sign

During His ministry, Jesus performed many miracles. He healed the sick, restored sight, and even raised the dead. Yet when the religious leaders asked Him for proof of His authority, He did not point to those miracles.

Instead, He gave one sign. This choice was deliberate and meaningful.

Matthew recorded, **Matthew 12:39–40**:

“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.”

Jesus chose a sign that could not be explained away. **He chose a sign that could be checked.**

i. Miracles Could Be Denied

Throughout Scripture, miracles were often witnessed and still rejected. Seeing a miracle did not guarantee belief. Many who saw miracles later opposed the one who performed them.

A miracle seen once could later be questioned. People could claim it was misunderstood, exaggerated, or not witnessed by everyone. **Jesus therefore gave a different kind of proof.**

ii. **A Sign That Could Be Tested**

The sign of Jonah was measurable. It did not depend on opinion, emotion, or memory. It depended on time.

After His death, anyone could ask a simple question. How long was He in the tomb. If the time matched His words, His claim would be confirmed. If it did not match, His claim would fail.

This made the resurrection a verifiable event, not merely a teaching. **The sign invited examination.**

2. **Why the Time Was Exact**

Jesus specified both days and nights. This prevented vague interpretation and removed symbolic flexibility. The sign required a complete period of time.

It required the following:

- A full count of days;
- A full count of nights;
- One continuous and exact period.

God attached the identity of the Messiah to something observable in history. **The resurrection was not only a miracle. It was authentication.**

3. **Prophecy and Fulfilment Together**

God did not rely on a single witness. He established truth through multiple confirmations that agreed together.

God provided the following:

- Prophecy beforehand;
- Fulfilment afterward;
- Recorded testimony afterward.

Daniel foretold that the Messiah would be cut off. Jesus foretold the length of His burial. The Gospels recorded the empty tomb. **Together these form one complete confirmation.**

4. **The Meaning for the Disciple of Jesus**

The sign of Jonah shows that faith in Christ is not blind belief. God gave evidence so that belief could rest on truth rather than assumption.

The resurrection demonstrates the following:

- His authority;
- His victory over death;
- His identity as Messiah.

Because the sign was fulfilled exactly, the claim of Jesus must be taken seriously. **The evidence demands a response.**

Final Thought

Jesus did not ask people to believe without reason. He gave a sign that could be examined carefully after it occurred.

The question is no longer whether He gave proof. **The question is what will be done with the proof He gave.**

TRADITION AND SCRIPTURE

1. Why This Topic Must Be Addressed

Many believers love Jesus Christ sincerely, yet still follow traditions that do not fully match what the Bible records. This happens because tradition becomes familiar, and familiarity can replace careful examination. Over time, accepted practice can quietly take the place of Scripture.

This workbook has not been written to attack people. It has been written to test teaching by Scripture. **God never asked His people to accept religious practice simply because everyone does it. He calls believers to truth.**

The Berean Standard

The Bible gives a clear example of how believers should respond to teaching. God Himself commends this attitude.

Luke recorded, **Acts 17:11**:

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

The Bereans listened respectfully, but they did not assume the teaching was correct. They tested it by Scripture. **This is the spirit of true discipleship.**

2. Tradition Can Override the Word

Tradition is not always evil, but it becomes dangerous when it replaces Scripture as the final authority. Jesus warned that this danger is real and serious.

Mark recorded the words of Jesus.

Mark wrote, **Mark 7:13**:

“Making the word of God of none effect through your tradition...”

When tradition becomes stronger than Scripture, the Word of God is set aside, even while people believe they are honouring God. **This is why tradition must always be examined.**

3. What This Workbook Has Shown

This workbook has demonstrated that the resurrection timeline becomes clear when biblical definitions are used instead of modern assumptions. Scripture explains itself when it is handled correctly.

Through this study, we have learned the following:

- A biblical day begins at sunset;
- The crucifixion week included a High Sabbath and a weekly Sabbath;

- The tomb was found empty while it was still dark, meaning discovery is not the same as the moment of resurrection;
- Prophecy gives a measured timeline to Messiah and foretells that Messiah would be cut off.

Because of this, we are not guessing. **Scripture provides both the prediction and the historical record.**

4. Context Is Not Optional

Much confusion comes from reading the Bible without its original context. Scripture was not written in a modern setting, and it must not be forced into one.

Context includes the following:

- The calendar of the Bible;
- The feasts of Israel;
- The meaning of a Sabbath;
- The prophetic timeline given through Daniel.

When these are ignored, the text is forced to fit tradition. When they are understood, **the Bible becomes consistent and clear.**

5. Rightly Dividing the Word of Truth

God commands believers to study carefully and responsibly. Confidence comes from correct handling of Scripture, not from repetition of tradition.

Paul wrote, **2 Timothy 2:15**:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Rightly dividing is not personal opinion. It is careful handling of Scripture. **Scripture must be compared with Scripture, context must be respected, and the Bible must be allowed to interpret itself.**

The Decision Point for the Student

Every student must decide which authority will govern their faith. This decision cannot be avoided, and it cannot be shared.

The choice is clear:

- Tradition;
- Or Scripture.

A disciple does not follow the majority. A disciple follows Christ.

Jesus said, **John 14:15**:

“If ye love me, keep my commandments.”

Obedience is not harsh. Obedience is love expressed in action. **True discipleship submits to Scripture.**

Final Conclusion

Jesus gave one sign to prove that He is the Messiah. He said He would be in the heart of the earth three days and three nights. That sign stands or falls on Scripture.

When the Bible is read in its own setting, the sign is not broken. **It is fulfilled.**

Therefore the conclusion is not built on tradition or emotion, but on Scripture alone. **Jesus Christ is the promised Messiah.**

SUMMARY

This workbook examined the sign Jesus gave to prove His Messiahship and followed it step by step through Scripture. The study began with the words of Jesus concerning the sign of Jonah and explained why the exact length of time in the tomb mattered. It then addressed the commonly accepted resurrection timeline and showed why confusion arose when modern assumptions were used to read an ancient text.

The reader was introduced to the biblical definition of a day, which begins at sunset. The study also explained the existence of both a festival High Sabbath and the weekly Sabbath during the crucifixion week. The Hebrew calendar and the timing of Passover were then considered, showing how Jesus kept the Passover with His disciples and died at the hour the Passover lambs were slain. **The Gospel record fits exactly when biblical timekeeping is used.**

The workbook then turned to prophecy. Daniel's seventy weeks prophecy identified the time of the Messiah and foretold that He would be cut off. This placed the crucifixion within a definite historical period and connected it to Passover, where Jesus was shown to be **the true Passover Lamb. Prophecy and history agree because God arranged both.**

With the starting point established, the three days and three nights were carefully counted from the burial to the resurrection. The study distinguished between the resurrection itself and the discovery of the empty tomb. **The sign given by Jesus was fulfilled exactly, without approximation.**

The workbook also introduced a practical study method for reading Gospel narratives. By observing setting, time references, and sequence of events, the reader was shown how apparent difficulties in Scripture are resolved. The purpose was not only to explain the resurrection record, but to help believers handle the Word of God with greater care and confidence.

The later sections addressed worship and tradition and encouraged the reader to test religious practice by Scripture. The reader was also urged to follow the example of the Bereans by examining teaching carefully. **Scripture must remain the final authority.**

By the end of the workbook, the student could see that the sign Jesus gave was fulfilled exactly as He said. More importantly, the reader learned how careful study, context, and prophecy work together to build confidence in the Scriptures. **When the Bible is read in its own setting, it explains itself.**

This workbook has also introduced the conclusion that the crucifixion occurred on **14 Nisan, AD 31. This exact date will be examined further in the Daniel's seventy weeks module**, where the prophetic timeline will be studied in full detail.

This leaves the disciple with an unavoidable question. **If worship must be governed by Scripture and not by tradition, how should a disciple of Jesus Christ respond to what has been shown in this workbook.** A disciple must decide whether to continue in popular religious customs or to follow Scripture in both belief and worship. **This includes examining whether**

involvement in Easter celebrations is consistent with New Testament teaching or whether it is a tradition that must be refused for the sake of obedience.

The conclusion remains clear. **The resurrection of Jesus Christ was not only believed, but it was also supported by prophecy, recorded in history, and explained by Scripture.**

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