

ABIB (NISAN) FIRST MONTH							
14	15	16	17	18	19	20	21
PASSEOVER	1ST SABBATH	FIRST FRUITS					2ND SABBATH
	FEAST OF UNLEAVENED BREAD						

- 14** - Lambs killed before sundown. (Jesus Arrested - Crucified - Dies) Judean Passover Meal eaten
- 15** - First day of the Feast of Unleavened Bread. (Jesus in the Tomb)
- 16** - High Priest waves the Barley Sheaf at Sunrise. Looks to Wheat harvest in 50 days—Pentecost.
(Jesus Rising from the Tomb as the Barley is waved)
The Church is born 50 days later—Pentecost

PASSOVER DAY
“The Day of Preparation”
 Fri. Nisan 14 HST

THE HIGH SABBATH
“1st Day of Unleavened Bread”
 Sat. Nisan 15 HST

THE DAY OF FIRST FRUITS
“Day #1 of The Omer”
 Sun. Nisan 16 HST

→ **PENTECOST**
“Day #50 of The Omer”
 Sat. Sivan 6 HST
 (Sat. Jun 8, 2019)

Lev 23:6 And on the 15th day is the Feast of Unleavened Bread ... for 7 days you shall eat unleavened bread.

7 On the 1st day you shall have a holy convocation, you shall not do any ordinary work. **8** On the 7th day is a holy convocation; you shall not do any ordinary work.

Lev 23:11 ... he shall wave the sheaf before the LORD...On the day after the Sabbath (Nisan 16)

Lev 23:16 You shall count 50 days to the day after the 7th Sabbath (49+1). Then you shall present a grain offering of new grain to the LORD (“Feast of Weeks”/“Pentecost”)

Debate over Jesus' burial and resurrection site: The Holy Sepulchre or The Garden Tomb?

Visiting Jerusalem as a Christian pilgrim and searching for the site where Jesus was buried and arose can be a conundrum. Why? Because tour guides take you to *two* sites, not one! First is [The Church of the Holy Sepulchre](#) and the second is known simply as '[The Garden Tomb](#)'. Both are beautiful and moving in their own way yet Christians for centuries have tried to determine which is the authentic Jesus burial and resurrection site.

To solve the mystery, it's helpful to get grounded in the Gospel story and the facts it relays:

- That *Golgotha*, Hebrew for 'the place of the skull' ([Luke 23:33](#)) was the site of the crucifixion and *near* the city ([John 19:20](#)). This means it was not IN the city walls.
- Three of the gospels agree that Joseph of Arimathea's tomb was the site of Jesus' burial and that the tomb was carved from rock. See Matt. 27:57, Luke 23:50-51; and John 19:38.
- John's gospel explains the tomb was new and describes its location in relation to the crucifixion: "*The place of crucifixion was near a garden, where there was a new tomb, never used before*" ([John 19:41](#)).
- All four gospels concur that a large round stone was rolled to block the entrance to the tomb and seal it. See Matt. 27:60, Mark 15:46, Luke 24:2, and John 20:1.
- A verse in the book of Hebrews reiterates that Golgotha was outside the city walls: *Therefore Jesus also suffered **outside the city gate** in order to sanctify the people by his own blood* (13:12, NRSV, emphasis added).
- During Constantine's reign (306-337), the Emperor's mother, Helena, traveled to ancient Palestine to locate sacred sites of Christendom. After all, her son was the newly proclaimed *Holy Roman Emperor*. The 4th century tradition claims that she located the site of Jesus' tomb with the help of locals whose families had always lived in that area. The result? The first building of today's Church of the Holy Sepulchre.

The problem scholars began to identify in the 19th century, however, was that the Biblical accounts told the story in such a way that both Golgotha and Jesus' tomb had to be located *outside* the walls of 1st century Jerusalem. The problem was that The Church of the Holy Sepulchre had been found to be *inside* city walls archaeologists found in the 19th century. Was one of the most holy sites of all of Christendom a topographical and historical error?

The May/June 2016 issue of *Biblical Archaeology Review* has shed new light on the controversy, and very convincing light to many. Two scholars* report that the wall discovered in 1893, believed to be the ancient city wall of Jerusalem in Jesus' time, was in fact too small for a city wall and also not built until the 4th century A.D. This meant that The Church of the Holy Sepulchre could indeed have been located outside the city walls, since both Roman and Jewish custom conducted crucifixion and burial outside such walls.

In addition, archaeological work in the 1970's revealed that underneath The Holy Sepulchre Church was a rock quarry that had been in use since before the 1st century BC. This fit the Biblical description of Joseph of Arimathea's tomb carved from rock. Such a quarry would have been located outside the city walls.

Also discovered were traces of gardens dating to the first century A.D., supporting Mark 15:21, Luke 23:26 and John 19:41 that indicate the place of Jesus' crucifixion was surrounded by gardens and fields.

There are other hints, but suffice it to say that all this work has done much to convince rigorous investigators that today's Church of the Holy Sepulchre appears to be the location of Golgotha and the Master's tomb.

Why tourists appreciate seeing both The Church of the Holy Sepulchre and The Garden Tomb is their vast difference. For all the ritual, tradition and ceremony of The Church of the Holy Sepulchre, [The Garden Tomb](#) is quiet, modest and seems unchanged in two thousand years. One can go inside to see the rock-ribbed walls surrounding a single slab of stone where a body would have been laid. It feels sacred and holy yet as their website explains, 'where Jesus died is of little importance compared with why'.