

Epilogue: The Last Loose End

One question lingered, even as the timeline aligned flawlessly with every scriptural marker: Why didn't the women return to the tomb sooner?

The Temple Scroll calendar used throughout this preprint places the crucifixion on Tuesday, 14 Nisan. Jesus is buried before sunset, as the High Sabbath of Unleavened Bread begins. That means:

- **Wednesday (15 Nisan):** High Sabbath – no work allowed
- **Thursday (16 Nisan):** First available day to work
- **Friday (17 Nisan):** Also a working day
- **Saturday (18 Nisan):** Weekly Sabbath – again, no work
- **Sunday (19 Nisan):** The women return and find the tomb empty

This leaves both Thursday and Friday unaccounted for. Why wait?

The traditional explanations—grief, fear, logistical delay—are valid, but incomplete. A deeper reading of the Gospels offers a more compelling solution: the distinction between *preservation* and *completion*.

Two Spices, Two Stages

John 19:39–40 records Nicodemus bringing a staggering hundred-pound mixture of myrrh and aloes to wrap Jesus's body:

"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." (John 19:40)

And yet Luke 24:1 says:

"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."

Why prepare new spices if the body had already been treated?

Because the burial on Tuesday evening was **preservation triage**—an emergency intervention using ready-made spices, not the full ceremonial rites the women intended. Nicodemus, a man of wealth and rank, had access to these materials. The goal was to stave off decay before the High Sabbath began, not to perform the complete burial honours.

What the women planned was different. Their spices were not for triage—they were for **completion**.

The Dignity of Delay

By Thursday, burial rites could resume. But the women didn't rush.

They had witnessed a brutal death. They were grieving. They needed time to prepare—not only physically, but emotionally and ritually. Anyone who has lost a loved one knows this truth: honouring the dead takes more than a schedule. It takes *readiness*. And they knew that Jesus was well preserved from the emergency treatment Nicodemus had undertaken on Tuesday before the High Sabbath began—there was no urgent decay to fear.

They likely purchased what they needed on Thursday (as Mark 16:1 implies) and spent Friday preparing their spices with reverence. And just as they were ready to go, the weekly Sabbath arrived, delaying them again.

Mark 16:1 itself disproves a Friday crucifixion. The verse states the women "*had bought* sweet spices" after "the sabbath was past"—yet they arrive at the tomb early Sunday morning. When exactly did they shop? Shops were closed during the Sabbath (Saturday), and no one purchases burial spices in the dark hours between Saturday sunset and Sunday dawn. The past tense "*had bought*" requires a **day gap** between Sabbath's end and Sunday morning—impossible with a Friday crucifixion, inevitable with Tuesday and two intervening Sabbaths.

Their early-morning return on Sunday was not procrastination—it was the **first possible moment** when grief, ritual preparation and divine law converged to allow their act of love.

Timeline Recap

- **Tuesday (14 Nisan):** Crucifixion; triage burial by Nicodemus
- **Wednesday (15 Nisan):** High Sabbath – no work
- **Thursday (16 Nisan):** Purchase of spices (Mark 16:1)
- **Friday (17 Nisan):** Preparation of ceremonial spices
- **Saturday (18 Nisan):** Weekly Sabbath – no work
- **Sunday (19 Nisan):** Return to the tomb with prepared spices

This is only possible with a Tuesday crucifixion.

Traditional timelines don't allow for both the women's preparations *and* their observance of two Sabbaths. But the algorithmic calendar resolves it all—with logic, with humanity, and with dignity.

The last loose end has become a final confirmation. In solving the mystery of time, we discover the mystery of love.

"They bought sweet spices, that they might come and anoint him." — Mark 16:1

A Note on "Three Days and Three Nights"

A frequent objection to the Tuesday crucifixion model concerns the apparent mismatch with Jesus' prophecy in *Matthew 12:40*: "*For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth.*" However, this

phrasing reflects a well-attested **Hebraic idiom** in which any part of a day or night is counted as a whole unit. Examples include *Esther 4:16–5:1*, where "three days and three nights" of fasting conclude with Esther acting **on the third day**, not after three full 24-hour periods. Similarly, *Luke 24:21* speaks of Sunday as "*the third day since these things happened.*"

The canonical Gospels use **inclusive counting** consistently: "on the third day" (*Luke 24:7*), "after three days" (*Matthew 27:63*), and "in three days" (*Mark 8:31*) are used interchangeably. From Tuesday evening (Nisan 14) to Sunday morning (Nisan 19) spans **parts of five days**, easily satisfying the idiom—especially given that Jesus' resurrection is discovered *early on the first day of the week* (*Luke 24:1*), not timed precisely. The prophecy's purpose is typological, linking Jonah's *figurative* entombment to Christ's actual death and burial—not to enforce a rigid 72-hour window. Ironically, the traditional Friday-Sunday model **fails** to meet even this idiomatic threshold, offering barely 36 hours total. In contrast, the Tuesday crucifixion not only aligns with Passover law and calendar structure, but **exceeds** the symbolic time requirement while preserving full narrative coherence.