

With any historical situation, the more facts you know about it the better the correct explanation will appear, and the worse an incorrect one. Christians are confused about the resurrection chronology because they cannot organize the facts in a simple way to compare them, nor are most Church leaders willing to do so, or even willing to commit to a position on many of the minor points.⁴⁷³ However, chronological scholars have already put forward just about every position that can be proposed. The Church is necessarily bound to accept one of the positions.

The most popular view is the Roman Catholic Friday to Sunday morning chronology (A.D. 30b, 30d).⁴⁷⁴ Second to this are the A.D. 33 and 31 Friday to Sunday morning chronologies. The scholars explaining these views are Roman Catholic apologists (30b), Harold Hoehner (33), Alfred Ederheim and C.C. Torrey (30d), Grace Amadon (31a), and Sir Robert Anderson (32).

The most popular alternative is the Wednesday to Sabbath or Saturday night view points. These views are A.D. 30a, 31b and 34. They are explained by E.W. Bullinger and Graham Scroggie (30a), and Herman Hoeh (31b). The Bullinger and Scroggie views are really Sunday resurrection views, albeit after sunset on Saturday. The A.D. 34 Wednesday to Sabbath dawn view is explained by Daniel Gregg.

The least popular view is the Thursday to Sunday view point put forth by various scholars, the latest being F.N. Nolen Jones for A.D. 30d.

The Scores

If a question is answered the wrong way, it receives a red light and is accorded a value of -1. If a question is answered correctly, then it is awarded a green light and a score of +1. A right answer and a wrong answer will cancel out giving a score of 0. In a few cases the question is not relevant, and the score is 0.

The scores for all questions are added up at the top of the scorecard. For the Friday group (33, 32, 31a, 30b, 30d) the average score is -34, and the best of them is in A.D. 33 with a score of -30. The Friday theory achieves a contradiction ratio of 7:1 (rounded to nearest whole) for every point it can affirm.

For the Thursday view, there is a slight improvement as the score rises to -20, and the contradiction ratio is 3:1. For the more popular Wednesday to Sabbath afternoon or Saturday night explanations, the score averages -14, and the contradiction ratio is only 2:1.

As would be expected, the view that agrees with history as it actually happened (A.D. 34) achieves a perfect score of 46 points. Since there are no contradictions, there is no contradiction ratio.

⁴⁷³ Church leaders fear that if they commit to explaining when many of the minor details occur that they will be trapped in a contradiction. They rightly fear this since they are not themselves confident about the chronology.

⁴⁷⁴ See preceding pages.

The questions are ranked in order of importance. The importance of a question is determined by two factors a) what people think the most important questions are, and b) what are scientifically the most important questions. The two criterion are not the same. The question about the women buying spices between the two Sabbaths is less important chronologically than the question for the "first of the Sabbaths", but discussions have not been aware of the latter. Therefore, the higher rank of some questions is subjective due to the importance they are accorded in popular discussion.

1. Jewish calendar dates are computed according to the first date upon which a visible crescent new moon may be seen. Improvements in astronomical calculation and calibration by ancient eclipses in the 20th century require a red light for A.D. 32, 31a, 30c, and 30d. Grace Amadon valiantly tried to rescue A.D. 31a in the Journal of Biblical Literature, but was conclusively defeated by Richard Parker.
2. Adar II was intercalated in the spring of A.D. 32, just before the beginning of the Sabbatical year A.D. 32/34. The next Adar II was intercalated in the spring of A.D. 35. The rule for Aviv (Nisan) is that the Passover must occur as soon as possible in the new year, i.e. after the spring equinox. This is equivalent to saying that Passover agrees with the first full moon after the equinox, as the Catholics would state it, or with the new moon nearest to the equinox. The Rabbis will say that the 15th of the month must fall on or after the equinox. This should probably be refined to say that that sunset beginning the 15th should fall after the precise equinox. This rule agrees with the average (year over year) peak barely, which is just before the equinox. The biblical method of intercalation did not agree with the Babylonian method which followed the rule of always taking the new moon after the equinox. The Babylonian calendar added Adaru II in the spring of A.D. 33, which was a sabbatical year. It is not according to Jewish halakah to intercalate the sabbatical year. The only view to really fail this question is Wednesday view for A.D. 31, since it is required to add an Adar II in this year at an unlikely time.
3. This is the famous "three nights" question. There have many attempts to evade an honest answer to this question, such as invoking inclusive counting. However, none of the examples produced, such as Esther's fast, the abandoned Egyptian, or Rehoboam's order that the people return three days later, require a chronology with less than three nights. This reasoning is nothing but an elaborate bluff, and as it turns out inclusive counting is the best friend of the biblical chronologist.
4. According to Mark 16:1, the Sabbath passed, and then the women "bought" spices. It is hardly likely that they would have gone out to buy them after sunset on Saturday night, and even less likely before sunrise on Sunday morning. They would have felt no rush because the body had only been in the grave 37 hours in the traditional view, which is not nearly long enough for anyone to worry about a rot so bad as to preclude a normal purchase of spices and a visit at a more normal time. Therefore, the purchase took place between the festival Sabbath and the weekly Sabbath.