

essence of the problem: There could only be a lunar eclipse at a full moon (*ibid.*). Therefore, the 16–19th-c. chronologists were mostly concentrated on the search of a lunar eclipse to which the above and other data refer. Another lunar eclipse of A.D. 33 was suggested, only today regarded as a confirmation of the traditional “Crucifixion” date.

Besides, it is assumed traditionally that Christ was “crucified on a cross”. However, the Greek original mentions *staurós* instead, which means a pole (all derivatives of the term having the same meaning). By the way, in some translations (e.g., Slavonic), a form is preserved which is closer to the original, viz.,

“With the Romans, the execution by crucifying on a cross was performed totally differently, viz., a large pole was planted into the soil, the criminal led to it, drawn on ropes upwards and then fastened ... No such cross as represented on Christian icons was employed by the Romans” ([88], p. 179).

We now turn our attention to the Gospel and the material regarded by the traditional chronologists as a basis for dating the “evangelical” eclipse. It is assumed traditionally that all the events are described in the Julian calendar, but the count of the day hours starts with 6 p.m. (according to contemporary time count). In fact, it is said in the text that it was the eve of the Jewish Sabbath (Jn 19:38,42), and the Jews started the count of a new day with the evening. “Early on Sunday morning ... Mary Magdalene came to the tomb” (Jn 20:1). Thus, the body was removed on Friday in the daytime and, therefore, was hanging all night from Thursday to Friday (according to the modern count), i.e., all night of the Jewish Friday.

“The hour of the crucifixion was nine in the morning ...” (Mk 15:25–26).

“At midday a darkness fell over the whole land, which lasted till three in the afternoon ...” (Mk 15:33–34).

Friday, Saturday and Sunday—all these days, as correctly noted by F. Ginzler, may be found only in the Julian calendar; besides, Sunday is the first day of the week.

While associating the Julian Friday with the date of Christ’s suffering, church tradition also insists on the use of just this calendar in the Gospel. For example, J. Blair indicates that Jesus Christ was crucified on Friday, whereas his tables refer to the Julian calendar ([74], Table 13). The Julian Friday is also recognized by other chronologists (see [173], V. 2, p. 541). Besides, according to tradition, Judaea was at that time under Roman power and the Roman, i.e., Julian, calendar was used.

Now, we shall discuss the hour count in the Gospel. According to F. Ginzler, the Romans started counting the day from midnight, whereas the Jews from sunset (i.e., 6 p.m. according to the modern count) (*ibid.*). There were 24 hours in the Jewish day, 12 hours in the day time and as many at night.

Thus, the day started with 12 hours at night, and ended with 12 hours in the day time.

Since tradition ascribes the authorship of the Gospel and participation in these events to the Jews, it is natural that the Gospel should employ the Jewish hour count. Nevertheless, we are not going to predetermine what the method of counting the hours was, and discuss both versions, Jewish and Roman. It turns out that the hypothesis for the Roman way of counting hours is untenable, and there is no convenient eclipse. As was noted above, the chronologists suggested April 3, A.D.