



1

PREFACE

In studying our Bible, sometimes we may believe in a particular doctrine but not fully understand/know all the details.

- The doctrine of the Trinity immediately comes to mind.
 - We might not fully comprehend it and know all the details or background, but we believe it.
- That is **not** true with this topic and will *cause* doctrinal problems. Early in this author's ministry, the topic, "What day did Jesus die?" (Wednesday, Thursday, or Friday) had little impact.
- With little research, as taught by my previous professors in Bible College, the three 24-hour days ("three **days** and three **nights**") of Matthew 12:40 were the lynchpin to arrive at a Wednesday death.

2

Preface

Thursday's death was viewed by those willing to do a little more study with Matthew 12:40 text, who agreed that a “day” does not have to be a full twelve hours.

- The Friday death was thought of as a Catholic view, and so was to be avoided at all costs.

This writer accepted the view of a Wednesday death as there seemed to be other “more important” matters that got my attention.

- Is there any more critical text than one that deals with our Savior's Death, Burial, and Resurrection (see I Corinthians 15)?

3

Preface

Many years ago, when studying the Feasts of Israel in Leviticus Chapter 23, a doctrinal/hermeneutical conflict had to be reconciled.

- The problem was that the Rabbinical teachers would count the 50 days (called “counting of the omer”) between the **Feast of Passover** and **the Feast of Pentecost**.

Yet our Bible text states that the counting was to begin from the Feast of First Fruits, as both feasts were to take place “on the morrow after the Sabbath.”

4

Counting of the Omer (“sheaf”) - עֹמֶר

It counts 49 days between the **Passover (rabbinical)** and Shavuot (Pentecost).*

- "Counting the Omer (*Sefirat Ha'Omer*) and Israel's National Holidays - Jewish Tradition." yahadut.org.

Exodus 16:36 Now an **omer** is the tenth part of an ephah.

- During the Temple period, the offering of the *omer* was ...one of the ten which were offered to priests within the Temple precincts, when Jewish farmers would bring the **first** of that year's grain crop to Jerusalem.
 - Tosefta (*Hallah*, ch. 2)



Omer – Sheaf

Rabbis differ on measurement, but it would be about one wrapped barley grain.

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Notice How the Bible counts the “Omer”

Feasts of First Fruits

- Leviticus 23:11-12 And he shall wave the **sheaf** before the LORD, to be accepted for you: on the **morrow after the sabbath** the priest shall wave it.
 - “**sheaf**” - עֹמֶר - 'ômer

Feast of Shavuot/Weeks/Pentecost

- Leviticus 23:15-16 And **ye shall count unto you from the morrow after the sabbath**, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: (16) Even unto the **morrow after the seventh sabbath shall ye number fifty days**; and ye shall offer a new meat offering unto the LORD.

6

Preface

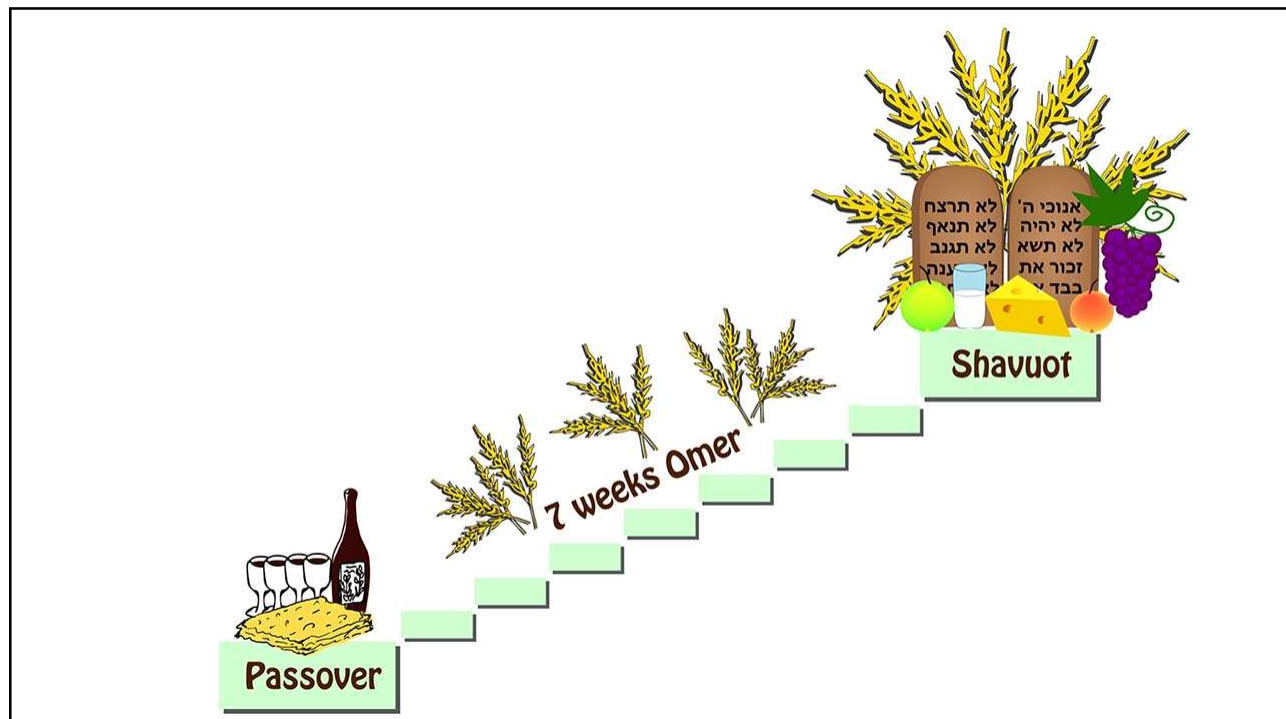
So, my question became, why would the rabbis declare the count to begin at Passover?

- As the study continued, more questions popped up.
 - Did the day after the Passover Feast - the Feast of Unleavened Bread always have to be a Sabbath no matter what day it fell (**Pharisee** view)?
 - That question led: How many Sabbaths are in a week?

Our answers are connected to other doctrines like a domino effect. So YES, THIS DISCUSSION IS NEEDED, SO WE DON'T FALL INTO THIS SAME ERRORS TAUGHT BY THE RABBIS!

- We will elaborate more as we continue the study.

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8

Preface

We will see/discover that a Friday death is not just a Catholic view, as many Conservative Evangelical Bible scholars hold to it.

- We give you their names and quotes from their books. Our answer does **not** involve **spiritualizing** the Bible texts but using sound hermeneutics, Jewish culture, and Bible research.

When reading other writers on this subject, most have not done a proper, **thorough** study, missing **many** essential issues they did not know as they allowed **one verse** to control their study.

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Preface

So, what will YOUR reaction be?

1. Ignore the topic as if it is not very important.
2. Merely shrug your shoulders with a “who can know” attitude.
3. Go to an extreme and call anyone who does not hold a Wednesday or Thursday death a heretic.

If you are “set” in your viewpoint, refuse to do an in-depth study, and do not want to let the Bible (not your previous professors) guide you, this lesson is **not for you**.

- If, on the other hand, the listener is willing to examine the Bible texts and be **fair in their analysis**, then, by all means, continue to listen.

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Three Key Questions MUST be Understood

On which day did Jesus die? Was it a Wednesday, Thursday, or a Friday? **Each view will answer these three questions.**

1. Is there a difference between **day/night** and **night/day**, or is it just **semantics** in the Matthew 12:40 passage?
2. Which view is correct for comparing Jonah and Jesus in Matthew 12:40:
 - Jonah – Belly / Jesus – “heart of the earth” (**Grave**)
 - Jonah - Belly / Jesus - “heart of the earth” (**Abraham’s Bosom**)
 - Jonah - Belly / Jesus - “heart of the earth” (**Both in captivity**).
3. Can there be **two Sabbaths** in the same week (**Pharisee** view), or are the **Sadducees** correct this time?

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THREE VIEWS: Wednesday, Thursday, or Friday

We will deal mostly with Wednesday and Friday views.

- Thursday: It is similar to Wednesday but recognizes Friday’s argument that a day does not have to be 24 hours.

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All three views have **Common** Biblical agreements:

1. Genesis timetable:

A day lasts 24 hours and begins in the “**evening**” to the “**morning**” is how a day is calibrated.

- “And the **evening** and the **morning** were the first day” (Gen. 1:5)
 - This motif (**evening/morning**) was used on all six days of creation. (see the file – “Passion Week”)

The Jewish people had this view, and Jesus *reconfirmed* the 24 hours in a day.

- “Jesus answered, Are there not **twelve hours in the day**? If any man walk in the day...” (John 11:9).

If the day has 12 hours, then the night must have 12 hours.

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24 Hours in a day - Three Biblical **Exceptions**:

There are Three Biblical **Exceptions**:

1. God added one hour in the victory over the Amorites.

- Joshua 10:12-14 At that time Joshua spoke to the LORD in the day when the LORD gave the Amorites over to the sons of Israel, and he said in the sight of Israel, “**Sun, stand still at Gibeon, and moon**, in the Valley of Aijalon.” (13) And the **sun stood still**, and the **moon stopped**, until the nation took vengeance on their enemies....(14) **There has been no day like it before or since**, when the LORD heeded the voice of a man, for the LORD fought for Israel.

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24 Hours in a day - Three Biblical **Exceptions** :

Genesis timetable: A day lasts 24 hours – “evening”/”morning” - **Three Exceptions:**

2. Isaiah – The sign to Hezekiah of his healing by the shadow “go back ten steps” (degrees).

- 2 Kings 20:9-10 And Isaiah said, “This shall be the sign to you from the LORD, that the LORD will do the thing that he has promised: shall the **shadow go forward ten steps, or go back ten steps?**” (10) And Hezekiah answered, “It is an easy thing for the shadow to lengthen ten steps. Rather let the shadow **go back** ten steps.”

3. The days being shortened in the end-times.

- Matthew 24:22 And **if those days had not been cut short**, no human being would be saved. But for the sake of the elect those days will be cut short.

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24 Hours in a day - Three Biblical **Exceptions** : Conclusion

Therefore, we can conclude that a day is 24 hours long except for those three exceptions.

- This view stands **guard** over the evolutionist who seeks to explain the Genesis creation account, which they claim lasts thousands of years, while the Bible speaks of only six days.

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What all three views have in **common agreement** continued

2. Evening – 6:00 PM – “sunset” - daily disappearance

Sunset means “the **daily disappearance of the sun** below the western horizon.”*

**Webster’s New World College Dictionary* 3rd Edition, 1997, pg. 1342

- A day starting at 6:00 PM has **no** Biblical basis but was the Jewish/Roman (using a sundial) view during Jesus’ time.

One could argue that since it does not have a Biblical foundation, could one arbitrarily choose 5:30 PM?

- **Our Answer:** Since God empowered His Word to be written by the Jewish people, “...unto them were committed the oracles of God.” (Romans 3:2), and the Bible is silent, **one must accept this time.**

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What all three views have in **common agreement** continued

3. Day – 6:00 AM – “dawn” or “morning”

The word **dawn** means - “to **begin** to be the day; **grow light.**”*

- **Webster’s New World College Dictionary* 3rd Edition, 1997, p. 352

- It is a more descriptive or focused time period.

The word **day** is used for any time between 6 AM to 6 PM.

- Again, this view had no Biblical basis but was the acceptable Jewish/Roman view during Jesus’ time.

Controversy: When does “dawn”/“day” mean 6:00 AM or 6:00 PM?

This debate is at the base of our discussion.

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What all three views have in **common agreement** continued

The word “**morning**” – And very early in the **morning** the **first day** of the week (Mark 16:2)

- 1. “the **first or early part of the day**, from midnight, or **esp. dawn, to noon**
- 2. the first or early part, /the morning of life/
- 3. the dawn; daybreak adj. of, in, or for the morning*

**Webster’s New World College Dictionary* 3rd Edition, 1997, pg. 883

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What all three views have in **common agreement** continued

4. Jesus on the cross at the **3rd hour** (9:00 AM) and said, “it is finished” (John 19:30) at the **9th hour** (3:00 PM).

- Mark 15:25 And it was the **third hour**, and they crucified him.
 - 6 AM + 3rd hour = 9 AM
- Matthew 27:46 And about the **ninth hour** Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
 - 6 AM + 9th hour = 3 PM
- John 19:30 When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.

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What all three views have in **common agreement** continued

5. There are seven days in a week.

Saturday is the **seventh day** (Friday 6:00 PM to Saturday 6:00 PM).

- The creation story in Genesis gave us the **number of days in a week**, but only the last day, the seventh day, did God “rest.”

Later, this day was named “Sabbath” *after Israel left Egypt* when they were given manna in the wilderness.

- Exodus 16:23 he said to them, “This is what the LORD has commanded: ‘**Tomorrow is a day of solemn rest, a holy Sabbath** to the LORD’...”
- **No** other day of the week had a name until after 300 AD.

The critical question is, can there be more than one “Sabbath” in a week?

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What all three days have in **common agreement** continued

6. “Preparation” day – The day **before** the Sabbath. (Thursday 6:00 PM to Friday 6:00 PM)

This would be on the 6th day of the week.

- Mark 15:42 And now when the even was come, because it was the **preparation**, that is, the **day before the sabbath**,
- “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 19:31)

7. “high day” Sabbath – When a holiday or feast day fell on the Sabbath.

The same problem applies to #6 and #7: How many Sabbaths can be in one week (Sunday through Saturday)?

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What all three days have in **common agreement** continued

8. “First Day of the Week” – Jesus resurrected “early.”

1. “Jesus was risen **early** the **first day** of the week” (Mark 16:9).

Problem: Was it “early evening” or “early morning”?

- “**first day**” - Sunday 6:00 AM or does “early” mean “early evening” on Saturday 6 PM, which still makes it the “first day of the week.”
2. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the **first day** of the week, they came unto the sepulchre at the **rising of the sun**. (Mark 16:1-2) (*no dispute – 6:00 AM*)
 3. Resurrection of Jesus: Same day as Feast of First Fruits – “morrow after the sabbath” (Leviticus 23:11)

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What all three days have in common agreement cont.

8. 1st Day of Week – Jesus resurrected early (Early evening or early morning?)
4. In the **end** of the sabbath, as it began to **dawn** toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (Matthew 28:1)
 - Dispute what the word “dawn” means.
 - Is it early evening or early morning?

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What all three days have in common agreement con't

9. Golden Rule of Bible Interpretation as espoused by Dr. David L. Cooper*:

“When the **plain sense** of Scripture makes **common sense**, seek no other sense; therefore take every word, at its **primary, ordinary, usual, literal meaning** **unless** the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.”

- *David L. Cooper, *Israel's Place in the Plan of God* (Los Angeles: Biblical Research Society, 1959)

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**In Defense of the
Wednesday **Death**:**

It is based on the **very words of Jesus!**

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Wednesday Death View

Two Key Verses:

1st Key Verse -

- “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.” (Matthew 12:40)

The **literal** emphasis of this verse is on three full 24-hour days.



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Key Questions #1

1. Is there a difference between **day/night** and **night/day**, or is it just semantics in the Matthew 12:40 passage?

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A Fair Explanation of a Wednesday Death View

Jesus' quote in Matthew 12:40 of "three **days** and three **nights**" is precise/exact as the book of Jonah states his time in the **fish**.

- Jonah 1:17 "...And Jonah was in the **belly** of the fish **three days and three nights**."

This verse, spoken by Jesus, is taken literally to mean that Christ's death lasted three **days** and three **nights** for a "24-hour" period before His resurrection.

- 24 hours + 24 hours + 24 hours = **72 hours** is how long Jesus' **death lasted** before He was "Resurrected" from the grave!

Therefore, this view **blindly rejects** any distinction between **day/night** or **night/day** and would see it as **semantics**.

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Wednesday Death View Explained

Jesus' quote of "three **days** and three **nights**" -

- **KEY:** Since this text interprets Jesus' death literally, the statement of three entire 24-hour **days** and three entire 24-hour **nights** should **also be taken** the same way.

The gravity of this interpretation is fundamental!

- If one argues that the three **days** and three **nights** are "**figurative**," one **could** claim that Jesus' death was also **figurative/symbolic**, which is considered heresy!

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General information for a Wednesday death

With Matthew 12:40 as its basis, one counts backward:

- Sunday to Saturday (Day 3)
- Friday (Day 2)
- Thursday (Day 1)
- Wednesday's crucifixion.

Therefore, Wednesday is the Passover Feast (His death) at 3:00 PM on the cross, and that makes Thursday, the Feast of Unleavened Bread (which lasts seven days), a high Sabbath (John 19:31).

- **Some pastors have connected a Wednesday night worship service in a church to remember Christ's death.**

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More Specific Timing for a Wednesday death

- **Wednesday** – 3:00 PM (all three views agree)
 - Christ died! - 24 hours later
- **Thursday** – 3:00 PM – **Day 1 complete**
- **Friday** – 3:00 PM – **Day 2 complete**
- **Saturday** – 3:00 PM – **Day 3 complete**
 - Christ arose from the grave...on a Saturday afternoon??

This does **NOT** meet the requirement as the three – 24-hour days must end by **6:00 PM based on Rule #8**

- Jesus died on the first day of the week between Saturday 6:00 PM to Sunday 6:00 PM

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Key Questions #2

2. Which view is correct for comparing Jonah and Jesus in Matthew 12:40:

1. Jonah – Belly / Jesus – “heart of the earth” (Grave)
2. Jonah – Belly / Jesus – “heart of the earth” (Abraham’s Bosom)
3. Jonah – Belly / Jesus – “heart of the earth” (Both in captivity).

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Jonah – “whale’s belly” / Jesus – “heart of the earth”

One **MUST** adjust the previous time frame to achieve the proper results as it is **short** three hours.

- **“heart of the earth”** – Must mean “Grave”

This interpretation gives 3 extra hours since Jesus was taken off the cross and, indeed, was placed in a grave before the Sabbath, **which began at 6 PM.**

- Our earlier timeline of a Saturday at 3 PM is moved to a Sunday the next day's resurrection at 6 PM, **confirming** the prophecy of three – 24” hours of Jesus’ death.

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Belly/Heart (Grave) Issue – Jesus/Jonah

Note: An Interesting Jonah Event that Mirrors Jesus

Some commentators believe that Jonah died/drowned when he was thrown overboard, and the whale swallowed him.

- This would be a legitimate hermeneutic view since Jesus connects his death and resurrection with Jonah.

- It would allow one to adjust/interpret the wording “heart of the earth” to mean grave if correct.

Notice the following verses concerning Jonah’s death in the book of Jonah chapter 2.

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Wednesday death cont’ - Belly/Heart (Grave) Issue:

Did Jonah die and come back to life in the belly of the whale?

1. “out of the belly of hell” - 2:2 - שׁאֵל - she'ôl
2. “thou hadst cast me into the deep” – 2:3
3. “in the midst of the seas” – 2:3
4. “and the floods compassed me about” – 2:3
5. “all thy billows and thy waves passed over me.” – 2:3
6. “I am cast out of thy sight” – 2:4

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Wednesday death cont' - Belly/Heart (Grave) Issue:

Did Jonah die and come back to life in the belly of the whale?

7. "The waters compassed me about, even to the soul" – 2:5
8. "the depth closed me round about" – 2:5
9. "the weeds were wrapped about my head." – 2:5
10. "I went down to the bottoms of the mountains" – 2:6
11. "the earth with her bars was about me for ever" – 2:6
12. "yet hast thou brought up my life from corruption" – 2:6

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Commentators who agree with Belly/Heart (Grave)

"my interpretation of what Jonah is saying is that **the belly of the fish was his grave**, and a grave is a place for the dead-you do not put a live man in a grave. Jonah recognized that he was going to die inside that fish and that God would hear him and **raise him from the dead....**It is not a question of whether God was able to keep Jonah alive inside the fish or not. God could keep him alive. The question is: Did God keep him alive? Was the miracle one of keeping him alive, or was the miracle in raising him from the dead? **Since this book illustrates resurrection, I'm of the opinion that God raised him from the dead.**"

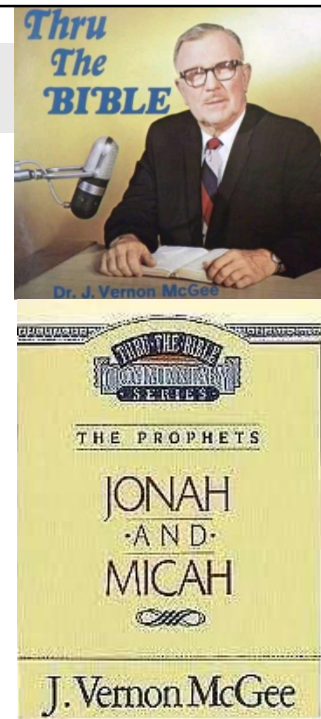
- *Jonah & Micah* - Messages Given by **J. Vernon McGee** on the 5-Year Program of Thru the Bible Radio Network, 1979, pp. 36-44.

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Dr. J. Vernon McGee - 1904-1988

An American ordained Presbyterian minister, pastor, Bible teacher, theologian, and radio minister.

- B.Div. – Columbia Theological Seminary
- Th.M. and Th.D. – Dallas Theological Seminary
- Founder/Teacher of the “Thru the Bible” radio program, which began in 1967
- He believed in a Rapture and Dispensation.
- He **left** the Presbyterian church in 1955 because of liberalism.
- He rejected Calvinism.



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Commentators who agree with Belly/Heart (Grave)

“It ought to be added, moreover, that **the Bible does not tell us that Jonah remained alive during the period that he was in the belly of the great fish.** There are things in the narrative as recorded in the Book in Jonah that **make it appear as if he did not remain alive** (Jonah 2:2, 5, 6). **There seems to be a strong probability that Jonah actually did die and was raised from the dead.** If he actually did die, this only adds one more to the resurrection recorded in the Bible and makes Jonah a still more remarkable type of Christ.”

- Dr. R. A. Torrey, *Difficulties in the Bible*, 1907, p.76.

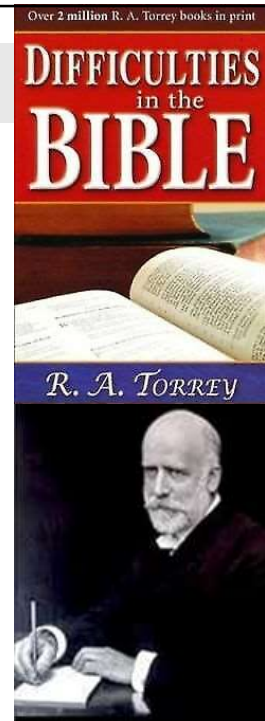
ME – Note - Torrey’s statement, “The Bible does not tell us”

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Dr. R. A. Torrey (1856-1928)

Reuben Archer Torrey was an American evangelist, pastor, educator, and writer.

- Yale University - 1875 and Yale Divinity School - 1878
- Congregational minister in Garrettsville, Ohio
- 1882–1883 - joined Dwight L. Moody in his evangelistic work in Chicago
- 1889 - superintendent of the Bible Institute of the Chicago Evangelization Society (now Moody Bible Institute).
- 1894 - Pastor of the Chicago Avenue Church (now the Moody Church)
- He wrote over 40 books



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Commentators who agree with Belly/Heart (Grave)

“From these and other evidences, it is quite clear that Jonah as a perfect **type** of the Lord Jesus Christ in His death, burial and resurrection, **actually died in the fish...**”

• Dr. M. R. DeHaan, *508 Answers to Bible Questions* (Zondervan Publishing House), 1952, pp. 104-105

“**If Jonah really died, as I believe he did**, and then was brought to life again, it would make the type all the more **striking.**”

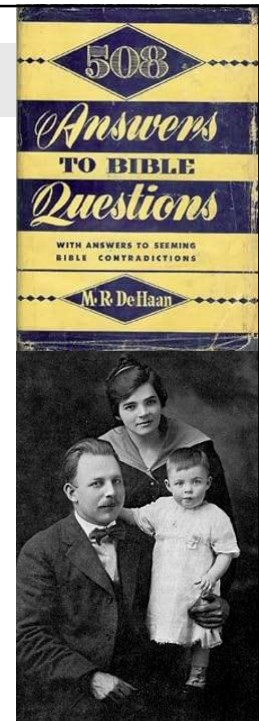
• William L. Pettingill, DD, *Bible Questions Answered* (Zondervan Publishing House), 1965, p. 347

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Dr. M. R. DeHaan – 1891 - 1965

Martin Ralph DeHaan - American Bible teacher, the founder of Radio Bible Class, and the co-editor of the monthly devotional guide *Our Daily Bread*.

- 1914 - University of Illinois College of Medicine in Chicago
- 1925 - Western Theological Seminary in Holland, Michigan
- Doctrinally, he was Reformed
- Influenced by Scofield, Pettingill, Ironside, and Gray, he **leaned** toward premillennialism.
- His refusal to perform infant baptism caused him to break from the Reformed Church in America.

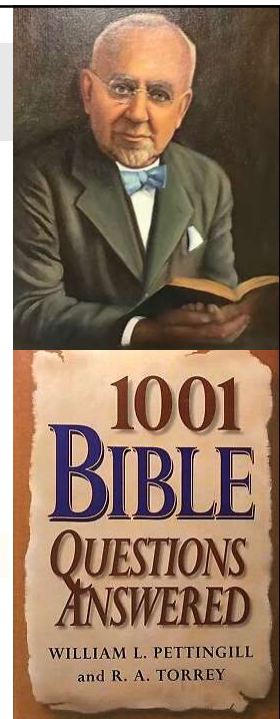


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William L. Pettingill – 1886-1950

In 1913, Scofield and Pettingill co-founded the Philadelphia College of the Bible, with Pettingill serving as dean.

- “Keep looking up!” was his motto
- Ordained to ministry Baptist Church, 1899. Pastor North Church, Wilmington, Delaware, 1903-1923.
- Dean Philadelphia School of the Bible, 1914-1928. Pastor First Church, New York City - 1948.
- Doctor of Divinity, Potomac U., 1923, Wheaton (Illinois) College, 1927.
- Author: *Israel, Jehovah’s Covenant People*.



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Let's **add the burial time** for a Wednesday death

Wednesday – 3:00 PM – Christ died! –

- **3 hours later** - 6:00 PM – Placed into the “heart of the earth” which means **grave**.

- 24 hours later, it would be

- **Thursday** – 6:00 PM – Day 1 complete

- **Friday** – 6:00 PM – Day 2 complete

- **Saturday** – **6:00 PM** – Day 3 complete

Christ arose from the grave...again on a **Saturday**???

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Christ arose from the Grave...again on a Saturday at 6:00 PM????

Based on our beginning common Biblical agreements - #1 and #8, this **does fit the Biblical text**:

- Saturday 6:00 PM to Sunday 6:00 PM =

- 1st day of the week and the 3rd day that He was then Resurrected!

Since Sunday is emphasized, Mary (thus the church) in John 20:11-18 did **not know of Jesus' resurrection until Sunday morning** “early” when she and others came to the grave.

- 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.

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Wednesday Death View continued

2nd Key Verse

- Matthew 28:1 In the end of the sabbath, as it began to **dawn** toward the **first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre.

Key part – “**dawn** toward the **first day of the week**”

- “**day**” - **could** mean at the **beginning of the actual day** [Evening/morning] - 6:00 PM.
 - **Rabbinical** commentators are used by Christian writers to confirm this statement:

Note the following:

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Christian commentators use Rabbinical teaching to confirm “early the first day” means 6:00 PM

John Gill – Exposition of the Entire Bible – Matthew 28:1

- “As it began to dawn”; **not the day, but the night**; a way of speaking **used by the Jews**, who call the night... “light”: thus they say...“on the light, or night of the fourteenth” (of the month Nisan) “they search for leavened bread.” And so the word is used, in Luke 23:54, of the eve of the sabbath, or the beginning of it, as here of the going out of it;
 - (we added the verse) Luke 23:54 And that day was the preparation, and the sabbath drew on.
- “towards the first day of the week”, or “sabbaths”; **so the Jews used to call the days of the week**, the first day of the sabbath, the second day of the sabbath, & take an instance or two (Misn. Taanilh, c. 4. sect. 3).

48

Christian commentators use Rabbinical teaching to confirm “early the first day” means 6:00 PM

John Gill – Exposition of the Entire Bible – Matthew 28:1 continued

- “The stationary men fast four days in the week, from the second day to the fifth day; and they do not **fast on the sabbath eve (so they sometimes call the sixth day)**, because of the glory of the sabbath; nor... “on the first day of the sabbath,” or week, that they may not go from rest and delight to labour and fasting, and die.”
- On which the **Gemara** (T. Bab. Taanith, fol. 27. 2. Vid. T. Bab. Nidda, fol. 4. 2. & 11. 1. & 67. 2) has these words; “the stationary men go into the synagogue, and sit four fastings;... “on the second of the sabbath,” or “week”: on the third, and on the fourth, and on the fifth.”

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John Gill – 1697-1771

An English **Baptist** pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology.

- 1719 – For the next 51 years, he Pastored the Strict Baptist church at Goat Yard Chapel, Horsleydown, Southwark.
 - This church would later become the New Park Street Chapel and then the Metropolitan Tabernacle, pastored by **Charles Spurgeon** (1853 – 1891).

During Gill's ministry, the church supported the preaching of George Whitefield at nearby Kennington Common.

- In 1748, the University of Aberdeen awarded Gill the Doctor of Divinity honorary degree.

He was a profound scholar and a prolific author.



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Christian commentators using Rabbinical teaching confirm “early the first day” means 6:00 PM

A. T. Robinson makes a similar argument for Matt. 28:1 passage:

- **Now late on the sabbath as it began to dawn toward the first day of the week** (ASV or the American Revision of 1901)

This careful chronological statement **according to Jewish days** clearly means that **before the sabbath was over, that is before six p.m.**, this visit by the women was made “to see the sepulchre.” They had seen the place of burial on Friday afternoon (Mar. 15:47; Mat. 27:61; Luk. 23:55). They had rested on the sabbath after preparing spices and ointments for the body of Jesus (Luk. 23:56), a sabbath of unutterable sorrow and woe. They will buy other spices after sundown when the new day has dawned, and the sabbath is over (Mar. 16:1).

51

Christian commentators using Rabbinical teaching confirm “early the first day” means 6:00 PM

Both Matthew here and Luke (Luk. 23:54) use **dawn** for the dawning of the twenty-four hour-day at **sunset**, **not** of the dawning of the twelve-hour day at **sunrise**. The **Aramaic** used the verb for dawn in both senses. The so-called Gospel of Peter has in the same sense as Matthew and Luke as does a late papyrus. Apparently, the **Jewish sense of “dawn”** is here expressed by this Greek verb. Allen thinks that **Matthew misunderstands Mark** at this point, but clearly Mark is speaking of sunrise and Matthew of sunset. Why allow only one visit for the anxious women?

- A. T. Robinson, *Word Pictures in the New Testament* on Matt. 28:1 **Me**: Note how Robinson points out how Allen “thought Matthew misunderstands Mark” with – Mark – “sunrise and Matthew sunset.”

52

A. T. Robinson – 1863-1934



Archibald Thomas Robertson was a Southern Baptist preacher and biblical scholar whose work focused on the New Testament and Koine Greek.

His Degrees:

- Wake Forest (N. C.) College (M. A., 1885)
- Southern Baptist Theological Seminary, Louisville, Kentucky (Th. M., 1888)
- The epitaph on his tombstone "To me, to live is Christ and to die is gain" (Philippians 1:21)

53

How a Wednesday Death View Answers Early Church Leaders Who Held to a Friday Death.

They will argue that early church leaders made an error in their interpretations. Key Bible text:

- “And now when the even was come, because it was the preparation, that is, **the day before the sabbath**, Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.” (Mark 15:42-43)

“They [speaking of the early church leaders] **assumed** since it was “**the day before the sabbath,**” it meant **Friday**.

54

How Wednesday Death view answers early church leaders

Here is where our background on the Sabbath sheds some light. We know that since the **crucifixion** was on the **Passover**, it was automatically the **day before a sabbath, no matter what day it was on**, because the **High Sabbath** day of the Feast of Unleavened Bread was the next day. **Again, no matter what day Passover was on, the next day was automatically a sabbath.**"*

- [*http://www.blueletterbible.org/faq/crux.cfm](http://www.blueletterbible.org/faq/crux.cfm)

So, where did this commentator get a 2nd Sabbath in a week?

55

Key Questions #3

3. Can there be two Sabbaths in the same week (Pharisee view), or are the Sadducees correct this time?

56

Wednesday view: **Must** have **Two** Sabbaths in the same week

The Feast of Unleavened Bread (“feast of harvest”) lasted **seven days**, and the first day was always a “Sabbath” (*according to the rabbis and this is why they begin the “counting of the Omer” after the Passover*).

- It is one of the **three major feasts** every male Jew was required to go to Jerusalem each year (the other two are Pentecost (“firstfruits of thy labours”) and Tabernacles – “the feast of ingathering”).

57

Wednesday view: **Must** have **Two** Sabbaths in the same week

Exodus 23:14-17 **Three times thou shalt keep a feast unto me in the year. (15) Thou shalt keep the feast of unleavened bread:** (thou shalt eat unleavened bread **seven days**, as I commanded thee, in the time appointed of the month Abib; for in it thou **camest out from Egypt:** and none shall appear before me empty:) (16) And the **feast of harvest, the firstfruits of thy labours**, which thou hast sown in the field: and the **feast of ingathering**, which is in the end of the year, when thou hast gathered in thy labours out of the field. (17) Three times in the year all thy males shall appear before the Lord GOD.

58

Feast of Unleavened Bread

The rabbinical teaching that the first day after the Passover was a Sabbath is found in Leviticus 23:7 – “no servile work therein.”*

- Leviticus 23:4-7 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. (5) In the fourteenth day of the first month at even is the LORD'S passover. (6) **And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.** (7) **In the first day ye shall have an holy convocation: ye shall do no servile work therein.**

* Translated by Rev. A. W. Streane, *Babylonian Talmud* - Tractate Chagigah 2:4 (Cambridge: University Press), p. 189. This tractate (passage) deals with the festive offering at the three Great Feasts (Unleavened Bread; Shavuot/Weeks (Christians – Feast of Pentecost); and Tabernacles.

59

Feast of Unleavened Bread

The normal Sabbath was always the seventh day of the week – Friday 6:00 PM to Saturday 6:00 PM and the fourth Commandment defines a Sabbath:

- Exodus 20:8-11 Remember the sabbath day, to keep it holy. (9) Six days shalt thou labour, and do all thy work: (10) **But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work**, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: (11) For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

60

Feast of Unleavened Bread

In the context of the seven feasts of Leviticus, Moses reminds them just before he gave them:

- Leviticus 23:3 Six days shall work be done: but the **seventh day is the sabbath of rest**, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

It is my belief that this reminder from Moses was intended to underscore the unique nature of the Sabbath and the other Feasts.

61

Feast of Unleavened Bread – 2nd Sabbath

The rabbinical leaders determined that since the Feast of Unleavened Bread was to last seven days, and they were told to do no “servile work” on the **first day**, that day **must** be a Sabbath *no matter what day it fell on*.

Notice the connection between the Sabbath and freedom, which the Passover Feast is also about.

- Deuteronomy 5:13-15 Six days thou shalt labour, and do all thy work: (14) But the **seventh day is the sabbath of the LORD thy God**: in it **thou shalt not do any work**...that thy manservant and thy maidservant may rest as well as thou. (15) **And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm**: therefore the LORD thy God commanded thee to keep the sabbath day.

62

Feast of Unleavened Bread – 2nd Sabbath

The Pharisees believed that whatever day the Passover Feast fell on, the next day was a Sabbath.

- Other Bible texts that connect with a **Second Sabbath** are the Fall Feasts on the seventh month.

Feast of Trumpets: “shall ye have a sabbath”

- “And the LORD spake unto Moses, saying...In the **seventh month**, in the **first day** of the month, **shall ye have a sabbath**, a **memorial of blowing of trumpets**, an holy convocation. Ye shall do no servile work therein.... (Leviticus 23:23-25)

63

Feast of Unleavened Bread – 2nd Sabbath – other texts – Fall Feasts

Day of Atonement – “do no work” / “sabbath of rest”

- Leviticus 23:28 And ye shall **do no work** in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.
- Leviticus 23:32 It shall be unto you a **sabbath of rest**, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Feast of Tabernacles – “do no servile work” / “shall be a sabbath”

- Leviticus 23:35 On the first day shall be an holy convocation: **ye shall do no servile work therein**.
- Leviticus 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day **shall be a sabbath**, and on the eighth day shall be a sabbath.

64

One last mention of a Sabbath

In connection with the “year of rest” - six years, Israel was to sow the field, but on the seventh year –

- “But in the seventh year **shall be a sabbath of rest** unto the land, a **sabbath** for the LORD: thou shalt neither sow thy field nor prune thy vineyard.” (Leviticus 25:4)
- “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had **enjoyed her sabbaths**: *for* as long as she lay desolate **she kept sabbath**, to fulfil threescore and ten years.” (2 Chronicles 36:21)

Later, we will spend more time on these uses of the Sabbath that were outside the scope of the seventh day of the week.

65

Wednesday view: **Must** have **Two** Sabbaths in the same week

Some scholars note the New Testament’s mention of **multiple** Sabbaths to buffet their argument.

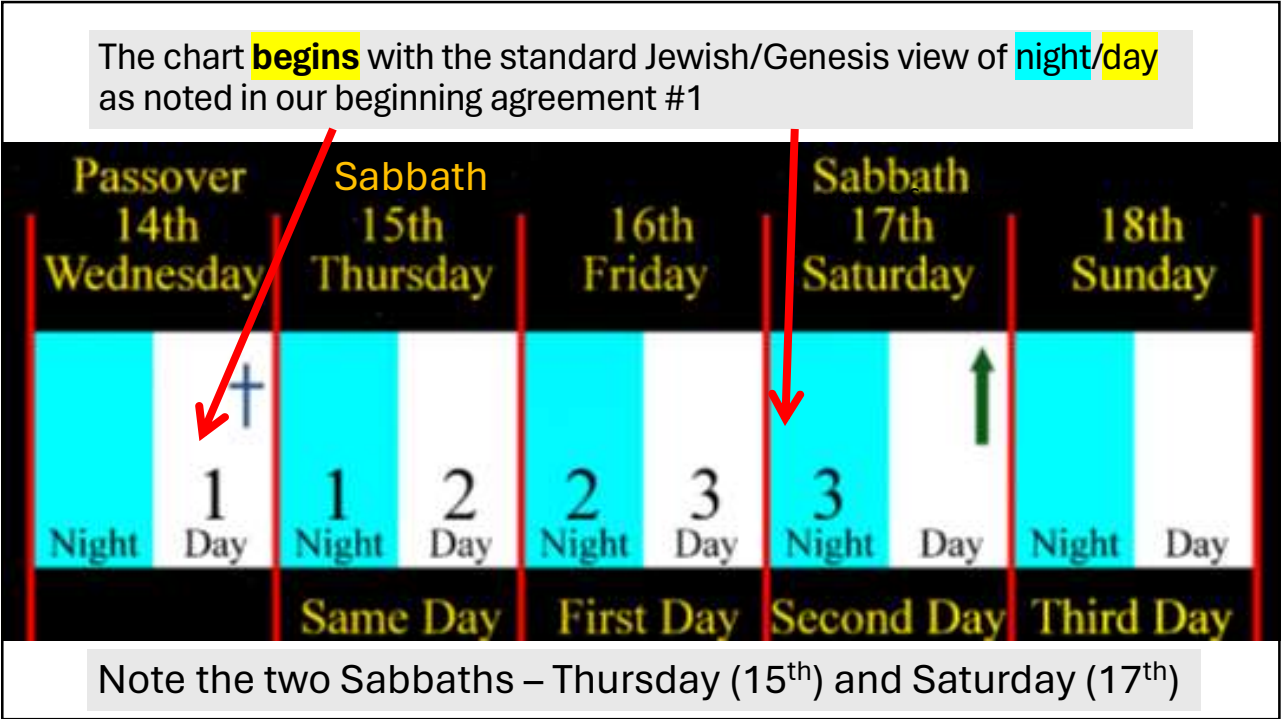
- Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**:

Since Jesus arose on the Feast of First Fruits, a Sunday or “morrow after the sabbath” (Lev. 23:11).

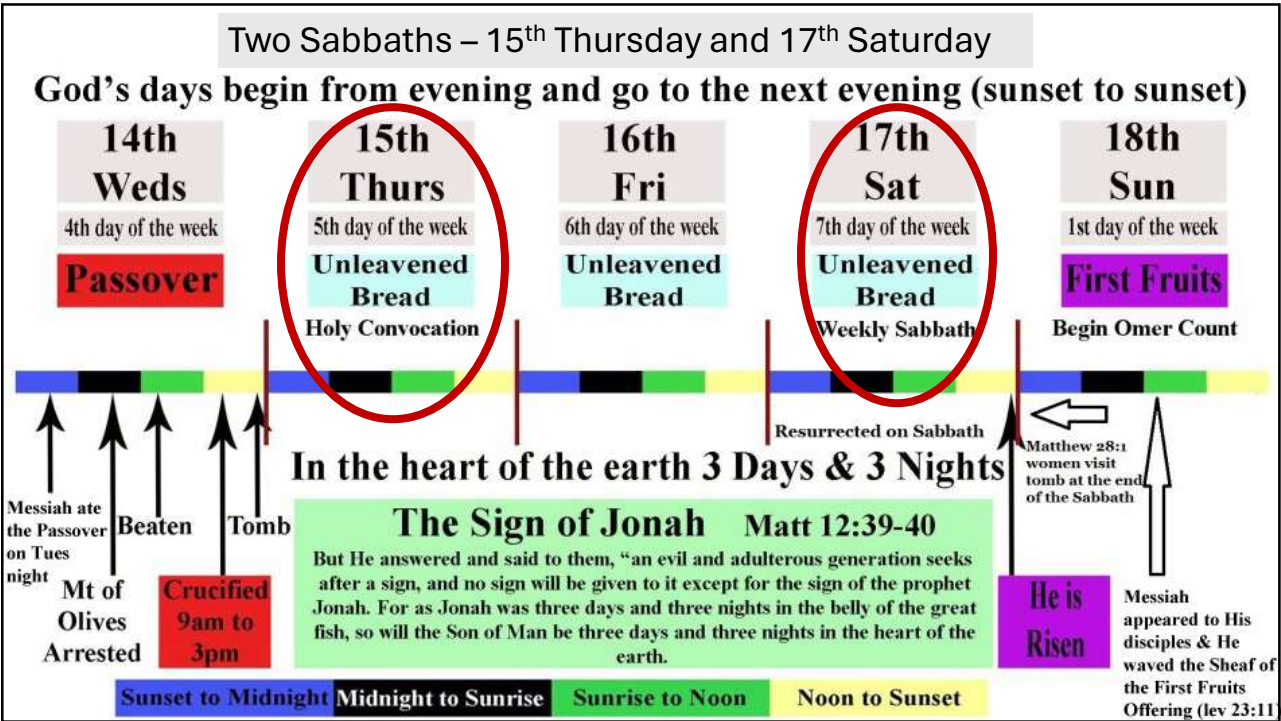
- If the Feast of Unleavened Bread was a Sabbath...

We know he did not resurrect on Thursday, so a second **Sabbath in the same week is required!**

66



67



68

Wednesday Death View Summary

Therefore: “**three days and three nights**” (Matthew 12:40) literally means **three – 24-hour periods**.

1. There is **no** difference between **day/night** and **night/day**, as used in the Matthew 12:40 passage.
2. Must have the extra 3 hours that a **belly/ “heart of the earth” (grave)** to get the death to **6:00 PM**.
 1. Jonah (“belly) speaks of Jonah dying (possibly), which ties neatly with Jesus’ (“heart of the earth” means grave) in Matthew 12:40.

69

Wednesday Death View Summary

2. Mark 16:9 – “early the first day,” **based on rabbinical writers**, was at the beginning of the day – 6:00 PM
3. Early Church leaders erred as they did not know **two Sabbaths** could be in a week.

If the first half of the Matt. 12:40 is not taken **literally**, one could question Jesus’ literal death...which is heresy!

70

“Straw man” Argument for a Wednesday death

In the book of Genesis, some individuals have tried to show that Noah and the ark proves a **three-day/three-night** view is correct:

- “And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.” (Genesis 8:4)
They note the “**seventh month, the seventeen-day**” statement.
- They connect how the ark is a “type” of Jesus.

By couching their view with the use of “**prophetic illustration**,” the writer jumps off into new “enlightenment” of the verse to make it agree with their opinion:

71

“Straw man” Argument Pops Up

“God instituted a calendar change explained in Exodus, and the **seventh month became the first month**.

- It turns out that the same day the ark rested is the 17th day of Nisan, which **just happens to be three days and three nights after the 14th of Nisan** (the future Passover feast).

So that would mean that in **prophetic illustration**, God caused the ark to rest from the flood (His wrath on an evil world) on the same day that Jesus would rise from the dead to save mankind from the future wrath upon a Christ-rejecting world. Coincidence? Highly unlikely.

- [*http://www.blueletterbible.org/faq/crux.cfm](http://www.blueletterbible.org/faq/crux.cfm)

72

Does Genesis 8:4 text prove a three-day and three-night view?

This author sees this study style as a characteristic of Amillennialism or spiritualization of an Old Testament text.

- The main problem (among many) with this analogy is that the writer has confused the two different calendars.
- Israel had two - the religious calendar's first month is Nisan (Passover), and the other is a civil calendar that begins with the 7th month (Rosh Hashanah).

These two months are almost six months apart in the actual time gap and **cannot be connected**.

73

Does Genesis 8:4 text prove a three-day and three-night view?

Even more concerning than the chronological error is the author's misuse of '**prophetic illustration**' as a justification for 'making things up,' a clear sign of flawed reasoning.

- His interpretation of a text about Noah's Ark can somehow prove a future Passover day even though the two have nothing to do with each other.

This type of study is fraught with much hermeneutical danger, as the author creates this style of interpretation out of thin air.

- Church history is littered with this type of theological mysticism/dogma (See Amillennialism)!

74

Wednesday Death - Transition

So, we have answered the question very directly and clearly and have even shown the mistakes of the early church leaders, ***so let's move on to another subject.***

- **Not so fast**, as we have left out a lot of **essential teachings** that have a major impact on our understanding of the Biblical text of Matthew 12:40.

Actually, that is the problem of a Wednesday death:

- No Jewish cultural knowledge is needed,
- No Old Testament explanation is quoted (except for Noah) despite **explicit references** in the text.

75

Five Problems with Wednesday View

1. The explanation of the **three extra hours** need is *problematic* and is NOT biblically based.
 - This is why a Thursday death is now more prominent.
2. The Bible **does** show a difference between **day/night** and **night/day**, as **no real study was done**.
3. The Sadducees **disputed** the Biblical basis for **two Sabbaths in the same week**.
4. A “day” does not need a full 12-hour period to be called a day. (Not radical – Thursday view)
5. Catholic view - Friday, does that disqualify it?

76

Major Problem – A Wednesday death makes Jesus' Triumphal entry in Jerusalem on a Saturday.

The time frame of a Wednesday death does not line up.

- **Saturday** - **Jesus' triumphal entry**
- **Sunday** – John 12:9-11 - The people came to see Lazarus and Jesus, and many went away “believing on Jesus.”
- **Monday** - Jesus cursed the fig tree and cleansed the temple.
- **Tuesday** - Olivet discourse - Christ ate the P/O; betrayed, arrested.
- **Wednesday** - Tried, crucified/died; 3:00 PM - Buried - 6 PM
- **Thursday** - 6:00 PM - Day 1 complete (Special Sabbath)
- **Friday** - 6:00 PM - Day 2 complete (normal Sabbath)
- **Saturday** - 6 PM - Day 3 complete - Jesus arose

77

A Wednesday death makes Jesus' Triumphal entry in Jerusalem on a Saturday

Jesus' triumphal entry on a Sabbath is **unlikely**.

1. Jesus riding an animal on the Sabbath was against the Mosaic Law, as even an animal cannot work on that day.

- Deuteronomy 5:14 But the seventh day is the **sabbath** of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, **nor thine ox, nor thine ass, nor any of thy cattle**, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Even today, the Orthodox community in Israel shut down most transportation by noon on Friday.

- Should Jesus have entered Jerusalem on the Sabbath, riding an animal, all would have seen it as a **major theological error**.

78

A Wednesday death makes Jesus' Triumphal entry in Jerusalem on a Saturday

2. The people, believing He was coming as the Messiah, began to **cut down branches** from the Palm tree as required for the Feast of Tabernacles.

Since it was the Passover, it tells us of their misinterpretation, leading to the call for His crucifixion.

- Matthew 21:8 And a very great multitude spread their garments in the way; others **cut down branches from the trees**, and strawed them in the way.
 - Leviticus 23:40 And ye shall take you on the first day the boughs of goodly trees, **branches of palm trees**, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

79

A Wednesday death makes Jesus' Triumphal entry in Jerusalem on a Saturday

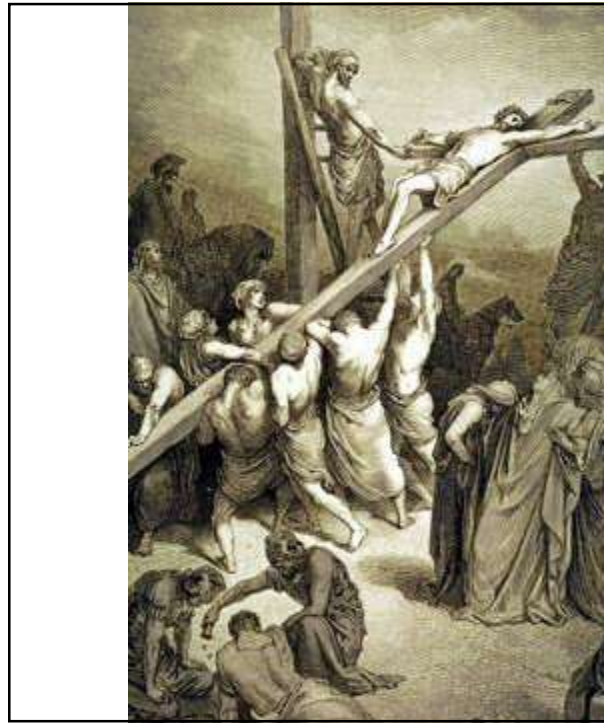
Again, the Mosaic Covenant **did not allow** cutting down branches on the Sabbath, and the punishment was severe.

- A biblical example shows an offender who was stoned to death just for gathering sticks in Numbers 15:32-36.

We close that if Jesus had violated the law and caused others to break it, His enemies would have immediately brought that up.

- The silence on these violations is deafening, leading one to conclude that His **triumphant entry was not on a Saturday timeline.**

80



Friday **Death** View

Church history puts Christ's death on Friday (called "Good Friday").

- KEY: According to standard Jewish/Biblical logic, any part of a day is counted as a day.

81

Objections to this Discussion:

Does it matter? ...YES!!

- The most important issue is that He died on the cross!
 - Your view of what day of His death does have **MAJOR theological repercussions.**

Wednesday view:

- Removes cultural/biblical issues
- It forces one verse – Matthew 12:40 to be understood in a way other Bible texts are not teaching.

82

Key Questions #1

1. Is there a difference between **day/night** and **night/day**, or is it just semantics in the Matthew 12:40 passage?

83

Friday's Death: Explanation of Jesus' statement in Matthew 12:40 of "**three days and three nights**"

This explanation/study is not found in a Wednesday death as it is ignored because of the rigid requirement of a forced view of three – 24-hour days.

- So, let's dig a little deeper to seek a better understanding of this text.

The term "**days/nights**" is a STANDARD/NORMAL expression used many times in the Bible to show that an event **DID happen** but did not cover an **exact 24-hour day period**.

84

Friday's Death: Matthew 12:40 of **"three days and three nights"**

Per our common agreement #1, the Biblical style for expressing the 24-hour period is the Genesis account, which used **"night/day."**

- Jesus DID NOT SAY THIS style in the Matthew 12:40 passage!

The Biblical evidence will show that Jesus understood and used both styles to demonstrate the **exactness** of the event!

- Remember, in Bible times, people did not have watches or smartphones, and the exact hour was typically known by the Temple priests' shofar blowing.

85

Friday's Death view explains Jesus' statement in Matt. 12:40 of "3 days and 3 nights"

Many examples of the Bible's use of the phrase **"day-night":**

1. At the worldwide flood, the rain fell for
 - **"forty days and forty nights"** (Genesis 7:4, 21)
2. Moses received the Ten Commandments on Mount Sinai and fasted (Exodus 24:18, 34:28, Deut. 9:9, 11, 18, 25, 10:10)
 - Exodus 24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount **forty days and forty nights.**

86

Friday's Death view explains Jesus' statement in Matt. 12:40 of "3 days and 3 nights"

Many examples of the Bible's use of the phrase "day-night":

3. Elijah fed by the angel under the Jupiter tree:

- 1 Kings 19:8 And he arose, and did eat and drink, and went in the strength of that meat **forty days and forty nights** unto Horeb the mount of God.

4. Jesus' fast in the wilderness

- Matthew 4:2 And when he had fasted **forty days and forty nights**, he was afterward an hungred.

Answer: It shows the facts of the event, NOT the intent to show a 24-hour period.

87

Friday Death View:

N/T – used **Day/Night** 5 times – not a 24-hour period

The Old Testament shows that the expression "**day/night**" does not mean a 24-hour period.

- Now, does the New Testament agree?
 - If so, did Jesus know its difference? (*of course, He did, but still, the question must be asked!*)

The New Testament used the "**day/night**" style five times and the "**night/day**" style eight times.

- Does the "**day/night**" style teach a 24-hour period?

Answer: The Scriptures **will show** that every time this style was used, it did **NOT** teach a 24-hour period, but the event **did** happen.

88

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

1. Jesus taught during the day at the Temple and prayed at night on the Mount of Olives.

- And in the **day** time he was teaching in the temple; and at **night** he went out, and abode in the mount that is called the mount of Olives. (Luke 21:37)

Conclusion: Luke's intent was **not** to show Jesus' action for a complete 24-hour cycle but to show what actually happened that particular day.

We know Jesus left the Mount of Olives to return to Bethany to sleep and returned to the Temple each day of His Passion Week.

89

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

2. Jesus gives a parable of believers who should always be in prayer (vs. 1).

- And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry **day and night** unto him, though he bear long with them? (Luke 18:6-7)

Conclusion: The intent of this verse is not a 24-hour time frame because a believer, while always praying, must sleep and eat, and this did not begin at 6:00 PM.

- It does speak of the factual event of one being in a continual and faithful prayer life.

90

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

3. Peter said he would stay with Jesus when the officials came for him, but Jesus stated:

- “And Jesus saith unto him, Verily I say unto thee, That **this day**, even in **this night**, before the cock crow twice, thou shalt deny me thrice.” (Mark 14:30)

Conclusion: This clearly does not teach a 24-hour period, as it was less than 12 hours, but the event did indeed happen.

- The Genesis style of night/day is not used, but the normal style of day/night confirms our view.

91

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

4. The Jewish leaders set up to kill Paul and imply they watched many days.

- “But their laying await was known of Saul. And they watched the gates **day and night** to kill him.” (Acts 9:24)

Conclusion: Again, it does not imply that they started this watch at 6:00 PM but does speak of a **factual** event that they watched for many days seeking to kill Paul.

92

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

5. Paul defends himself before Agrippa as he proclaims that he served God day and night.

- “Unto which promise our twelve tribes, instantly serving God **day and night**, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.” (Acts 26:7)

Conclusion: Interpreting this as a 24-hour period would mean that Paul implied that he had served God every day of his life.

- The natural intent is to imply that he has, for many days, served the Lord.

93

Friday Death view: N/T – used Day/Night 5 times – not a 24-hour period

From those five verses, we concluded that the **day/night** view never taught an exact 24-hour period.

- Jesus Himself used the “**day/night**” to imply what would literally take place but did not teach a 24-hour period. – VERY STRONG EVIDENCE
 - Mark 14:30 And Jesus saith unto him, Verily I say unto thee, That this **day, even in this night**, before the cock crow twice, thou shalt deny me thrice.

94

Friday Death view: N/T – used **Day/Night** 5 times – not a 24-hour period - **Conclusion:**

There is strong evidence that Jesus' intent in the Jonah passage in Matthew 12:40 was to **confirm the event's truth**, with a **general time frame only given, as was the normal Jewish writing style**.

- 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. (Matthew 12:40)

It's important to note that the average citizen did not have access to calendars or watches during the biblical era. This lack of timekeeping tools meant that references to a **day** and **night** were used to **confirm events** without providing **exact** timeframes.

95

Eight New Testament Verses that use **"night/day,"** which **Does** Speak of a 24-hour Period!

1. Anna came to see Jesus. She attended the Temple services and never missed a day.

And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers **night** and **day**. (Luke 2:37)

- A. T. Robertson: "Accusative of duration of time, **all night and all day**. She never missed a service in the temple." (Electronic book, "Word Pictures in the New Testament")
- Adam Clarke: "Attended constantly at the hours of prayer, which were nine in the morning and three in the afternoon (Electronic "Commentary of the Bible" on Luke 2:37)

96

Adam Clarke – 1762-1832



He was a British Methodist theologian

- 1807 - M.A. from the university and King's College, Aberdeen.
- 1808 – LL.D from the University of Aberdeen
- He opposed Calvinism and followed the Wesleyan-Arminian view.
- While he wrote many books, he was one of the main authors of the 12 Volumes *Interpreter's Bible*.

97

8 N/T uses of “night/day”

2. Jesus compares the kingdom of God with a man who plants seeds.

- “And should sleep, and rise **night** and **day**, and the seed should spring and grow up, he knoweth not how.” (Mark 4:27)

Conclusion: This indicates a definitive period of how long he slept, but he does not know when his seed will spring from the ground.

- **Here, we have definitive proof that Jesus knew of the “night/day” and that it signals many 24-hour periods.**

98

8 N/T uses of “night/day”

3. The madman of Gadarenes, who had an unclean spirit, cut himself with a stone.

- And always, **night and day**, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Mark 5:5)

Conclusion: This implies a constant battle with no relief; thus, it speaks of a 24-hour period.

4. Paul warned the people with tears that wolves would get in among the flock when he died, speaking of false doctrines and leading disciples away.

- ‘Therefore watch, and remember, that by the space of three years I ceased not to warn every one **night and day** with tears.’ (Acts 20:31)

99

8 N/T uses of “night/day”

5. Paul warns that every soul be “...*subject unto the higher powers*” (vs. 1).

He speaks of one specific time frame of life -

- “The **night** is far spent, the **day** is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” (Romans 13:12)

- Believer is to give what is due to God and man.

Conclusion: Man’s life is “**night**” when one, before salvation, leads a worldly life and is now approaching the **day** of deliverance.

100

8 N/T uses of “night/day”

6. Paul’s difficulties –

- Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a **night** and a **day** I have been in the deep; (2 Corinthians 11:25)

Conclusion: John Gill points out: The word “a **night/day**”, signifies a **whole natural day, consisting of a night and a day**; and is an **Hebraism**, and answers to the evening and the morning,” which make a **full day** see Gen. 1:5 Dan 8:14. - Electronic “Exposition of the Entire Bible”

101

8 N/T uses of “night/day”

7. Paul labored **night** and **day** during the week.

- For ye remember, brethren, our labour and travail: for labouring **night and day**, because we would not be chargeable unto any of you, we preached unto you the gospel of God. (1 Thessalonians 2:9)

Conclusion: Again, a 24-hour period is implied.

102

8 N/T uses of “night/day”

8. I Thessalonians 3:10 –

- **Night** and **day** praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? (1 Thessalonians 3:10)

Conclusion: Standard Hebraic style, Paul spoke of a 24-hour period of praying for them.

103

Two Key Texts – Friday Death

1. Disciple explained to an unrecognized Jesus on the road to Emmaus. Key point – 3rd day

- “And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, **to day is the third day** since these things were done.” (Luke 24:20-21).

One would have thought Jesus would have corrected them if they were wrong (argument from silence).

104

Three Key Texts – Friday Death

2. “Him God raised up **the third day**, and shewed him openly:” (Acts 10:40)

- The text points to the resurrection on “**the 3rd day**,” but not necessarily a “complete day” (or end of the 24-hour time period).
- If the emphasis were on three complete 24-hour periods, one would have expected the Bible to say, “at the end of the third day.”

Our beginning points out that a “day” does not have 12 hours to be called a day, AND those holding to a Thursday death also agree.

- “And except those **days** should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (Matthew 24:22:)

105

Other Key Texts

- Leviticus 19:5-6 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. (6) It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the **third day**, it shall be burnt in the fire.
- Exodus 19:10-11 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, (11) And be ready against the **third day**: for the **third day** the LORD will come down in the sight of all the people upon mount Sinai.

Prophetical Prophecy:

- Hosea 6:1-2 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. (2) **After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

106

More Major Problems on a Wednesday View

A Wednesday death /Pharisaic view of the death/burial must “assume”:

- Jesus arose on **Saturday night at 6:00 PM.**
- His resurrection was not discovered by Mary Magdalene till early on Sunday morning – 6:00 AM
 - *“In the end of the sabbath, as it began to dawn” - Matthew 28:1).*
- This gives the opening one needs to confirm the 6:00 PM Saturday night resurrection view since this time is the same day as Sunday.

107

How could Jesus resurrect on Saturday 6:00 PM based on Mark 16:1, 9?

- Mark 16 passage used “first day of the week” as it’s normal hermeneutical use of the word “day” speaking of that time period at the rising of the sun:
 - “And very early in the **morning the first day of the week**, they came unto the sepulchre at the rising of the sun.” (Mark 16:1-2).
- Then, seven verses later, confirms its time:
 - “Now when Jesus was risen **early the first day** of the week, he appeared first to Mary Magdalene...” (Mark 16:9).

108

More Major Problems on a Wednesday View

It is a forced interpretation of the Mark 16 passage - “first day of the week” to mean “at dawn.”

- “And very early in the morning the **first day of the week**, they came unto the sepulchre at the rising of the sun.” (Mark 16:1-2).

Yet seven verses later, “**first day of the week**” means “evening” – 6:00 PM.

- “Now when Jesus was risen early the **first day of the week**, he appeared first to Mary Magdalene...” (Mark 16:9).

This is *problematic* and not consistent and is evidence of a forced interpretation.

109

More Major Problems on a Wednesday View

Without the rabbinical Pharisaic confirmation, the word “day” would never be interpreted as early evening at 6:00 PM in the Mark 16 passage.

- The text itself does not give this opening and shows the opposite.

If Mark was trying to give a definitive time period, the normal way used throughout Scripture is the word “evening” to frame when a day actually began.

110

More Major Problems on a Wednesday View

No other text is found that used the word “day” to describe the “evening.”

- This is why writers who hold to a Wednesday death must appeal to a Pharisaic Jewish view to buffet their argument.

Again, our hermeneutic stance reveals that the literal text must be used unless there are clear Biblical texts to show differently.

111

Review of Part I – A Fair Assessment of a Wednesday Death – 3 Main Questions

Matt. 12:40 - “**three days and three nights**” literally means **three – 24-hour periods**.

1. There is no difference between **day/night** and **night/day**.
2. Jesus died at 3 PM, at 6:00 PM, was placed in the grave - “heart of the earth” MUST be interpreted as the grave (as the three extra hours are needed for 72 hours)
 - **Jonah** “died” and was resurrected when he was in the belly of the whale (Jonah Ch. 2), which is similar to Jesus’ event.
3. Must have **two** Sabbaths in the **same week**, which was the Pharisee view at the time.

112

Review of Part 1 - **Wednesday** Death View

1. The Bible **does** show a difference between **day/night** and **night/day**, as **no real study was done by those who hold a Wednesday death.**

We gave these Biblical verses as the basis of our view.

1. 4 O/T verses of **day/night** that were **not** 24 hours.
2. 5 N/T verses that **day/night** was **not** 24 hours
3. 8 N/T verses that **night/day** **was** 24 hours.
 - See the next slide for some additional verses that were left out of Part 1.

113

“day and night” style

Fact of the event but did not reveal a 24-hour period

Key O/T verses that confirm our interpretation!

1. Joseph accuses his brothers of being spies against Egypt.

- To prove they were not, they had to leave their youngest brother Benjamin with him.

He commands that the brothers be put into a ward for “three **days**.”

- Genesis 42:17-18 “ And he put them all together into ward three **days**. (18) And Joseph said unto them **the third day...**”

Joseph speaks to them on 'the third day' (a phrase that signifies a time, not necessarily three complete 24-hour days).

Conclusion: The event did happen, and the use of “days” was not three complete days.

114

“day and night” style - Fact of the event - Not to reveal a 24-hour period

2. A young Egyptian man uses the phrase: “three days and three nights” as to how long he had not eaten. In the next verse, he states his master had left him “three days ago I fell sick.”
- 1 Samuel 30:12-13 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. (13) And David said unto him, To whom belondest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

Conclusion: Again, this Biblical expression is not meant to stand for a literal three 24-hour days but does show that the event did happen!

115

Key Questions #2

2. **Which view is correct for comparing Jonah and Jesus in Matthew 12:40:**
 1. Jonah – Belly / Jesus – “heart of the earth” (**Grave**) – Wednesday Death (**Covered in Part 1**)
 2. Jonah-Belly / Jesus - “heart of the earth” (Abraham’s Bosom)
 3. Jonah - Belly / Jesus - “heart of the earth” (Both in captivity)

116

Problem with Belly/Heart (Grave) Issue

“Jonah – in the **belly** of the well; Jesus...in the **heart** of the earth.” (Matt. 12:40)

Our argument is not **if** Jonah died in the belly of the whale. As noted, the Bible text does not confirm or deny it.

- The **three extra hours** needed to get to Saturday 6:00 PM **is what is in question.**

Major Problem: Jesus was buried in an above-ground cave (not in the “heart”), which does not match his statement.

If “heart of the earth” does NOT mean **grave**, what other **Biblical teaching** would better explain/fit?

- The Wednesday death view claims to take Matthew 12:40 literally, but here is the **first proof** that they did not.

117

Problem with Belly/Heart (Grave) Issue

“Jonah – in the **belly** of the well; Jesus...in the **heart** of the earth.” (Matt. 12:40)

One must immediately note that the “Belly/Grave” issue has no actual **Biblical basis** for its **interpretation and simply forces all other text through its lens.**

- It forces the reader to leap to substantiate one’s view of a Wednesday/Thursday death.

Without a study of Jesus’ words, “heart of the earth,” one is influenced by the **next step**, which is the grave and the need for the three extra hours.

118

Problem with Belly/Heart (Grave) Issue

“Jonah – in the **belly** of the well; Jesus...in the **heart** of the earth.” (Matt. 12:40)

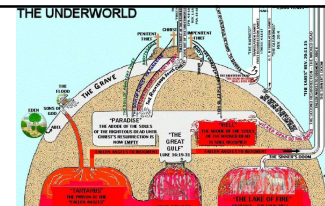
Let us look at two other possible interpretations.

- The second interpretation of Jesus’ statement of comparing Jonah in the belly of the whale and Jesus’ “heart of the earth” **has much more Biblical and historical evidence.**

- The belly/heart of the earth speaks of Jesus after His death, who went to the “heart of the earth” to **Abraham’s Bosom**, where He brought the Old Testament saints out.

There is a third and better interpretation, but let’s not jump ahead. This second view is a **strong one**.

119



2nd View: Jesus’ literal statement “heart of the earth” refers to Jesus going to “**Abraham’s bosom**” to gather **the Old Testament saints**.

Notice the following Biblical teaching of its location.

120

Background to Luke 16

Jesus was invited to eat with the “chief Pharisees” in Luke 14

- Luke 14:1 And it came to pass, as he went into the house of one of the **chief Pharisees** to eat bread on the sabbath day, that they watched him.
 - “chief Pharisees” - Nicodemus (John 3:1) or Gamaliel (Acts 22)?
- It was on the Sabbath, and it was a trap.

Jesus preaches to the (1) Pharisees, “great multitudes” (Luke 14:25), (2) “publicans and sinners” (15:1), and (3) “His disciples” (Luke 16:1)

1. Luke 14:25 And there went **great multitudes** with him: and he turned, and said unto them,

121

Background to Luke 16

2. Luke 15:1 Then drew near unto him all the **publicans and sinners** for to hear him.

3. Luke 16:1 And he said also unto **his disciples**, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

In 16:14, Jesus is derided by the Pharisees for His statement to His disciples, so He responds with the Kingdom of God and Divorce.

- Luke 16:14 And the Pharisees also, who were covetous, heard all these things: and they **derided him**.

In both discussions, Jesus shows their mistaken understanding as they thought their heritage/circumcision guaranteed their “salvation.” To this, Jesus gave the famous “rich man” and Lazarus's teachings.

122

Jonah – “belly” / Jesus - “heart of the earth”
Where is Abraham’s Bosom? - Luke 16:19-31

There was a **certain rich man**, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a **certain beggar** named **Lazarus**, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the **beggar died, and was carried by the angels into Abraham's bosom**: the **rich man also died**, and was buried;

123

Jesus - “heart of the earth” - Abraham’s Bosom - Luke 16:19-31

And **in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom**. And he cried and said, **Father Abraham***, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. **But Abraham said**, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

- ***Notice it is Abraham and not King David addressed**

124

Jesus - “heart of the earth” - Abraham’s Bosom - Luke 16:19-31

And beside all this, **between us and you there is a great gulf fixed***: so that **they which would pass from hence to you cannot; neither can they pass to us**, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

- *****our focus is on the “great gulf fixed” - location

125

Jesus - “heart of the earth” - Abraham’s Bosom - Luke 16:19-31

Abraham saith unto him, **They have Moses and the prophets; let them hear them.** And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.** (Luke 16:19-31)

- Abraham’s Bosom was seen in the Old Testament as the location of where God placed the saints.

126

Problem with Belly/Grave Issue - Abraham's bosom

"Jonah – in the **belly** of the well; Jesus...in the **heart** of the earth." (Matt. 12:40)

Abraham's bosom was a compartment of Hell based:

1. King Saul and the "Witch at Endor"

Saul had a problem as the Philistines had **"gathered their armies to fight Israel."** Samuel had died, and God was silent when he inquired of Him. He asked for a "woman that hath a **familiar spirit**."

- 1 Samuel 28:1 "And it came to pass in those days, that the **Philistines gathered their armies together for warfare, to fight with Israel...**"
- 1 Samuel 28:3 Now **Samuel was dead**, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

127

Problem with Belly/Grave Issue - Abraham's bosom

"Jonah – in the **belly** of the well; Jesus...in the **heart** of the earth." (Matt. 12:40)

Abraham's bosom was a compartment of Hell based:

1. King Saul and the "woman at Endor"

- 1 Samuel 28:6 And when Saul enquired of the LORD, **the LORD answered him not**, neither by dreams, nor by Urim, nor by prophets.
- 1 Samuel 28:7 Then said Saul unto his servants, Seek me a woman that hath a **familiar spirit**, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a **woman that hath a familiar spirit at Endor**.

Samuel "come up" (1 Samuel 28:11) – from the ground.

- 1 Samuel 28:11 Then said the woman, Whom shall I **bring up** unto thee? And he said, Bring me **up** Samuel.

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129

130

Artwork depicting Abraham's Bosom



131

Rich man and Lazarus



132



133

John Gil agrees with the rabbinical view of the compartment of “Abraham’s bosom” and Hell:

“...as this may regard the state of the Pharisees after death, it intends **not the natural distance between heaven and hell**; though there may be an allusion to the notions of the Jews concerning that, who on those words in **Ecc. 7:14**: “God hath set the one over against the other”, say (Midrash Kohelet, fol 76. 1), **“this is hell and paradise, what space is there between them? an hand’s breadth**; R. Jochanan says a **wall**, but the Rabbans say, they are both of them even, **so that they may look out of one into another.**”

- “Exposition of the Entire Bible” in Luke 16:26

134

John Gil – rabbinical/Muslim view - “Abraham’s bosom” was a compartment of Hell:

And elsewhere, it (Raziel, fol. 15. 1) is said, **“know that hell and paradise are near to one another, and one house separates between them; and paradise is on the north east side—and hell on the north west.”**

- Mahomet [sic] seems to have borrowed this notion from them, who says (Koran, c. 7. p. 120), **“between the blessed and the damned, there shall be a veil;** and men shall stand on “Al Araf,” (the name of the wall or partition, that shall separate paradise from Hell,) who shall know every one of them by their mouths.

135

“Abraham’s bosom” and Hell

3. The “bosom/Hell issue in I Peter 3:18-22 **is used by some to show that Jesus went to Abraham’s bosom.**

- 1 Peter 3:18-19 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (19) **By which also he went and preached unto the spirits in prison;**
- 4. Ephesians 4:9 (Now that he ascended, what is it but that he also **descended first into the lower parts of the earth?**
- **Henry Morris states, “His spirit...descended in the lower parts of the earth.”**
 - Henry Morris, The Defenders Study Bible, (Grand Rapids, MI: World Press), p. 1398

136

“Abraham’s bosom” and Hell

Jesus leaves Abraham’s bosom and returns to reveal His resurrection, taking the Old Testament saints as a “First Fruits offering” to heaven.

- Matthew 27:52-53 And the **graves were opened; and many bodies of the saints which slept arose**, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

This view has historical proof and is called the “Harrowing of Hell.”*

- *https://en.wujuoedua.irg/wiki/Harrowing_of_Hell

137

Hallowing the Hell

Jesus brought the
Old Testament
Saints out of
Abraham’s bosom



138



139

“Abraham’s bosom” and Hell - **Hallowing the Hell**

It is found in early Creeds (statements of faith) called the Apostles (4th century AD) and Athanasia’s Creed (6th century AD).

- Both Creeds’ names are somewhat misleading as neither the Apostles nor Athanasia actually wrote them.
 - Still, they do represent early Christian doctrinal beliefs.
- “...was crucified, died, and was buried; he **descended to Hell**. The third day, he rose again from the dead.”*
 - *<https://www.crcna.org/welcome/beliefs/creeds/apostles-creed>
- “...He **descended into Hell** and rose again from the dead.”*
 - *https://christianity.fandom.com/wiki/Athanasian_Creed

140

“Abraham’s bosom” and Hell

Let us note that one could ask, “When did Jesus arrive at Abraham’s bosom?”

- It happened when He said on the cross, “it is finished” (John 19:30), then He immediately went to Abraham’s bosom.
 - This view **destroys** the three extra hours “theory” as now it would be the “Jonah/belly-Jesus/Abraham’s bosom” location.

It has **much more** Biblical and historical substantiation (as shown in the above) than the one proposed by a Wednesday “belly- “heart of the earth” - grave” view.

- It also fits with Jonah as well, for he was in the whale’s belly.

141

“Abraham’s bosom” and Hell

So, the Wednesday death interpretation hinges **not** on the Bible but on one’s **connecting view** of other texts.

- This second view does have a much stronger case. The key thought here is that **both views are plausible**, and one cannot **prove** that the Matthew 12:40 passage “heart of the earth” means the grave.
- Again, there is one more view that I believe gives the best answer and confirms the Friday arguments.

142

“Abraham’s bosom” and Hell

Before we move to the best view, one major point must be made that reveals the **2nd weakness** of a Wednesday— 72-hour death!

- If time began at the belly/grave, let us also note that a Wednesday approach immediately makes Christ’s death **longer** than “three **days** and three **nights**” or 72 hours.

He was obviously dead **before** He was placed in the tomb.

143

“Abraham’s bosom” and Hell

It would now be **75 hours** as #3 of our agreed-upon view was that He died at 3:00 PM.

- This causes one to struggle with a literal interpretation of the text since it was supposed to be **only** 72 hours.

This is now the **second major error** found in the Wednesday death argument.

- The first was “heart of the earth,” which means grave, yet Jesus was buried in an **above-ground cave**.

144

Matthew 12:40 - Third View - “heart of the earth” - **Captivity**

We have so far given two different explanations:

“Jonah - “whale’s belly”/ Jesus - “heart of the earth.”

1st view: Wednesday death - “heart of the earth” – It meant:

- Jesus will be in the grave, thus giving three extra hours to confirm a three-day, 72-hour time frame for the Matthew 12:40 text.
- Jonah – While the Bible does not actually state he died, but if he did, that would connect with Jesus’ death and resurrection.

2nd view: “heart of the earth,” referred to Jesus’ time when He brought the Old Testament saints from Abraham’s bosom after His Resurrection.

- This event is called Harrowing the Hell.

Jonah – “whale’s belly” speaks of the middle of the fish.

145

Matthew 12:40 - **Third View** - “heart of the earth” – **Captivity**

A 3rd view gives a much clearer explanation and “confirms” a Friday death view.

- The crucial element of this interpretation is the phrase “heart of the earth.”*

- *For more info – <http://www.talkgenesis.org/heart-of-the-earth/>

From Strongs Concordance

- τῇ (ho – definitive article – “the”)
- καρδία (kar-dee’-ah - Noun – Feminine “heart”)
- τῆς (definitive article – “of the”)
- γῆς (ghay - Noun – Feminine “earth”)

The fact that the phrase “heart of the earth” is only found in this Bible verse makes it more difficult to explain.

146

Matthew 12:40 - Third View - “heart of the earth” - Captivity

Our first clue is the word heart (“kardia”).

- A literal interpretation is **not** possible here as no one has ever said that the earth has a “heart” like a living, breathing person.
 - This confirms our point 9 under the agreed-upon statement that was espoused by Dr. David L. Cooper and the hermeneutical view of the **Golden Rule of Bible Interpretation** (*slide #25*).
 - Plain sense – common sense - literal meaning UNLESS the immediate context indicates otherwise.

147

Matthew 12:40 - Third View - “heart of the earth”

This leads us to understand the word “heart” as a metaphor.

- A metaphor is “regarded as representative or symbolic of something else, esp. something abstract.”
 - *<http://googledictionary.freecollocation.com/meaning?word=metaphor>

It's important to note that this metaphorical interpretation does **not** negate the literal reality of Jesus' death.

- Instead, it **enhances** our understanding of the **profound experience** He went through.

148

Matthew 12:40 - Third View - “heart of the earth”

In this context, it is not a physical organ but a metaphorical representation of our desires and moral values.

- Example: Matthew 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your **hearts**?

No one would argue that Jesus did not really know what was in their hearts since it is used as a metaphor.

- So why should one argue that the Matthew 12:40 text used “hearts” as if Jesus’ death on the cross did not literally happen?

149

Matthew 12:40 - Third View - “heart of the earth”

Again, the Wednesday death view does NOT literally interpret the words “heart of the **earth**” as “grave” is used.

- Jesus was not buried in the "heart of the earth" as it was a cave on top of the earth.

So, we conclude that the term “heart of the earth” is a **metaphor**, as **both views** differ from the literal interpretation yet agree on the fact of Jesus’ death.

150

Matthew 12:40 - Third View - “heart of the earth”

Jesus could have used other words to make it clear/literal if He meant grave.

- The wording - “under the earth” is used four times (Exodus 20:4; Philippians 2:10, Revelation 5:3, 13), and each time it meant grave.
- Other words in the Bible that Jesus did not use:
 - tomb (3 times)
 - grave (65 times)
 - Hell (54 times)

While this is an argument from silence, it still has weight/merit.

151

“heart of the **earth**” – Its Biblical meaning

Now, our arguments drill deeper to flesh out its meaning.

- The real key here is that the word “earth” clearly refers to what is on **top of the land**.

The Genesis account states it this way:

- Genesis 1:10 And God called the dry land **Earth**...”.

So, the use of land (on top) is equated to the “earth.” This is also seen in “ends of the earth” (28 X).

- Acts 13:47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the **ends of the earth**.

152

“heart of the earth” – Its Biblical meaning

Now, our Bible text rides into the arguments to explain itself (as it always does!) by giving us a parallel between two phrases that confirm the correct view.

The “heart of the earth” is compared to “whale’s belly.”

- If Jonah died (possibly, but subjectively, as the Bible text does not actually say that), that might work, as we know Jesus did die.
- Still, as other commentators have pointed out, the text does not confirm it.

153

Heart speaks of the center

2 Samuel 18:14-15 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the **heart** of Absalom, while he was yet alive in the **midst** of the oak. (15) And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

- “heart” - לב - lêb
- “midst” – לב - lêb
- Both words imply it was in the middle where Absalom was stabbed, as he did not immediately die.
- He would have been in the middle of the tree.

Both texts speak of a literal but metaphorical area.

154

Other Bible Texts - “midst” – לב - lêb

- Deuteronomy 4:11 And ye came near and stood under the mountain; and the mountain burned with fire unto the **midst of heaven**, with darkness, clouds, and thick darkness.
- Ezekiel 27:25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the **midst of the seas**.
- Ezekiel 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the **midst of the seas**; yet thou art a man, and not God, though thou set thine heart as the heart of God:

155

The center of the world – Jerusalem!

Once one gets past the “heart of the earth,” is a tomb.

- Past the “heart of the earth” is the underworld.

The only answer is seeing the Bible clearly state that **Jerusalem** is the **heart** or “**midst** of the nations.”

- Ezekiel 5:5 Thus saith the Lord GOD; This is **Jerusalem**: **I have set it** in the **midst of the nations** and countries that are **round about her**.
 - “**midst**” in this case is תוֹךְ tâvek (Hebrew) and the concept is the same: **Jerusalem was the center of the world**.

156

The center of the world – Jerusalem!

The Bible taught that Jerusalem was the navel.

- Ezekiel 16:3-4 And say, Thus saith the Lord GOD unto **Jerusalem**; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. (4) **And as for thy nativity, in the day thou wast born thy navel was not cut**, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

Rabbinical thought always saw Jerusalem as the center of the world, with the Western Wall directly in the center.

- The Sanhedrin sat in a semicircle in the Temple Mount as the navel of the world.
 - <https://www.sefaria.org/Sanhedrin.37a.4?lang=bi>

157

“heart of the earth” – Its Biblical meaning – Third view continued

The best connection between Jonah and Jesus was that they were both captive!

- Jonah in the whale - captive and Jesus - **captive**/ confined by the Jewish leaders and Romans.

This connects with our steps of the “heart of the earth” of Matthew 12:40, which speaks of what is on top—Jerusalem, as Jesus was indeed a captive of the Roman government and Jewish leaders.

158

“heart of the earth” – Its Biblical meaning

Now, this is a “new” sunray of thought.

- Even in today’s terms, the “belly of the whale” or the belly of the beast are common metaphors, and neither implies grave.

The phrase “belly of the beast” –

- “Generally, it means being in the middle of a very bad situation or a dangerous place. You can be in the "Belly of the Beast" if you enter the central command of enemy headquarters.*
 - *<https://www.collinsdictionary.com/submission/6032/Belly+of+the+Beast>.

159

“heart of the earth” – Its Biblical meaning

So, our phrase “heart of the earth” refers to the ruling parties on earth at that time.

- This is not a new way of illustrating this, as **eight times** in the Old Testament, the word “heart” is used for **corrupt leadership**:
Moses, Isaiah, and Jeremiah used this phrase to describe the Egyptian and Israel’s leaders. (*next frame*)
 - Egypt seven times and once for Israel

160

“heart of the earth” – Its Biblical meaning

1. Exodus 7:3 “And I will harden **Pharaoh's heart...**”
2. Exodus 7:22 “And the magicians of Egypt did so with their enchantments: and **Pharaoh's heart** was hardened...”
3. Exodus 14:5 “And it was told the king of Egypt that the people fled: and the **heart of Pharaoh** and of his servants was turned against the people...”
4. Exodus 14:8 And the LORD **hardened the heart** of Pharaoh king of Egypt ...”

161

“heart of the earth” – Its Biblical meaning

5. Exodus 23:9 Also thou shalt not oppress a stranger: for ye know the **heart of a stranger**, seeing ye were strangers in the land of Egypt.
6. Deuteronomy 8:5 Thou shalt also consider in **thine heart**, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.
7. Isaiah 19:1 The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the **heart of Egypt** shall melt in the midst of it.

Again, each use of “heart” is a metaphor describing what the mind was thinking.

162

“heart of the earth” refers to the **political parties** ruling the earth.

We conclude that the term “heart of the earth” refers to the political parties ruling the earth, and more specifically, Jerusalem.

- So, who ruled the “earth” when Jesus was incarcerated?
 - As mentioned earlier, it was Rome! And just like in the time of Jeremiah, the leaders of Israel are also working **against** God.

Notice how the passage below indicts other countries, **including Israel**, using the term “**heart**” to speak of unbelief.

8. "Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the **house of Israel** are **uncircumcised in the heart**." (Jeremiah 9:26)

163

“heart of the earth” refers to a **political party** ruling the earth.

What an appropriate description of Israel and Rome - “uncircumcised in the heart.”

- Is this not what Stephen, before he was killed, stated to them, calling them unbelievers?
 - Ye stiffnecked and **uncircumcised in heart** and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. (Acts 7:51).

Jesus was using **normal** verbiage to explain who was going to take Him captive and why they were **“uncircumcised in the heart.”**

- So, the ruling parties included the spiritual leaders of the Temple – High Priest, scribes, and elders, and Rome are in view here.

164

“heart of the earth” refers to a **political party** ruling the earth.

This leads us to the view that Jesus was speaking that the “three **days** and three **nights**” is the time frame that **began** when he was first taken prisoner, His **death**, **burial**, and ends with His **resurrection**.

- This is an excellent conclusion!

BUT, does it have a biblical basis?

- The answer is YES. Now that we have zeroed in on this key component, it begins to pop up in all sorts of different Biblical texts and becomes obvious to all.

Note the following verses, as each one has the same style/motif: **captivity - crucifixion - resurrection**.

165

captivity - crucifixion - resurrection

We have added the underline/bold to highlight the three steps.

1. Matthew 16:21 “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and **suffer** many things of the elders and chief priests and scribes, and be **killed**, and be **raised** again the third day.”
2. Matthew 17:22-23 “And while they abode in Galilee, Jesus said unto them, The Son of man shall be **betrayed** into the hands of men: (23) And they shall **kill** him, and the third day he shall be **raised** again. And they were exceeding sorry.”

166

captivity - crucifixion - resurrection

3. Matthew 20:18-19 “Behold, we go up to Jerusalem; and the Son of man shall be **betrayed** unto the chief priests and unto the scribes, and they shall condemn him to death, (19) And shall deliver him to the Gentiles to mock, and to scourge, and to **crucify** him: and the third day he shall **rise** again.”
4. Luke 9:22 “Saying, The Son of man must suffer many things, and be **rejected** of the elders and chief priests and scribes, and be **slain**, and be **raised** the third day.”
5. Luke 18:32-33 “For he shall be **delivered** unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: (33) And they shall scourge him, and put him to **death**: and the third day he shall **rise** again.”

167

The sign was the suffering of Jesus!

Notice the purpose of this sign was to “**An evil and adulterous generation.**”

- Matthew 12:38-39 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. (39) 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:

No question that Jesus is speaking to the Jews.

- 1 Corinthians 1:22 “For the **Jews require a sign...**”

This sign (Jonah/Jesus) would be His **Suffering**, His **Death** (Burial), and His **Resurrection**.

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This sign would be His Suffering, Death, and Resurrection.

Noah preached to the Ninevites, and they believed and repented but now Jesus (“a greater than Jonas is here”) had preached to them, yet they repented not.

- Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, **a greater than Jonas is here.**

The same point is given to the Queen of Sheba, as she heard the “wisdom of Solomon” and “a greater than Solomon is here”

- Matthew 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the **wisdom of Solomon**; and, behold, **a greater than Solomon is here.**

169

captivity - crucifixion - resurrection

So how does this “help/prove” the view of a Friday death?

- The three **days**—three **nights** interpretation can and does stand on how the usual Jewish way of explaining the Bible was used and fully described in the past chapters.

But it is interesting/confirming that when the explanation of Jesus **taken into captivity by the Roman soldiers led by Judas** is added to our paradigm, **the exact days and nights are found** as stated in the Matthew 12:40 passage.

170

captivity - crucifixion - resurrection

Please note that the following graph reveals that a Friday death gives three complete days when one adds the Thursday night when Jesus was taken into captivity.

- The problem with the next slide is that it doesn't follow the "day/night" motif as it is a night/day, which is the normal way of explaining three complete days.
 - Even then, it is not the 72 hours that a Wednesday requires.

So, while interesting, the day/night of Matthew 12:40, we will show another slide confirming the three days.

171

THURSDAY NIGHT ARREST/CAPTIVITY
FRIDAY DEATH - SUNDAY RESURRECTION

<div>Note problem</div>	<div>Thursday Night</div> <div>Passover - Lord's Supper Betrayal - Judas - Taken into Captivity</div> <div>NIGHT 1</div>	<div>Friday Day</div> <div>On the Cross – 3rd Hour DEATH – 9th hour (3 PM) BURIED – Before Sabbath</div> <div>DAY 1</div>
	<div>Friday Night</div> <div>JESUS IN THE TOMB</div> <div>Night 2</div>	<div>Saturday Day</div> <div>JESUS IN THE TOMB</div> <div>DAY 2</div>
	<div>Saturday Night</div> <div>JESUS IN THE TOMB</div> <div>NIGHT 3</div>	<div>Sunday Resurrection</div> <div>Mark 16:2 And very early in the morning the first day of the week,...at the rising of the sun.</div> <div>DAY 3</div>

172

“heart of the earth” – Its Biblical meaning

Since Jerusalem is the “heart” or center of the world, what connection with Jonah would lead to Jesus’ statement in Matthew 12:40?

- A much more persuasive argument is the eight **similarities** between Jonah's and Jesus’ ministries.
 - Of course, Jesus, the Son of God who was perfect and without sin, is no match for anyone to compare, but there are many interesting and similar events.
 - As shown, commentators state that Jonah is a “type” of Jesus, which is what is being done here.

The following points explain the connection in a **literal** way!

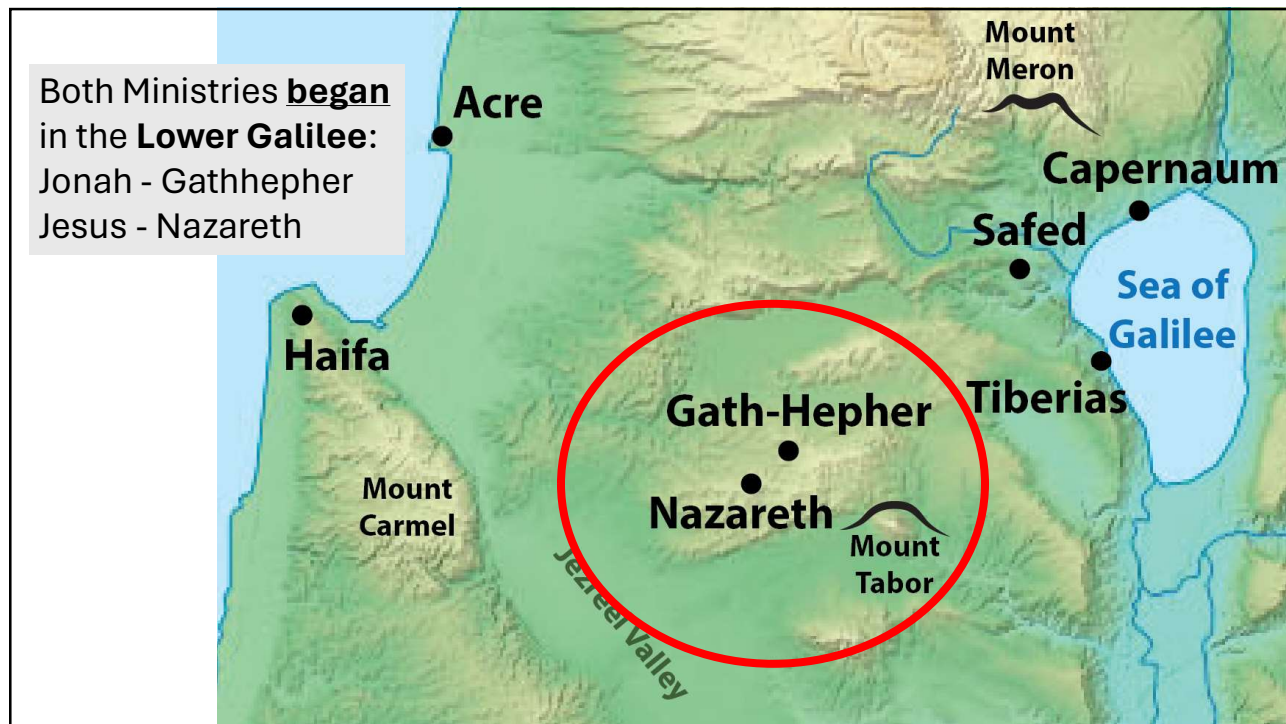
173

So why did Jesus connect with Jonah in Matthew 12:40? – **Eight Reasons:**

KEY: It does **NOT** deal with the death issue:

1. Both Ministries **began** in the **Lower Galilee area of Israel:**
 - **Jonah** - Gath-Hepher (2 Kings 14:25)
 - 2 Kings 14:25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of **his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.**
 - **Jesus** - Nazareth (Matthew 2:23)
 - Matthew 2:23 And he came and dwelt in a city called **Nazareth**: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

174



175

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

2. Israel's leadership/wealthy took advantage of the poor:

- **Jonah** - (793-753 BC), based on 2 Kings 14:27, is connected with Jeroboam II of Israel.
 - The lay prophet Amos (791-740 BC) was from the South during the reign of Uzziah, King of the South, and was contemporary.
 - "Forasmuch therefore as your treading is upon the poor, and **ye take from him burdens of wheat**..." (Amos 5:11)
- **Jesus** - "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; (47) **Which devour widows' houses**..." (Luke 20:46-47)

176

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

3. Preached Jehovah to the Gentiles, though the main ministry was to the Jewish people.

Jonah fled to Tarshish to avoid preaching to the Assyrians at Ninevah (Jonah 1:1-3).

- His preaching of repentance led them to “believe God.”
 - Jonah 3:5 “So the people of Nineveh **believed God...**”

Jesus – “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24).

1. Healed the daughter of a Greek Syrophenician (a Syrian from the Phoenicia area), a “*certain woman*” who had an “*unclean spirit*” (Mark 7:24-30).

177

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

Preached Jehovah to the Gentiles, though the main ministry was to the Jewish people.

Jesus – “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24).

2. Healed a “*certain man*” from Gadarenes who had “*devils*” (Luke 8:26-39).
3. Healed the centurion’s servant with palsy at Capernaum (Matthew 8:5-13)

178

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

4. They were asleep at the bottom of a boat during a forceful storm while the crew feared for their lives. Because of their actions, the storm ceased.

Jonah - “But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.” - (Jonah 1:5)

- “So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.” (Jonah 1:7-16)

Jesus - “... hinder part of the ship, **asleep** on a pillow... Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased...” (Mark 4:37-39)

179

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

5. Spent the same amount of time in the heart of the earth as both were in captivity.

Jonah – He was held **captive** by a whale.

- “out of the belly of hell” (Jonah 2:2); “...and it vomited out Jonah upon the dry land.” (Jonah 2:10)

Jesus - “For as Jonas...whale’s belly; so shall the Son of man...in the heart of the earth.” (Matthew 12:40)

Jesus was held **captive** by the Jewish and Roman leaders.

180

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

Jesus was held captive by the Jewish and Roman leaders.

- John 18:29-31 Pilate then went out unto them, and said, What accusation bring ye against this man? (30) They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. (31) Then said Pilate unto them, **Take ye him, and judge him according to your law.** The Jews therefore said unto him, It is not lawful for us to put any man to death:

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Why did Jesus in Matthew 12:40 connect with Jonah? continues:

6. Kept the Mosaic Law: Went to worship in the Temple:

- “But unto the place which the LORD your God **shall choose** out of all your tribes to **put his name there**, even unto his habitation shall ye seek, and thither thou shalt come: “ (Deuteronomy 12:5);
- “He shall build an house for my name, and I will stablish the throne of his kingdom for ever.” (2 Samuel 7:13 see I Kings 5:5)

Jonah - “Then I said, I am cast out of thy sight; **yet I will look again toward thy holy temple.**” (Jonah 2:4). False influence of the Northern temples in Dan and Bethel - caused the people to reject God.

Jesus - Many times went up to Jerusalem to heal the sick and celebrate the feasts: Luke 2:41-42; Matthew 21:14

182

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

7. Proclaimed future destruction on the people's capital city.

Jonah - "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be **overthrown**." (Jonah 3:4)

Jesus - "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be **thrown down**." (Matthew 24:2 - see also Luke 19:41-44)

183

Why did Jesus in Matthew 12:40 connect with Jonah? continues:

8. Left the city after preaching and went east of the city and prayed.

- **Jonah** - "So Jonah went out of the city, and sat on the **east side of the city**, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city." (Jonah 4:5)
- **Jesus** - Left Jerusalem (with his disciples following him) **to go east** to the Mount of Olives to pray:
 - "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:42)

184

Key Questions #3

3. Can there be two Sabbaths in the same week (Pharisee view), or are the Sadducees correct this time?
- A Wednesday Death AND Thursday Death **requires** two Sabbaths as previously shown.

185

3rd Issue – Are the rabbinical quotes on the 2nd Sabbaths in a week (seven days) wrong?

The biblical statement, “as it began to dawn,” must *not be taken literally* for a Wednesday *death*, so Christian scholars use **rabbinical arguments** to buffet their view.

- In the end of the sabbath, as it **began to dawn toward the first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre. (Matthew 28:1)

The literal text “**dawn**” speaks of early in the day

- “Jesus was risen **early the first day of the week.**” (Mark 16:9)

See also #3 in our agreed common section (slide #18)

186

3rd Issue – Are the rabbinical quotes on the 2nd Sabbaths wrong?

As noted earlier, those who hold to a Wednesday death must buffet their view by quoting rabbinical sources (both John Gil and A. T. Robinson did).

- John Gills - Matt. 28:1 “As **it began to dawn**; not the day, but the night; a way of speaking **used by the Jews.**”

They **must** do this because the literal text clearly (as our hermeneutical principle stated in our agreed-upon section #3 - a “day” begins at 6:00 AM) is not the beginning of the evening but early in the day, as Mark 16:9 reveals as well — “Jesus was **risen early** the first day of the week.”

187

3rd Issue – Are the rabbinical quotes on the 2nd Sabbaths wrong?

So why did the rabbis reject this interpretation?

- At first blush, most readers would think that since the Jewish leaders rejected Jesus, they would have no “dog” in this “Christian” theological discussion.
- In other words, they would be seen as a “**neutral**” party.

Unfortunately, this is untrue!

188

3rd Issue – Are the rabbinical quotes on the 2 Sabbaths wrong?

A major theological battle **during the time of Christ** is in play here, and it will explain why the later Talmudic rabbis were wrong!

- Very few students will take the time to study our Bible thoroughly but opt for easy, simple explanations as all explanations must go through a predetermined “three **days** and three **nights**.”

189

Sabbath: TWO VIEWS

Pharisee or Sadducee's view

The reader will discover a major theological battle in Jesus' day between the Pharisees and Sadducees regarding the **number of Sabbaths per week**. This view **strongly impacts** their teaching. Let's get to the issues!

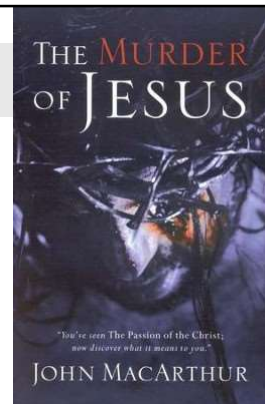
- Since little is typically understood about rabbinical writings, most “Christian” readers will blindly accept their arguments **if** they help their particular doctrine, as illustrated in the Wednesday death view.

190

Sabbath: TWO VIEWS - Pharisee or Sadducee's view

Let us demonstrate this problem with an “interesting” statement by John MacArthur in his book *The Murder of Jesus*.

“Jews of Jesus’ day had **two different methods** of reckoning the calendar...The **Pharisees**, as well as the Jews from Galilee and the northern districts of Israel, counted their days from sunrise to sunrise. But the **Sadducees**, and people from Jerusalem and the surrounding districts, calculated days from sundown to sundown. **That meant 14 Nisan for a Galilean fell on Thursday, while 14 Nisan for the inhabitants of Jerusalem fell on Friday.**”



John MacArthur, *The Murder of Jesus*, Nashville, Tennessee: Thomas Nelson Publishers, 2000, p. 26
Author's note: This is a terrible title as Jesus was NOT murdered!

191

Sabbath: TWO VIEWS - Pharisee or Sadducee's view

In his book, MacArthur gave no source for this quote. This writer disagrees with his statement that the Pharisees “counted their days from sunrise to sunrise” as the biblical (and Jewish view) has always been sundown (6:00 PM) to the following sundown. We believe he sought to show how the Pharisees considered a **Sabbath on whatever day the Feast of Unleavened Bread fell on.**

- They (Pharisees) concluded this based on the Leviticus 23:7 statement, “*ye shall do no servile work therein.*”*

*Translated by Rev. A. W. Streane, *Babylonian Talmud* - Tractate Chagigah 2:4 (Cambridge: University Press), p. 189. This tractate (passage) deals with the festive offering at the three Great Feasts (Unleavened Bread; Shavuot/Weeks (Christians – Feast of Pentecost); and Tabernacles.

192

Sabbath: TWO VIEWS - Pharisee or Sadducee's view

There was another view in that day espoused by the Sadducees.

- They were known for their **literal** interpretations of the Bible.
- They accepted only the Torah (5 Books of Moses - Pentateuch) as the Word of God.
- This was why Jesus challenged their understanding of the resurrection in Matthew 22:23-33.

193

Sabbath – Two Views at the Time of Jesus

Pharisees' view: Based on “*ye shall do no servile work therein*” in the feast of Unleavened Bread (Leviticus 23:7):

- **Allowed more** than **one** Sabbath in a week
 - Feast of Unleavened Bread was a Sabbath, no matter what day of the week it fell on.

Sadducees' view: Held to the “simple letter of the law - do neither more nor less.”

- “*Sketches of Jewish Social Life in the days of Christ*,” Alfred Edersheim, Eerdmans Publishing Company: Grand Rapid, Michigan, 1980 pg. 241

NOTE: After the temple was destroyed, the Sadducees did not re-emerge, and only the Pharisees' views prevailed in their writings!

194

A Jewish website confirms this theological discussion:
<http://www.jewfaq.org/holidayb.htm>

There was at one time a dispute as to when the counting should begin. The **Pharisees** believed that G-d gave Moses an oral Torah along with the written Torah, and according to that **oral Torah** the word "Shabbat" in Lev. 23:15 referred to the first day of Passover, which is a "Shabbat" **in the sense*** that no work is permitted on the day**.....

The **Tzedukim (Sadducees)** rejected the idea of an oral Torah and believed that the word "Shabbat" in Lev. 23:15 referred to the **Shabbat of the week** when Pesach began, so counting would always begin on a Saturday night during Passover... The Sadducees **no longer exist**; today, only a small sect called the Karaites follow this view."

- * "sense" – So the text is spiritualized and not literal
- ** "day" - Biblical text states only no "servants" work

195

Sadducees – Counting of the Omer* began at the Feast of Firstfruits - “morrow after the Sabbath” – Leviticus 23:15

Shavuot – Feast of weeks and is also known as Pentecost

Pharisees – Counting of the “Omer” began at the Passover.

***Omer - a sheaf of corn or omer of grain**

196

Our Answer to - "What Day Was the Passover Celebrated in the Temple?"

Most Bible students overlook the Sadducees since the people in Israel (and the New Testament) favored the Pharisees. The Sadducees held to a **literal** interpretation and, **in this particular doctrine**, had a *more biblical approach* as they held to the view that the **Sabbath always began on Friday at sundown**. MacArthur references the disagreements between the Sadducees and Pharisees on the Sabbath. So now the question that will give us the answer: **Who controlled the High Priest's office in the Temple at the time of Jesus?**

197

Who controlled the High Priest's office in the Temple at the time of Jesus?

Review: At the time of Jesus' crucifixion, there would have been two views on when the Passover should begin.

- Pharisees Wednesday/ Sadducees - Friday

Since there are two answers, can we really know the day Jesus was placed on the cross?

- **Answer**... YES!! as our next question reveals it!

Who controlled the Temple?

- The answer to this question has been proven from history that it was the **Sadducees** who were in charge of the Temple worship as they traced their lineage back to Old Testament priests:

198

Who controlled the High Priest's office in the Temple at the time of Jesus?

Sadducees who were in charge of the Temple worship as they **traced their lineage** back to Old Testament priests:

“...the descendants of Zadok, the high priests who, tracing their pedigree back to Zadok, the chief of the priesthood in the days of David and Solomon (I Kings i. 34, ii. 35; I Chron. xxix. 22), **formed the Temple hierarchy all through the time of the First and Second Temples down to the days of Ben Sira** (II Chron. xxxi. 10; Ezek. xl. 46, xlv. 15, xlviii. 11; Ecclus. [Sirach] li. 12 [9], Hebr.).”

- <http://www.jewishencyclopedia.com/view.jsp?artid=40&letter=S>

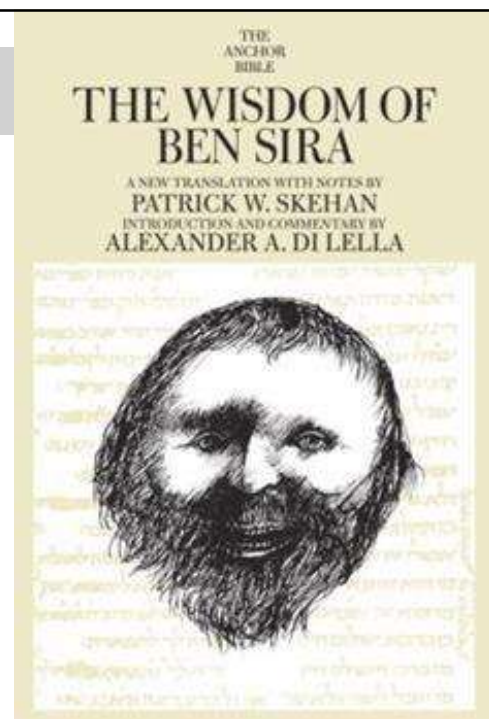
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Ben Sira 180-175 BCE

Ben Sira or Shimon ben Yeshua ben Eliezer ben Sira

A Hellenistic Jewish scribe and sage.

- שמעון בן יהושע בן אליעזר בן סירא



200

International Standard Bible Encyclopedia (ISBE) – Sadducees – pg. 2659

Sadducees – “This prominent Jewish sect, though not so numerous as the opponents, the Pharisees, by their wealth and priestly descent of many of them had an influence which fully balanced that of their more popular rivals. They were a political party of priestly and aristocratic tendency, as against the more religious and democratic Pharisees... **It is in harmony with this that in the NT, the Sadducees are the party to whom the high priests belonged.**”

201

Who controlled the High Priest's office in the Temple at the time of Jesus?

The Sadducees were in charge of the Temple worship as they formed the hierarchy of the First and Second Temples (Zerubbabel was first built, and later Herod began to remodel it in 20 BC).*

- *Editor **Merrill C. Tenney**, *The Zondervan Pictorial Bible Dictionary* (Grand Rapids: Zondervan Publish House, 1967), pg. 834 – Based on Josephus and the tract Middoth of the Mishnah.

While the night of “preparation” may have been in question, as MacArthur mentioned (two different nights), **the actual Passover Feast sacrifice itself would not have been in doubt.** The Sadducees and the High Priest (approved by Herod) controlled the Temple and would have offered up the Passover lamb on the day they accepted – **Friday!**

202

While we have “Proved” a Friday’s Death,
let's now understand why two Sabbaths in
the same week have no Biblical basis!

203

Sabbath – Can there be two in a week?

God’s purpose for giving Israel the Sabbath:

- “Moreover also I gave them my **sabbaths**, to be a sign between **me and them**, that they might know that I am the LORD that sanctify them.” (Ezekiel 20:12).
 - Note: The “**them**” is ISRAEL!

This is continued with Christ –

- “...The sabbath was made for **man**, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath.” (Mark 2:27-28)
 - NOTE: “**man**” is speaks of Jews/Israel

204

Sabbath – Can there be two in a week?

God's purpose for giving Israel the Sabbath:

- Gentiles were either a “גֵר - gêr ” - “stranger” – A believer
- or “alien” - נכרי - nokrîy
 - Deuteronomy 14:21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the **stranger** that is in thy gates, that he may eat it; or thou mayest sell it unto an **alien**: for thou art an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

Only true rest (sabbath) is found in Christ –

- “Come unto me, all ye that labour and are heavy laden, and I will give **you rest**. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find **rest** unto your souls.” (Matt. 11:28-29)

205

Sabbath – Can there be two in a week?

Jesus' fulfillment of the Sabbath helps us to understand what He meant when He said –

- Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am **not come to destroy**, but to **fulfil**.

The law is fulfilled as the “schoolmaster” (the one who makes sure we go to the school to learn the law).

- Galatians 3:24-25 Wherefore the **law was our schoolmaster** to bring us unto Christ, that we might be justified by faith. (25) But after that faith is come, we are no longer under a schoolmaster.

It is NOT destroyed because the Mosaic Law will be returned during the Seven-year Tribulation Period and the Millennial Kingdom.

- Those laws will be used to bring Israel and the world to Christ.

206

Sabbath – Bible teaching is clear

Four times, the “Sabbath” is clearly delineated to occur on the **seventh day of the week!**

1. Exodus 16:26 “Six days ye shall gather it; but on the **seventh day**, which is the sabbath, in it there shall be none.”
2. Exodus 20:10 But the “**seventh day is the sabbath of the LORD thy God...**”
3. Leviticus 23:3 “**Six days shall work be done: but the seventh day is the sabbath of rest...**”
4. Deuteronomy 5:14 “**But the seventh day is the sabbath of the LORD thy God...**”

Only the seventh day of the week has the Biblical right to be called a Sabbath!

207

Sabbath – Bible teaching is clear

4 different characteristics of a Sabbath:

1. Happened on the seventh day.
2. A day of rest (**No sacrifices required**)*
 - *Yet the Feast of Unleavened Bread and Feast of Tabernacles **required** an offering of fire!*
3. It was to be holy.
4. A day God specially blessed – Fourth Commandment.

208

Sabbath – Bible teaching is clear on the sabbath

God used the “**known** to explain the **unknown**.”

- God rested on the seventh day of creation, so Israel was to rest!
- In this same vein, God used the Sabbath to explain other holy days and how they were to treat that day, **like** a Sabbath.

In His wisdom, God used the term 'Sabbath' only **four times** to explain specific events, highlighting its rarity and significance. (this was stated earlier)

209

Sabbath – Bible teaching is clear on the Sabbath

God used the term “Sabbath” only four times to explain a particular event.

1. 5th Feast - Feast of Trumpet - “seventh” month:

- “Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye **have a sabbath**, a memorial of blowing of trumpets, an holy convocation.” (Leviticus 23:24)

2. 6th Feast - Day of Atonement - “seventh” month:

- “It shall be **unto you a sabbath of rest**, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” (Leviticus 23:32)

210

Sabbath – Bible teaching is clear on the Sabbath

Only 4 times did God use the term “Sabbath” to explain a particular event.

3. 7th Feast - Feast of Tabernacles - “seventh” month:

- “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the **first day shall be a sabbath**, and on the eighth day **shall be a sabbath**.” (Leviticus 23:39)

Note: An offering made by fire required - 23:36

- Leviticus 23:36 Seven days ye shall offer an **offering made by fire** unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an **offering made by fire** unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

211

Burnt Offering – “offering made by fire”

Burnt Offering – It is the first of 5 offerings found in Leviticus 1-5

It is called the “whole burnt offering”

- Exodus 29:18 And thou shalt burn the **whole** ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an **offering made by fire** unto the LORD.
- Deuteronomy 33:10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and **whole burnt** sacrifice upon thine altar.
- Psalms 51:19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and **whole burnt offering**: then shall they offer bullocks upon thine altar.

212

Feast of Tabernacles - An offering made by fire required - Burnt Offering

Burnt Offering – It is the first of 5 offerings found in Leviticus 1-5

- Burnt (1), Meat (2), Peace (3), Sin (4), and Trespass offerings (5)

Based on Leviticus 1:3-17

- Leviticus 1:3-4 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own **voluntary** will at the door of the tabernacle of the congregation before the LORD. (4) And **he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.**
- Leviticus 1:9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, **an offering made by fire**, of a sweet savour unto the LORD.

213

Burnt Offering – Key Point

The Sabbath, as mentioned earlier, was a day of rest. No sacrifices were allowed.

- “ye shall do no work *therein*.” (Lev. 23:3)

This highlights the distinction between the actual Sabbath.

- Feast of Tabernacles –
 - the **first day shall be a sabbath**, and on the eighth day **shall be a sabbath**.” (Leviticus 23:39)
 - An offering made by fire required - 23:36

We see the statement “**shall** be a sabbath” as not a literal sabbath, but **how should the Israelites act at this special feast?** Like it was a Sabbath.

- It was the seventh month; therefore, it was to be special like a Sabbath!

214

Sabbath – Bible teaching is clear on the sabbath

4. Land Rest - “year of rest” - Six years Israel was to sow the field, but on the 7th year:

- “But in the seventh year shall be a **sabbath of rest** unto the land, a sabbath for the LORD:”

Key - The profound theological implications of Moses’ use of the term “Sabbath” are evident in the 7th year land rest.

- Literally, is Moses saying that there would be 365 Sabbath days in the seventh year?

Correct understanding

- Since the 7th day, Saturday [Sabbath] was a day of rest, **in like manner**, Israel was not to plow the land the entire year

215

Sabbath – Bible teaching is clear on the sabbath

KEY POINT – The word “Sabbath” is **not** used for the Feast of Unleavened Bread!

- Remember: Wednesday death view **required** the day after Passover to be a Sabbath – Pharisee’s view
Unleavened Bread – Required - an “offering made by fire”
- Leviticus 23:8 But ye shall offer an **offering made by fire** unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

216

Biblical analysis of "Sabbath"

KEY POINT – The word "Sabbath" is **NOT** used for the Feast of Unleavened Bread!

Numbers 28:19-23 details this Unleavened Bread offering – **not allowed on Sabbath.**

- Numbers 28:19-23 But ye shall offer a **sacrifice made by fire for a burnt offering** unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: (20) And their **meat offering** shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; (21) A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: (22) And one goat for a **sin offering**, to make an atonement for you. (23) **Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.**

217

Biblical analysis of "Sabbath"

KEY POINT – The word Sabbath is **NOT** used for the Feast of Unleavened Bread!

- Remember: Wednesday death view **required** the day after Passover to be a Sabbath – Pharisee view

3 fall feasts: **7th** month - God connects with the # 7 (slide #21 – of our list of common agreements).

- Creation: 7th day God rested
- Sabbath: On the 7th day, man was to rest as God did.
- Fall Feasts: 7th month – **act** as if it is a Sabbath
 - "offering of fire" was required at the Feast of Tabernacles.

218

Biblical analysis of the use of the word “sabbath”

The word “Sabbath” is **NOT** used in Feast of Unleavened Bread.

In the first day ye shall have an holy convocation: ye shall do **no servile work** therein. (Lev. 23:7)

- “**servile work**” - characteristic of a slave but **only** for the Israelites, **not** his whole household, animals, and servants.

Notice the distinct different wording for a **real** Sabbath

- Deuteronomy 5:14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do **any work**, thou, nor thy **son**, nor thy **daughter**, nor thy **manservant**, nor thy **maidservant**, nor thine **ox**, nor thine **ass**, nor any of thy **cattle**, nor thy **stranger** that is within thy gates; that thy **manservant and thy maidservant may rest as well as thou**.

219

Biblical analysis of the use of the word “sabbath”

The word “Sabbath” is **NOT** used in Feast of Unleavened Bread.

- A better explanation of “no servile work” (Leviticus 23:7) on a feast day by God was to make it a **special day**.

One must jump to the fall feasts that actually use the word “Sabbaths” and then **extrapolate** it back to the Feast of Unleavened Bread.

220

New Testament separates the Feasts from Sabbath

Let no man therefore judge you in meat, or in drink, or in respect of an **holyday**, or of the new moon, or of the **sabbath days**: (Colossians 2:16)

- “**Holiday**”...were the seven feasts each year
- “**Sabbath days**”... the use of the plural (“days”) were the **52 sabbaths each year**.

If it were a true sabbath, one would have thought the fall feasts would have been *included* with the actual Sabbath.

221

Biblical analysis of the use of the word “sabbath”

Other uses of the number “seven” deal with a ceremonial period of cleansing:

1. Nazarite with someone that dies -
 - Numbers 6:9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the **seventh day** shall he shave it.
2. Someone who touches a dead person (Numbers 19:11-22)
 - Numbers 19:11 He that toucheth the dead body of any man shall be unclean **seven days**.
3. Women’s menstrual time (Leviticus 15:19, 28)
 - Leviticus 15:19 “And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart **seven days...**”

Yet no one seeks to make these days a “Sabbath” since the number seven is given.

222

Major Problems Caused by 2 Sabbath views:

Major Problem #ONE Caused by 2 Sabbaths:

- To allow Creation – Sabbath to be **literally** connected/ worship today is the argument put forth by:
 - 7th Day Adventist and Messianic groups.

Abraham/Isaac/Jacob did **not** worship on the Sabbath.

- If the Sabbath is a “God principle,” why did God wait until Israel entered the Promised Land?
 - Leviticus 25:1-2 And the LORD spake unto Moses in mount Sinai, saying, (2) Speak unto the children of Israel, and say unto them, **When** ye come into the land which I give you, **then** shall the land keep a sabbath unto the LORD.

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Major Problems Caused by 2 Sabbath views:

Major Problem #TWO Caused by 2 Sabbaths:

- Puritans called Sunday a “spiritual Sabbath”
 - Multiple Sabbaths allowed in the same week.
 - Tension of the 4th Commandments –Sabbath

Correct view: We worship on Sunday – a Risen Saviour!

- Understanding the fourth commandment will be taught in later files.

224

Difficult Verses for a Friday Death

Jesus Himself speaking of His death.

- “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, **and after three days rise again.**” (Mark 8:31)

Chief priests and Pharisees speaking to Pilate.

- “Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again.**” (Matthew 27:63)

225

Difficult Verses for a Friday Death

These verses are used by those who proclaim a Wednesday death by stating they imply three complete days with the word “**after**” in the text.

- Others believe it speaks of the **third day** of the Feast of Unleavened Bread (It was to last seven days). (<http://www.bibleinsight.com/crucp3.html>). So, what is missing in those discussions?

226

Difficult Verses for a Friday Death

If Biblical writers wanted to express 24 hours, the **night/day** style would have been used.

- Neither text (Mark 8:31 or Matthew 27:63 – “**after** three days”) used the Matthew 12:40 style - “three **days** and three **nights**.”

If a day does not **have** to be a 12-hour period, the word “after” simply implies **that after the third time period, Jesus would arise.**

- NOTE: Jesus did not have a watch, and the Jews and Romans did not think in precise terms as we do in modern times.

227

Difficult Verses for a Friday Death

Biblical writers expressed a 24-hour, with a **night/day style.**

These verses confirm what we are saying, as the text implies it would be **on** the third day and not “after” a third 24-hour period.

- “And said, This fellow said, I am able to destroy the temple of God, and to build it **in three days**.” (Matthew 26:61)
- Matthew 27:40 “And saying, Thou that destroyest the temple, and buildest it **in three days**, save thyself...”
- John 2:19 Jesus answered and said unto them, Destroy this temple, and **in three days** I will raise it up.

As confirmed by **un**believers -

- Mark 15:29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it **in three days**,

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Concluding Statements

How do we answer the Matthew 12:40 verse by Jesus?

- “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.”
(Matthew 12:40)


Jesus used (for strong EMPHASIS purposes) the truth of His coming death and resurrection, as was the actual event that Jonah was literally in the belly of the whale and was brought back.

The Jewish leaders (Scribes) had asked for a sign (or miracle).


- A miraculous miracle that can only be wrought by God Himself!


The “heart of the earth” speaks of the leaders in Jerusalem (Rome/High Priests) who will hold Jesus captive just like Jonah was captive in the whale’s belly!

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Clarence Larkin
October 28, 1850 - January 24, 1924






A Friday Death is Confirmed
by Many Evangelical Scholars







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Conservative Scholars who hold to a Friday death:



Matthew Henry on Matthew 28:1

- He arose the *third day* after his death; that was the time which he had often prefixed, and he kept within it. He was buried in the evening of the sixth day of the week, and arose **in the morning of the first day** of the following week, so that he lay in the grave about thirty-six or thirty-eight hours.

231

Conservative Scholars who hold to a Friday death:



Matthew Henry (1662-1714)

- He was a Nonconformist minister and author, born in Wales.
- He spent much of his life in England.

Famous evangelical preachers **George Whitefield** and **Charles Spurgeon** used and heartily commended the work. **Whitefield read it through four times, the last time on his knees.**

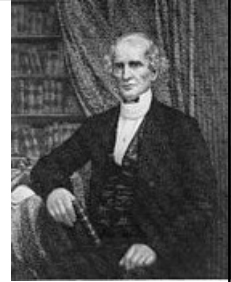
- Spurgeon stated, "Every minister ought to read it entirely and carefully through once at least"

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Other Conservative Scholars who hold to a Friday death :

Albert Barnes on Matthew 28:1

- **In the end of the sabbath** - The word “end” here means the same as “after” the Sabbath - that is, after the Sabbath was fully completed or finished, and may be expressed in this manner: “In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn,” etc.
 - Albert Barnes’ Electronic “Notes on the Bible” on Matthew 28:1.

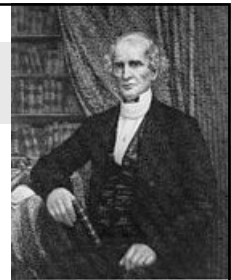


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Other Conservative Scholars who hold to a Friday death :

About Albert Barnes (1798-1870):

- He was an American theologian, born in Rome, New York.
- He graduated from Princeton Theological Seminary in 1823.
- While serving as pastor at the First Presbyterian Church of Philadelphia, Barnes became the President of the Pennsylvania Bible Society



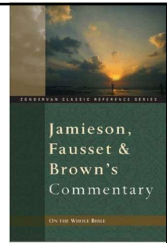
234

Other Conservative Scholars:

Robert Jamieson, A. R. Fausset and David Brown

Mat. 28:1-8. *The Resurrection announced to the women.*

- **In the end of the sabbath, as it began to dawn** — after the Sabbath, as it grew toward **daylight**.
- **toward the first day of the week** — Luke (24:1) has it, “very early in the morning” - properly, “**at the first appearance of daybreak**”; and corresponding with this, John (John 20:1) says, “when it was yet dark.” See on Mar. 16:2.
 - Electronic “A Commentary on the Old and New Testaments” by Robert Jamieson, A. R. Fausset and David Brown on Matthew 28:1



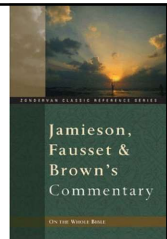
235

Other Conservative Scholars:

Robert Jamieson, A. R. Fausset and David Brown

Published in 1871 –

- Robert Jamieson D.D. (1802–1880) was a minister at St. Paul’s Church, Provanmill in Glasgow.
- Andrew Fausset, A.M. (1821–1910) was rector of St. Cuthbert’s Church in York.
- David Brown (1803–1897) was a Free Church of Scotland minister at St. James, Glasgow, and professor of theology at Free Church College of the University of Aberdeen






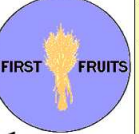



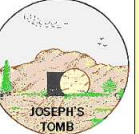

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Other Conservative Scholars:

Clarence Larkin—
Chart of “The Feasts of the Lord,”

he has the Passover on Friday the 14th and Jesus on the cross on the 15th.



	(1) PASSOVER FIRST MONTH			SECOND MONTH	(2) PENTECOS THIRD MONTH
	(1) FEAST “THE PASSOVER” LEV. 23:4-5	(2) FEAST “UNLEAVENED BREAD” LEV. 23:6-8	(3) FEAST “FIRST FRUITS” LEV. 23:9-14	“FEAST OF WEEKS”	(4) FEAST “PENTECOST” LEV. 23:15-22
TYPE	 EXOD. 12:1-14	 EXOD. 12:15-20	 LEV. 23:9-14	THE “FEAST OF WEEKS” BEGAN WITH THE OFFERING OF THE “FIRST FRUITS” OR THE “BARLEY HARVEST,” AND ENDED WITH THE “INGATHERING” OF THE “WHEAT HARVEST.” THE FIRST DAY WAS THE “FEAST OF FIRST FRUITS,” THE LAST DAY THE “FEAST OF PENTECOST.” ONLY THE FIRST AND LAST DAYS WERE CELEBRATED.	 WAVE LOAVES (CONTAINING LEAVEN)
	14 th DAY REDEMPTION 1 COR. 5:7	15 th DAY SABBATH HOLY WALK 1 COR. 5:8	16 th DAY MORROW AFTER THE SABBATH RESURRECTION 1 COR. 15:22-23	WEEK OF SABBATHS SEVEN SABBATHS 50 DAYS	6 th DAY MORROW AFTER THE SABBATH HOLY SPIRIT ACTS 2:1-4
ANTI-TYPE	 CALVARY THE PASSOVER SPEAKS OF REDEMPTION BY BLOOD AS ISRAEL WAS REDEEMED FROM EGYPT, A TYPE OF THE WORLD, AND IS A TYPE OF OUR REDEMPTION FROM SIN BY THE BLOOD OF THE “LAMB OF GOD,” CHRIST BEING OUR PASSOVER – 1 COR. 5:7 “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”	 LEAVEN IN THE SCRIPTURES WAS A TYPE OF EVIL, AND WAS NOT TO BE USED FOR HOLY PURPOSES (EXOD. 12:15) PAUL USES IT AS A FIGURE OF “MALICE” AND “WICKEDNESS” (1 COR. 5:8) AND NOT BEFITTING A “HOLY WALK” WHICH SHOULD FOLLOW REDEMPTION – 1 COR. 5:6 “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?”	 JOSEPH’S TOMB JESUS AROSE ON THE FIRST DAY OF THE WEEK, THE “MORROW” AFTER THE SABBATH, AND THUS BECAME THE “FIRST FRUIT” OF THE RESURRECTION OF THE DEAD (1 COR. 15:22-23), OF WHICH THE RESURRECTION OF CHRIST SHALL BE THE HARVEST. 1 THESS 4:14-17		 THE “WAVE LOAVES” CONTAINED “LEAVEN” BECAUSE THEY TYPIFIED THE JEW AND GENTILE IN UNION WITH EACH OTHER IN THE “BODY OF CHRIST” – THE CHURCH, IN WHICH THE “LEAVEN” OF SIN STILL ABIDES. THE 3,000 CONVERTS ON THE DAY OF PENTECOST WERE THE “FIRST FRUITS” OF THE HARVEST OF THE CHURCH – JAMES 1:18, “Of his own will began he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

237

Other Conservative Scholars:

Charles Ryrie on Matthew 28: “I agree with a Friday death.”*

*Charles Ryrie, **Ryrie Study Bible Expanded Edition** (Chicago: Moody Press, 1994) p. 1477 (1925 –2016) - American writer and Christian theologian who taught systematic theology at Dallas Theological Seminary.



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Other Conservative Scholars:

Arnold G. Fruchtenbaum - **"Sadducees are correct in this instance."***

*Arnold Fruchtenbaum, *Notes on the Seven Feasts*, Unpublished

- Born in 1943 in Siberia, Russia, his family was helped out by the Israeli Underground and lived in Israel.
- Saved at 13 and, after High School, forced out of his house.
- Cedarville College - BA in Hebrew and Greek in 1966.
- M. Div. from Dallas Theological Seminary in 1971.
- Ph.D. at New York University in 1989
- He founded Ariel Ministries.



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Other Conservative Scholars:

J. Dwight Pentecost (1915-2014):

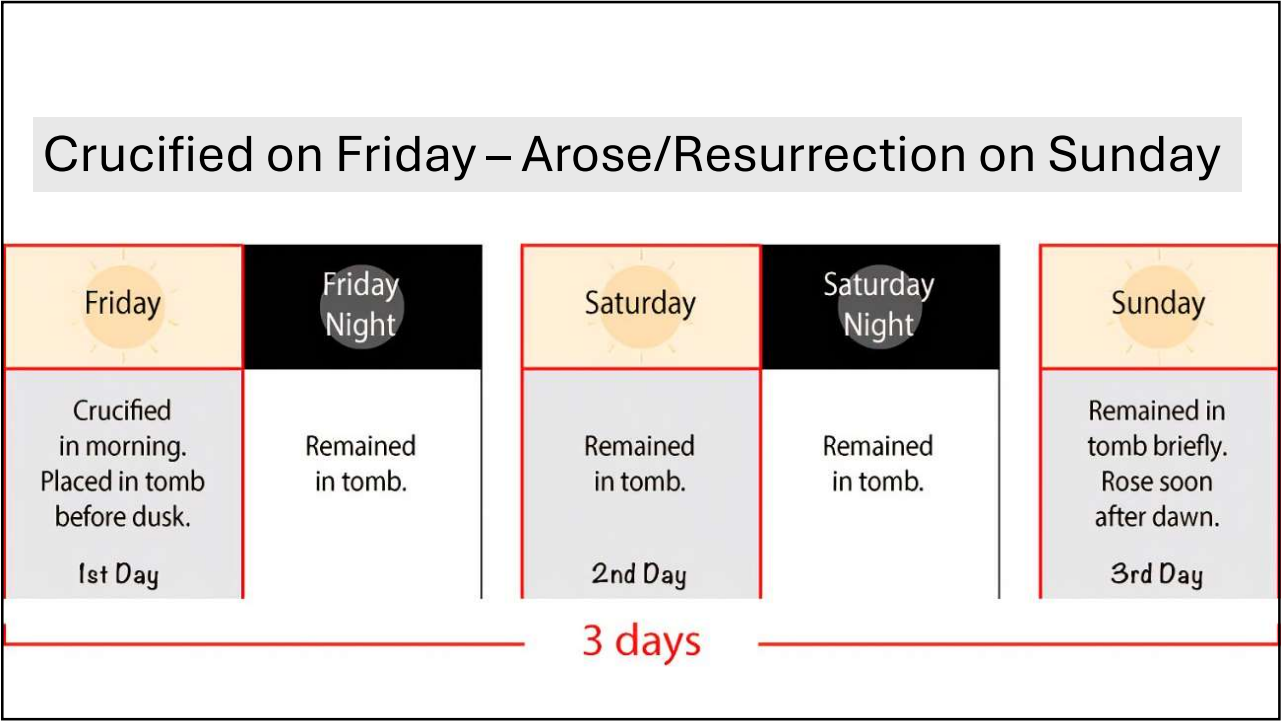
"Jesus was buried shortly **before sunset on Friday afternoon**, lay in the grave through Saturday, and **rose from the dead sometime before sunrise on Sunday morning**."

The Gospels record seven times that He would rise from the dead "on the third day." **This could not mean after seventy-two hours.** The method of calculation time among the Jews, Greeks, and Romans would make the "three days in the tomb" mean one whole central day and **any part of each of the two other days.**

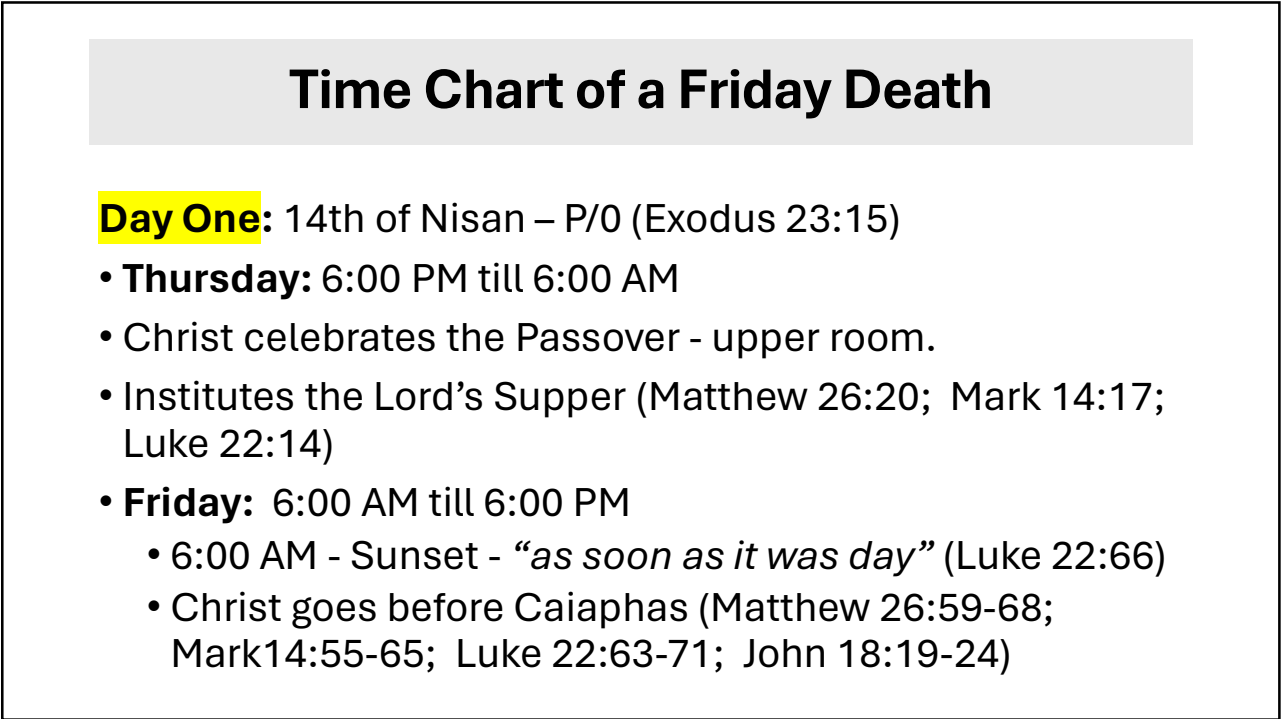
- He was an American Christian theologian best known for his book *Things to Come*.



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Time Chart of a Friday Death continued

- **Friday - 9:00 AM** - *“third hour”* (Mark 15:25)
 - Jesus nailed to the cross at Golgotha (Matthew 27:31-34; Mark 15:20-23; Luke 23:26-32; John 19:16-17)
- **3:00 PM** - *“ninth hour”* (Matt. 27:46) - *Jesus “yielded up the ghost”* (Matthew 27:50)
- **Died!** (Matthew 27:35-44; Mark 15:24-32; Luke 23:33-38; John 19:18-27) **Friday - 4:00 PM and 6:00 PM** - *“when the even was come”* (Matthew 27:57)
 - Body removed and buried in the new tomb of Joseph of Arimathea (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:31-42)

243

Time Chart of a Friday Death continued

Day Two - 15th of Nisan - (High Sabbath) - The Feast of U/Bread begins:

- **Friday: 6:00 PM till 6:00 AM**
 - At sundown, the Sabbath begins, and all work/labor is stopped.
- **Saturday: 6:00 AM till 6:00 PM**
 - *“next day, that followed the day of the preparation”* (Matthew 27:62) - Pilate places a guard at the tomb and they set a seal upon the sepulcher (Matthew 27:62-66).

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Time Chart of a Friday Death continued

Day three - 16th of Nisan - (Sabbath over) - 2nd day of the Feast of Unleavened Bread: The Feast of First Fruits - *“on the morrow after the sabbath”* (Leviticus 23:11)

- **Saturday: 6:00 PM till 6:00 AM**
- **Sunday: 6:00 AM till 6:00 PM**
 - **Resurrection** - *“Now when Jesus was **risen early the first day of the week**, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”* (Mark 16:9);
 - *“In the end of the sabbath, as it began to dawn toward the first day of the week”* (Matthew 28:1-4);
 - *“The first day of the week...early, when it was yet dark”* (John 20:1)
 - *“Him God raised up the third day, and shewed him openly:”* (Acts 10:40)

245

Thursday Death view

Key Text: Matthew 12:40 passage

- 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. (Matthew 12:40)

Two key arguments: One from each view.

- Accepts Wednesday view of “three **nights**” – Matt. 12:40:
 - Understood as not specifically three periods of “12” hours each
- “Friday” view: A **day** is not always a literal 12-hour period.
 - Literally - three 12-hour evenings.

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Thursday Death view


- Thursday day - 3:00 PM – 6:00 PM - Christ Died - in the grave!
 - Thursday – (Day 1) - 3 hours
- Thursday evening; Friday day
 - Thursday – (Evening - 1) – Friday - (Day 2) - (12 hours)
- Friday evening – Saturday day
 - Friday – Evening (2); Saturday – (Day 3)
- Saturday Evening (3) – AROSE!

247

First Sabbath

Second Sabbath

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.
First month of the year - Abib/Nisan - Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month:

THURSDAY-Nisan 14		FRIDAY-Nisan 15		SATURDAY-Nisan 16		SUNDAY-Nisan 17	
Sundown	Sunrise	Sundown	Sunrise	Sundown	Sunrise	Sundown	Sunrise
Thurs evening hours	Thurs daytime hours	Fri evening hours	Fri daytime hours	Sat evening hours	Sat daytime hours	Sun evening hours	Sun daytime hours
Passover Begins Preparation Day Exodus 12:6 THURSDAY 14 Nisan at sundown Last Supper in Upper Room, arrest in garden	<i>Preparation Day cont'd - Jesus on cross 9am-3pm</i> THURSDAY 14 Nisan, buried after 3pm, before sundown 	Feast of Unleavened Bread - day of convocation - High Sabbath - Lev 23:6,7	Feast of Unleavened Bread - day of convocation - High Sabbath	Weekly Sabbath Day of rest according to the Commandment	Weekly Sabbath Day of rest according to the Commandment	First day of the week Women came to the tomb before sunrise (Matthew 28:1)	First day of the week
DAY 1		NIGHT 1	DAY 2	NIGHT 2	DAY 3	NIGHT 3	

Matthew 12:40 For as Jonah 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.

Notice that this view begins with the Day

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Thursday Death view

“After three days” passages are interpreted after the 3rd day of the Feast of Unleavened Bread.

- “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, **and after three days rise again.**” (Mark 8:31)
- “Saying, Sir, we remember that that deceiver said, while he was yet alive, **After three days I will rise again.**” (Matthew 27:63)

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Thursday Death – Same Problems as Wednesday Death

1. It interprets **day/night** and **night/day** to be semantics with **no** difference.
2. It does not need the 3 hours between death and grave like the Wednesday death but still interprets “heart of the earth” (Matthew 12:40) to mean grave.
3. There must be two Sabbaths in the same week, like Wednesday's death.
 - So, it accepts the Pharisaic argument.

250

Final Conclusion of our Three Questions:

Biblical answer on what day Jesus died?

1. There **is** a difference between **day/night** and **night/day**.
 - Both the Old and New Testaments confirm this.
2. Jonah/belly/Captivity – Jesus/Captivity is the best explanation!
 - Jonah/belly – Jesus/**Abraham's Bosom** does have Biblical and Historical proof.
 - Jonah/belly – Jesus/grave – takes the word “grave” symbolically.
3. The Sabbath was always the seventh day of the week.
 - Only one Sabbath in a week (Bible/Sadducees' view).

ONLY A FRIDAY DEATH AGREES WITH THESE THREE VIEWS.

251

3 Days in the Tomb - Is it a Jewish thought?

This section does not deal with the day Jesus died. However, it was added because it adds additional meaning, understanding, and context to the Bible's use of the third day. It is a wonderful way to understand why the Bible uses the “third day.”

- In several Bible verses, Jesus mentions that His resurrection would be on the third day. We will only quote Matthew, but Mark mentions it twice (9:31; 10:34) and Luke 6 times (9:22; 13:32; 18:33; 24:7; 24:21; 24:46).

252

3 Days in the Tomb - Is it a Jewish thought?

1. (At Caesarea Philippi) Matthew 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the **third day**.
2. Matthew 17:23 And they shall kill him, and the **third day** he shall be raised again. And they were exceeding sorry.
3. Matthew 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the **third day** he shall rise again.
4. Matthew 27:64 Command therefore that the sepulchre be made sure until the **third day**, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

253

3 Days in the Tomb - Is it a Jewish thought?

So, it is fair to ask why it is the third day? Did it have any background that spoke of Jesus' resurrection? Good questions, but do we have an answer? Key Old Testament text.

- Hosea 6:1-2 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. (2) After two days will he revive us: in the **third day** he will raise us up, and we shall live in his sight.

The book of Hosea is not just a book, but a window into a fascinating era.

- It is set in the 8th century BC, a time when Israel was divided, with the 2 Southern tribes warned by Jeremiah about the impending Babylonian threat.

254

3 Days in the Tomb - Is it a Jewish thought?

Hosea, the son of Beer (Hosea 1:1), had a long and impactful ministry with the 10 Northern tribes, warning them of the imminent Assyrian invasion of Israel. This historical backdrop adds a layer of depth to our understanding of his message.

- His name means “salvation,” similar to Joshua or Jesus.
- His book is considered the first of the “minor prophets.”
- But what made the book so captivating is how God told him to marry Gomer, an unfaithful wife, and his three children bore the name of God’s message to the nation.
- Hosea’s love for unfaithful Gomer mirrors God’s love for unfaithful Israel.

255

3 Days in the Tomb - Is it a Jewish thought?

So, with the background in mind, Hosea 6:1-2 has a very profound prophetic impact.

- Hosea had rebuked the nation of Israel for their sins, and the people knew their calamity was from God’s punishment.
- The nation had been “torn” because of their sin, both physically and spiritually, but Hosea tells them that God will “heal” them.
- The word “heal” is “raphah” in Hebrew, and it speaks of healing them from the destruction of their sins.

So how will God revive them or make them whole?

256

3 Days in the Tomb - Is it a Jewish thought?

If the nation were in view of this prophecy, it would be challenging to connect with this text. Israel never recovered as a nation from all their punishment until 1948, some 2700 years later.

- Even today, Israel does not live in God's "sight."

The text speaks of healing Israel from the destruction of their sins (which led to their removal from the land -Deuteronomy 28).

- The only prophetic time that occurs is at the death of the Saviour with Daniel 9, Isaiah 53, Leviticus 23 – Feasts of First Fruits.

Israel and the Jewish people came to repentance of their sins and put their trust in Jesus, who did indeed, on the third day, rise up at the resurrection, thus bringing healing to all who accept Him.

257

3 Days in the Tomb - Is it a Jewish thought?

So, it makes perfect sense to hear Jesus use the familiar phrase on the "3rd day," connecting Hosea 6 and redemption.

- His resurrection would bring redemption for them, Israel, and the world precisely what they needed - spiritual healing!
- Unfortunately, the disciples struggled with the false doctrines that had been embedded by the rabbinical leaders who missed it.

There is also a second discussion we should make about the "3rd day" that has archaeological evidence.

258

Jesus' Death - Is the 3-day Time Frame a Jewish thought?

Our verse of Scripture is up for discussion:

- 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.

Archaeology has found exciting items that have confirmed many Biblical teachings. To name just a few of them:

1. Artifacts in the Temple Mount that prove the biblical account of a Jewish 1st and 2nd Temple (despite what UNESCO has tried to do by saying it is only a Muslim Holy Place).
2. Assyria in the Mesopotamian area. Scholars have long criticized the Bible as untruthful, as no archaeological items were found until 1848.

259

Jesus' Death - Is the 3-day Time Frame a Jewish thought?

As Christians, we do not **need** extra-Biblical evidence to confirm that our Bible is *true...but it doesn't hurt either*. Whenever I see a lack of archaeological evidence of a biblical story, it does not bother me as I know the evidence will eventually come. But the key to our walk with the Lord has always been faith –

- Hebrews 11:6 “But **without faith** it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”

On the other hand, our faith is **NOT** blind! One can and should argue that creation demands a Supreme God, as it could not have been by chance!

260

Jesus' Death - Is the 3-day Time Frame a Jewish thought?

This discussion does not change if you believe it was a Wednesday or Thursday death, as all three views teach **that Jesus arose after three days.**

- The key question or train of thought is, Was the death of the Savior and three days later, Resurrection a **Jewish thought**/teaching *and therefore a Biblical idea*?

Most Christians (and rightfully so) would quickly rise up or respond with a strong emphasis that it does NOT matter if this is a “Jewish” thought as we know the New Testament explicitly teaches of Jesus’ Resurrection as I Corinthians 15 confirms.

261

Jesus' Death - Is the 3-day Time Frame a Jewish thought?

The three days and the Resurrection of Jesus is the **lynchpin** or hallmark of Bible teaching:

- 1 Corinthians 15:3-8 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; (4) And that he was buried, and that he rose again the third day according to the scriptures: (5) And that he was seen of Cephas, then of the twelve: (6) After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. (7) After that, he was seen of James; then of all the apostles. (8) And last of all he was seen of me also, as of one born out of due time.

262

Jesus' Death - Is the 3-day Time Frame a Jewish thought?

The three days and Resurrection of Jesus is the **lynchpin** or hallmark of Bible teaching:

- 1 Corinthians 15:12-22 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? (13) But if there be no resurrection of the dead, then is Christ not risen: (14) And if Christ be not risen, then is our preaching vain, and your faith is also vain. (15) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. (16) For if the dead rise not, then is not Christ raised: (17) **And if Christ be not raised, your faith is vain; ye are yet in your sins.** (18) Then they also which are fallen asleep in Christ are perished. (19) If in this life only we have hope in Christ, we are of all men most miserable. (20) But **now** is Christ risen from the dead, and become the **firstfruits** of them that slept. (21) For since by man came death, by man came also the resurrection of the dead. (22) For as in Adam all die, even so in Christ shall all be made alive.

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Jesus' Death - Is the 3-day Time Frame a Jewish thought?

But *what if it* (three days in the tomb) *was in Jewish thought before the time of Christ?* It would not “prove” our faith...but it would be an **encouragement**.

- In that vein, let's take our question in 3 parts:
 1. Death
 2. Of the Jewish Messiah
 3. Were the three days in the “tomb” and Resurrection a Jewish thought?

264

First Part – Jewish Messiah was to die:

First Part – Jewish Messiah was to die: Two main texts :

1. Daniel – Daniel 9:26, “And after threescore and two weeks shall **Messiah be cut off**, but not for himself...”
2. Isaiah 53:3-8 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.... (8) He was taken from prison and from judgment: and who shall declare his generation? for he was **cut off out of the land of the living**: for the transgression of my people was he stricken.

265

First Part – Jewish Messiah was to die:

Both texts teach of a “suffering” Saviour, and until the 10th century, Jewish commentaries interpreted Isaiah 53 to mean the Messiah would die.

- In a battle over who would control Jewish thought, Maimonides, a 12th-century rabbi, defeated the Karaites (Sadducees), who disliked rabbinical teaching.
- Because Kings forced many rabbis to debate Jesus and Isaiah 53 with Catholic leaders in a showtime atmosphere, the Bible text was changed to speak of not a person but an age of peace.
 - This is even taught today.

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First Part – Jewish Messiah was to die:

However, today's Judaism is not a homogenous entity (Reform, Conservative, and Orthodox), and each group holds distinct views on the Bible. Similarly, the rabbis' differing interpretations are like Christian denominations.

- The Orthodox Lubavitch group saw their head Rabbi, Menachem Mendel Schneerson, as the Messiah, as they still interpret the Isaiah 53 passage to mean a man.

We conclude that God planned the death of the Messiah before the foundation of the world.

- Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the **Lamb slain from the foundation of the world.**

267

Second Part: How the Magi (Gentiles) knew

How did the Magi (Gentiles) know it would be a "Jewish" Messiah?

- The timing of the birth of Jesus as the "magi" ("wise men" from the East) was taught by Balaam and Daniel.
 - Matthew 2:1-2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (2) Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
- Balaam had spoken of a star coming out of Israel in his prophecy to Moabites King Balak as Israel was going to the Promised Land!
 - Numbers 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come **a Star out of Jacob**, and a **Sceptre shall rise out of Israel**, and shall smite the corners of Moab, and destroy all the children of Sheth.

268

Second Part: How the Magi (Gentiles) knew

How did the Magi (Gentiles) know it would be a “Jewish” Messiah?

King Balak wanted Balaam to curse Israel!

- Later, Daniel would have taught the Magi that the Messiah would come.
 - Daniel 9:26, “And after threescore and two weeks shall **Messiah be cut off**, but not for himself...”

The magi were not Jewish but trained by Daniel and, under the teaching of Balaam, gave them the information they needed to find the Jewish Saviour.

269

Third part: Three days in the “tomb” and resurrection a Jewish thought?

A second question about the third day could be added to this part:

- Was it taught before Jesus?

We have already discussed the Hosea 6:1-2 passage, so there is Old Testament backing.

To answer these questions, we introduce an archaeological find called “**Gabriel’s Revelation Stone**.”*

- *https://en.wikipedia.org/wiki/Gabriel%27s_Revelation
It is 3’ tall with 87 lines of Hebrew.
- It dates several decades before the birth of Jesus.

270

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

If true, it reveals that the story of a Messiah's death and resurrection was a recognized Jewish tradition.

- It was found near the Dead Sea in Jordan.

It is a rare example of a stone with ink writings from that era...a Dead Sea scroll on a stone!

- It is written (not engraved) across two nearby columns – similar to the Torah (see picture).
- The tablet is broken and has some text very faded, so like all archaeological finds, it is open to debate and has its critics. Its authenticity has not faced any major challenges so far. **So why have we not heard about this?**

271

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

The Dead Sea Scrolls were found 60 years ago, and scholars can now understand them to a limited degree.

- In the same way, this stone was found years ago and bought from a Jordanian antiquities dealer by an Israeli-Swiss collector (David Jeselsohn) who kept it at his home.
- A few years ago, an Israeli scholar examined it and wrote a paper on it, generating much interest.

Much of the text is said to be a vision of the apocalypse transmitted by the angel Gabriel and draws on the Old Testament motifs – especially Daniel, Zechariah, and Haggai.

272

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

Scholars Ada Yardeni and Binyamin Elitzur verified that the script and language were written in this style during the 1st century BC.

- A chemical examination by Yuval Goren authenticated it.
- Israel Knohl, a scholar, explained why that era had such a “messianic” spirit.

After Herod's death, Jewish rebels sought to throw off the yoke of the Rome-supported monarch.

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Israel Knohl – 1952 to present

Adapted from - https://en.wikipedia.org/wiki/Israel_Knohl

- He is an Israeli Bible scholar and historian.
- He is a Professor of Biblical studies at the Hebrew University of Jerusalem.
- Knohl identifies as a religious Jew.

He is best known for his theory that **Jewish culture** contained a myth about a messiah who rose from the dead in the days before Jesus of Nazareth.

- Schäfer, Peter *The Origins of Jewish Mysticism*. Princeton University Press. pp. 151



274

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

These fights for freedom would take on messianic overtones.

- In 132 AD, Rabbi Akiva ascribed to Shimon bar Kochba the famous messianic verse:
 - Numbers 24:17 "...there shall come a **Star out of Jacob**, and a Sceptre shall rise out of Israel..."
 - "Kochba," which means "star."
- This erroneous dating of Kochba was based on the book of Daniel Chapter 9.

275

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

He continued that Mr. Knohl's translation of the stone speaks of a "messianic" figure.

- He surmises it could be a man named Simon who was slain by a Herodian army commander, as Josephus mentioned.

So, he concludes that the man who wrote this stone may have been one of Simon's followers.

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Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

But the stone does not put a name on it, *but it does speak of the time before Jesus came:*

- "Suffering Messiah (based on lines 19-21 of the tablet).
- "In **three days** you will know that evil to be defeated by justice."
Line 80.

Mr. Knohl translates L'shloshet yamin – meaning "3 days."

- It is difficult to see the next word is "hayeh" which means "live" (imperative).
- Yet, it continues as the following words are translated
 - "In three days you shall live, I, Gabriel, command you."

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Translations of line 80

- "In three days, live, I Gabriel com[mand] yo[u]" (Knohl 2008c)
- "In three days the sign will be [given]. I am Gabriel ..." (Qimron & Yuditsky 2009, p. 36)
- "In three days ..., I, Gabriel ... [?]" (Yardeni & Elizur 2011, p. 17)
- "By three days, the sign. I Gabriel ..." (Knohl 2011, p. 59)



278

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

The text continues with – “Sar hasarin” or “prince of princes.”

- The book of Daniel is the primary source of Gabriel's text, Mr. Knohl contends.

The overriding discussion of this stone is about the death of a Jewish leader who will resurrect in three days!

- The writing on the stone reveals that the **resurrection after three days** was a motif developed before Jesus (and has its basis in Hosea 6), which was usually thought contrary to all Jewish scholarship.

279

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

This is important because it does not matter who the text is writing about.

- The key is it establishes a concept at the time of Jesus that a Savior would die and will rise/resurrect on the third day.

Jesus made numerous predictions of his suffering.

- Liberal scholars (unbelieving Jews and Gentiles) have always argued that such a prediction made by Jesus **must have been written in by later followers** because there was no such idea present in His day!

280

Three days and resurrection a Jewish thought? Gabriel's Revelation Stone

But Gabriel's Revelation stone speaks of a death/resurrect after three days!

- We conclude again with the thought that my faith rests not on archaeology but on the Bible.
- But it is an encouragement when the facts of the Bible agree with the latest discoveries!
- https://en.wikipedia.org/wiki/Gabriel%27s_Revelation

281

Controversial Translation – “Easter” – Acts 12:4

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Controversial Translation – “Easter” – Acts 12:4

Acts 12:1-4 Now about that time Herod the king stretched forth his hands to vex certain of the church. (2) And he killed **James** the brother of John with the sword. (3) And because he saw it pleased the Jews, he proceeded further to take **Peter** also. (Then were the days of **unleavened bread**.) (4) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people.

283

KJV Translators – “Easter”

The KJV Bible uses the word “**Easter**” to refer to the celebration of Jesus's resurrection, but this is a controversial translation.

- And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending **after Easter** to bring him forth to the people. (Acts 12:4)

284

“Easter” - Background of Acts 12

“Herod the King” was Herod Agrippa I, Herod the Great's grandson and Aristobulus IV's son.

- Acts 12:1 Now about that time **Herod the king** stretched forth his hands to vex certain of the church.

Aristobulus was one of the children that King Herod the Great had with his “beloved” Mariamne the Hasmonean.

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Herod Agrippa I - 11 BC – AD 44



According to Josephus, Herod the Great put Aristobulus to death.

- Josephus, *Antiq.*, 18, 5

His son, **Agrippa II** was the last Herodian King.

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Note: Herod Agrippa II



The son of Agrippa I (Agrippa II) was the seventh and last king of Herod the Great's family.

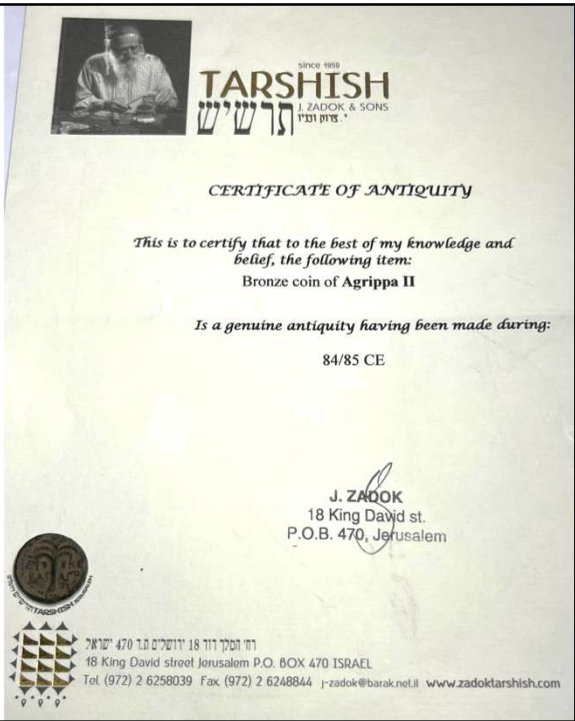
- He is the one who heard Paul preach and expressed sympathy for Paul's legal cause.
 - Acts 26:28 Then said unto Paul, **Almost thou persuadest me to be a Christian.**



287

Bronze coin of Agrippa II

- It was made 84/85 CE



288

Bronze coin of Agrippa II
 • It was struck in 84/85 CE



289

One last point – Herod Agrippa I

He is the king named Herod, whose death is recounted in Acts 12.

- Acts 12:20-23 And Herod was highly displeased with them of Tyre and Sidon: **but they came with one accord to him,** ...(21) And upon a set day Herod, arrayed in royal apparel, **sat upon his throne, and made an oration unto them.** (22) And the people gave a shout, saying, **It is the voice of a god,** and not of a man. (23) And immediately the **angel of the Lord smote him,** because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

290

Background of Acts 12 – “Herod the King” was Herod Agrippa I

“Herod the King” was Herod Agrippa I, who had James, John’s brother, killed.

- Acts 12:1-2 Now about that time **Herod the king** stretched forth his hands to vex certain of the church. (2) And he killed **James the brother of John** with the sword.

291

“he killed **James** the brother of John”

This “James” was the son of Zebedee.

- Matthew 4:21a And going on from thence, he saw other two brethren, **James the son of Zebedee...**
- He is commonly called James the **Greater**.

NOTE: The other James was the son of **Alpheus** (Matthew 10:3), who is called **James the Less** in

- Mark 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and **Mary the mother of James the less** and of Joses, and Salome;

So, James, the son of Zebedee would have been a prominent member of the early church.

292

“he killed **James** the brother of John”

Agrippa's killing of James was significant as his brother John was the disciple that Jesus loved.

- John 13:23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
 - John wrote Five Books of the Bible: the Gospel of John, I, II, III John, and the Book of Revelation.

Jesus predicted this would happen.

- Matthew 20:23 And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:** but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
 - Matthew 20:20 “Then came to him the mother of Zebedee's children with her sons...”

293

New Testament use of the word “Easter”

It “pleased the Jews,” he put Peter in jail.

- Acts 12:3 And because he saw it **pleased the Jews**, he proceeded further to take Peter also. (Then were the days of **unleavened bread**.)

Several reasons for his desire to please the Jews:

- Political - Rome wanted peace with the Jewish people.
- Herod Agrippa I was swayed by the Jewish faith and Rome just as his grandfather, Herod the Great, did.

294

(Then were the days of unleavened bread.)

Remember, Jesus was **crucified** on the Feast of Passover even though the Sanhedrin wanted to wait till **after** the Passover.

- Matthew 26:5 But they said, **Not on the feast day**, lest there be an uproar among the people.
- Mark 14:1 After two days was the feast of the passover, and of unleavened bread: and the **chief priests and the scribes sought how they might take him by craft, and put him to death.**
- Acts 12:3 - “the days of the unleavened bread.”

The Passover was **over**, and it was now the Feast of Unleavened Bread.

295

New Testament use of the word “Easter”

We have established that the Passover Feast was **over**, and Peter was imprisoned during the Feast of Unleavened Bread.

- Acts 12:4 And when he had apprehended him, he put him in prison, and delivered him to **four quaternions of soldiers** to keep him; intending **after Easter** to bring him forth to the people.

296

New Testament use of the word “Easter”

Acts 12:4 ...delivered him to **four quaternions of soldiers** to keep him; intending **after Easter** to bring him forth to the people.

His guards were **“four quaternions of soldiers.”**

- Quaternion - four men who, every 3 hours, were relieved by another four men guarding him.
- Two guards would be chained to Peter, and the other two stood guard over the area.

297

New Testament use of the word “Easter”

Acts 12:4 – “in prison”

A “common prison” and the disciples had been placed there before:

Acts 5:18 And laid their hands on the apostles, and put them in the **common prison**.



Bartolomé Esteban Murillo,
Liberation of St. Peter, 1665–1667

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**Methodist leader Charles Wesley's Hymn
"And Can It Be" (1738)**

Long my **imprisoned** spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray;
I woke, the **dungeon flamed with light;**
My chains fell off, my heart was free,
I rose, went forth, and followed thee.

- Based on Acts 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. **And his chains fell off from his hands.**

He wrote the song to celebrate his conversion.



299

This is a
dungeon
below the
house of
Caiaphas
wherein Jesus
may have
spent the night
following His
arrest
(Matthew
26:57).



300

151

Acts 12:4 – “after Easter” - KJV

“μετα πάσχα” - meta pascha

- Literal translation – “after Passover”

Tyndale Bible - 1526

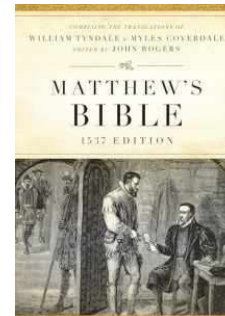
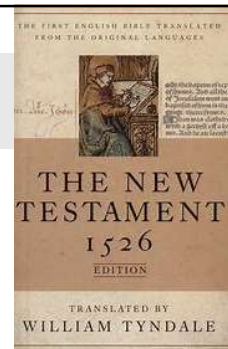
- “intending after **ester** to bring him forth to the people.”

Coverdale Bible – 1535

- “after **Easter** to bringe him forth...”

Matthew Bible - 1537

- “intending after **Easter**”



303

Acts 12:4 – “after Easter” KJV – 1st KEY Marker!

Notice that Peter was arrested **during** the Feast of Unleavened Bread which comes **AFTER** the Passover.

- (3) And because he saw it pleased the Jews, he proceeded further to take **Peter** also. (Then were the **days of unleavened bread**.)

How could Herod Agrippa I want to kill Peter **after** the Passover when it had already passed?

- The Pharisees believed that the Feast of Passover and the Feast of Unleavened Bread were one feast.

Leviticus 23 shows them to be two separate feasts.

304

Acts 12:4 – “after Easter” KJV – KEY Marker!

Leviticus 23 shows them to be two separate feasts.

Leviticus 23:4-6 These are the **feasts** of the LORD, even holy convocations, which ye shall proclaim in their seasons. (5) In the **fourteenth day of the first month at even is the LORD'S passover**. (6) And on the **fifteenth day of the same month is the feast of unleavened bread** unto the LORD: seven days ye must eat unleavened bread.

- Notice that the feasts are on two separate days!

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Acts 12:4 – “after Easter” KJV – 2nd Key

The **2nd key** to understanding Acts 12:4 is the word “pascha” in **Greek** is also the Greek word for **Easter** (the celebration of Christ's resurrection).

- The Bible teaches:
 - Jesus **died** on the Passover Feast
 - **Buried** on the Feast of Unleavened Bread
 - **Arose** on the Feast of First Fruits.

The early English translators of the Bible point to **this spot** as the **beginning** focus of Jesus' Resurrection.

306

International Standard Bible Encyclopedia –

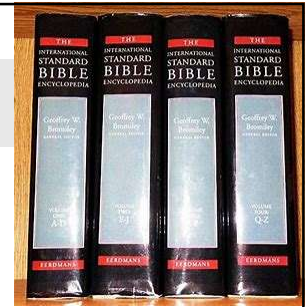
“Easter”

es'-ter (pascha, from Aramaic paccha' and Hebrew pecach, the Passover festival):

- The English word comes from the Anglo-Saxon Eastre or Eстера, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast.

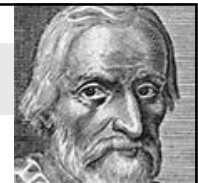
– **NO!!!... “transferred”???**

We disagree with this view. **Why would a Jewish writer make a heathen/Pagan feast connect with a long-time Old Testament feast?**



307

From: Don Mears - <https://www.gci.org/jesus/celebrating>



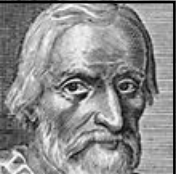
The “history” of this false view of Easter translated to a pagan goddess.

- “Easter” is named after a Teutonic (denotes the Germanic branch of the Indo-European language family) pagan goddess, **Eastre or Eostre**.

This originated from an eighth-century English monk Bede.

308


New Testament use of “Easter” –Festival of Ishtar?



Bede, also known as Saint Bede or the Venerable Bede, was an English monk at the monastery of Saint Peter at Monkwearmouth (England).

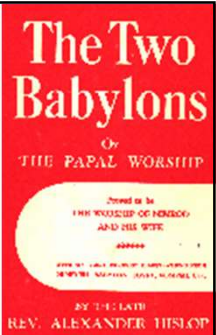
- He is well-known as an author and scholar.

His most famous work, *Historia Ecclesiastica Gentis Anglorum*, earned him the title "The Father of English History."



309


N/T use of “Easter” – Festival of Ishtar?



In his book “*The Two Babylons*,” Alexander Hislop mistakenly equated the goddess Eostre with the Babylonian-Assyrian fertility goddess Ishtar and the Phoenician fertility goddess **Astarte**.

- **Questionable** word origins and Hislop's mistaken research have led some to conclude that the **festival of Easter is pagan in its name and origins**.

Alexander Hislop (1807-1865) - Free Church of Scotland minister known for criticizing the Roman Catholic Church.



310

N/T use of “Easter” –Festival of Ishtar?

They (based on Bede and Hislop’s work) noted that the annual celebration of Jesus' resurrection was not called “**Easter**” until centuries after Christians celebrated it at the Council of Nicaea in 325 AD.

- Today, Etymological (et·y·mol·o·gy) authorities (those who study word origins) **doubt Bede’s theory.**

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N/T use of “Easter” –Festival of Ishtar?

In a footnote in a mid-19th-century edition of Eusebius’ Ecclesiastical History, the translator Isaac Boyle suggested that our word, “**Easter,**” is of **Saxon origin** and precisely the same import as its German cognate **Ostern**.

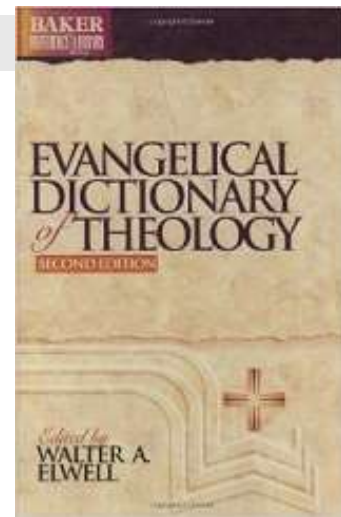
- The latter is derived from the old Teutonic form of *auferstehn*, *auferstehung*, i.e. **resurrection.**”



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N/T use of “Easter” –Festival of Ishtar?

The ***Evangelical Dictionary of Theology*** (Baker Books, 1984) article on **Easter**, after mentioning Bede’s account, says it is “more likely” that the word Easter “came from a **German root for dawn or east** (the time and place of the rising sun).”



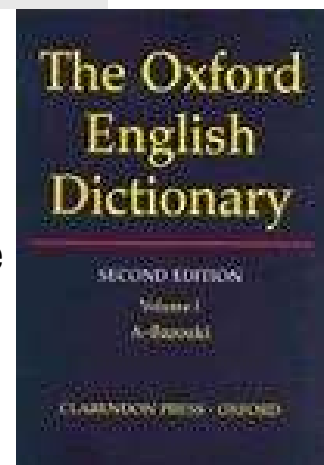
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N/T use of “Easter” –Festival of Ishtar?

The ***Oxford English Dictionary*** relates **Easter** and the East to a root meaning **dawn or morning**.

- The word “Easter” was **not** from the name of the spring goddess Eastre.

Rather, both words came from a root that means “**dawn**,” or “**morning/rising/new light**,” or by extension, “resurrection.”



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N/T use of “Easter” – Festival of Ishtar?

Conclusion: More likely than Bede’s explanation, it is possible that the resurrection celebration was named Easter because **the word described the promise of new light and new life brought to humanity by the new-risen Son.**

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The translation of “Easter” is correct!

So, when we read – “...intending after **Easter** to bring him forth to the people.”

- The translators believe that Luke was using the “pasca” after the Feast of Unleavened bread when Jesus was placed in the grave to reveal that Jesus was the “**dawn**,” or “**morning/rising/new light**,” or by extension, “resurrection.”

As mentioned earlier, The early English translators of the Bible point to **this spot as the beginning** focus of Jesus’ Resurrection.

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What Day Should Easter/Resurrection Be Celebrated?

The answer will surprise you!

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What Day Should Easter/Resurrection Be Celebrated?

In 2005, Easter came on March 27, BEFORE Passover, April 23.

- In 2016, it happened again.

That would make Christ's resurrection come before His death.

- How did/could that happen?

What day **should** Easter, the day that our Lord arose from the grave, be celebrated?

- Please note, the emphasis here is not on when he died - Wednesday or Friday (dealt with earlier)- but on when Easter should be celebrated in relation to the Passover Feast.

Let us chronicle what the Bible teaches and then pull from history.

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What Day Should Easter/Resurrection Be Celebrated?

There is no question about what the Biblical timeline teaches.

- The Passover Feast was always on the 14th day of Nisan (Exodus 12:6).
- We also know that it was the “first day of the week” (John 20:1) that Jesus arose from the grave.
- The “first day of the week” is always Sunday.

That was easy, but now we have to place the rest of the events into an order, which is always difficult and fraught with disagreements.

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What Day Should Easter/Resurrection Be Celebrated?

The Scripture speaks of Christ carrying His cross (John 19:17) as He walked (according to tradition) down the Via Dolorosa (which in Latin means “the way of the sorrow”).

- It was a Roman custom to have the condemned walk through the city as an example to all.

This walk would begin at Pilate’s Judgment Hall (John 18:28 - the Praetorium - possibly located in the Antonia Fortress or at Herod’s Palace, which was near the Jaffa Gate) and continue to the place called in the Hebrew, Golgotha, the place of the skull.

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What Day Should Easter/Resurrection Be Celebrated?

At Golgotha, He was nailed to the cross on “the third hour” (Mark 15:25), which would have been 9:00 AM.

- This is based on the standard Jewish view that time (a day) begins at dawn (around 6 AM).
- At the “ninth hour” (3:00 PM), He said, “Father, into thy hands I commend my spirit:” (Luke 23:46) and died!

But how do we chart these two major events—the Passover Feast and Christ's death on the cross—to arrive at a standard date on the calendar each year?

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What Day Should Easter/Resurrection Be Celebrated?

The Passover Feast/Feast of Unleavened Bread in the Jewish calendar always begins on the 14th day of Nisan.

- On “Resurrection” (Easter) day, the Bible poignantly points to an early morning time when Jesus arose, “first day of the week...early, when it was yet dark” (John 20:1).

Therefore, the resurrection (Easter) would have been on Sunday.

- We have the sequence of events at the end of this chapter.

One would conclude that as Christians celebrate this event each year, following the biblical pattern, the order of events would start or focus on the Passover Feast (14th of Nisan), and then that Sunday would be the resurrection Sunday—easy, right? Not so fast!

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What Day Should Easter/Resurrection Be Celebrated?

Delving into the Biblical account, we uncover a fascinating historical anomaly. The dates of the Passover Feast and Easter, which should logically align, have often been almost a **month apart instead of consecutively**. This intriguing discrepancy holds significant historical implications.

- In 2005, Easter came (March 27) BEFORE Passover (April 23).
- It happened again in 2016.

That would make Christ's resurrection come before His death. Why did that happen? **Don't miss this**; it is an early theological battle in Church History.

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What Day Should Easter/Resurrection Be Celebrated?

Many people have mistakenly explained the difference between the dates of the Passover Feast and Easter is due to the **calendars**.

- The Jewish calendar is based on a lunar/solar month (30 days with an extra month added every two to three years).
 - The purpose of the extra month is so that the three feasts (Unleavened Bread - Spring; Shavuot/Pentecost, and Tabernacle - fall) would stay in the correct seasons.

Not all Jewish groups accepted the Jewish calendar of 360 days.

- At Qumran, where the Dead Sea Scrolls were found, it must be noted that the "Essenes," who lived in this community from 130 BC to 70 AD, followed a 364-day calendar.*
 - *[The 364-day Year in the Dead Sea Scrolls and Jewish Pseudepigrapha](#)

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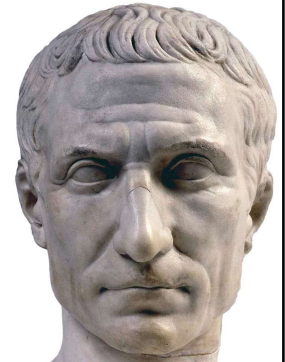
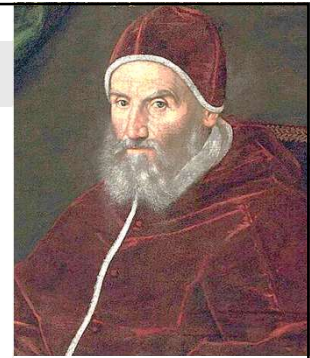
What Day Should Easter/Resurrection Be Celebrated?

Today, most other countries use the **Gregorian** calendar, which Pope Gregory XIII corrected from the Julian calendar in 1582 AD.

- This calendar is based on 365 days.

The earlier Julian calendar, introduced by Julius Caesar in 46 B. C., also used 365 days for a year.

- Now, the difference between the two calendars (Lunar and Gregorian) amounts to 5 days added each year, which would seem to answer our question on why Easter and Passover could fall so far apart, **but that would be untrue.**



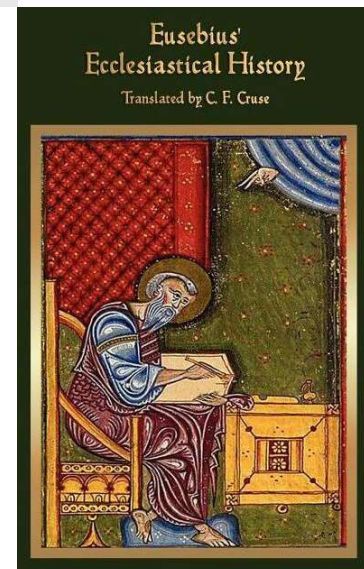
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What Day Should Easter/Resurrection Be Celebrated?

The real answer to the long separation between two events (Easter and Passover) has **nothing to do with the calendar used.**

- An important historical theological battle of the early church in the second century explains the answer.

This debate is based on the historian Eusebius' (A. D. 260-340) classical work, *Eusebius Ecclesiastical History*. (Translated by Isaac Boyle, Baker Book House Grand Rapids) 1989, p.207.



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What Day Should Easter/Resurrection Be Celebrated?

This confrontation was called “**Quartodecimans**,” which is taken from the **Latin** word for “**fourteeners**.”

- One must understand the times to see the impact.

It is no different today, as Baptists struggle to define Bible terms when other false teachers use words such as “unknown tongues” or “healings” falsely.

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What Day Should Easter/Resurrection Be Celebrated?

Sometimes, the reaction of those who combat false doctrine goes **too far** as they seek to separate themselves from it. This reaction/**overreaction** is found all throughout church history, and this topic is no different.

- One can see this happening in the early church.

When Victor, Bishop of Rome (A. D. 189-199), first came into office, his first order was to excommunicate Theodotus of Byzantium for teaching that **Christ was the Messiah BUT** was merely a **man** and not the God/Man (early 2nd-century Jewish believers called “Ebonites” also held this view).*

- *Ibid



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What Day Should Easter/Resurrection Be Celebrated?

Please note that we (Baptists) have always been separate from the “Catholic Church.”

- We did not “protest” either (Protestants).
- Still, one cannot overlook the significant influence of the Catholic church in church history.

We would agree with Bishop Victor’s assessment on this one point, yet his fight against “rabbinical Jewish” influence on Bible doctrine went to new heights.

- Now, his battle was not with some small wayward group (Ebonites) but with many who were mainstream believers.

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What Day Should Easter/Resurrection Be Celebrated?

His theological fight was between his mostly Gentile Western churches and the Asian (Eastern) churches, which were still greatly influenced by Jewish traditions.

- The Asian churches had a powerful leader in **Polycrates**, Bishop of Ephesus.
 - Polycrates had been a disciple of Polycarp, a disciple of John, the very apostle of Jesus!

In a letter sent to Bishop Victor by Polycrates, he stated:

- “As for us, then, [the Asian churches] we keep the day without tampering with it, **neither adding or subtracting**.”

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What Day Should Easter/Resurrection Be Celebrated?

In a letter sent to Bishop Victor by Polycrates, he stated:

For indeed in Asia great luminaries have fallen asleep, such as shall rise again on the day of the Lord's appearing, when he comes with glory from heaven to seek out all his saints: Philip one of the 12 apostles, who has fallen asleep ... John too, he who 'leant back' on the Lord's 'breast' [John 13:25] ... He has fallen asleep at Ephesus. ... moreover Polycarp too at Smyrna, both Bishop and martyr; ...

These all observed the fourteenth day for the Pascha [Passover] according to the Gospel, in no way deviating there-from, but following the rule of faith. And moreover I also, Polycrates, the least of you all, [do] according to the tradition..."*

- *Second Century Christianity, pg. 82 (bold & underline added)

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What Day Should Easter/Resurrection Be Celebrated?

Let this writer point out what I believe Polycrates was teaching.

- When he said, "we kept the day without tampering with it, neither adding or subtracting," he did NOT mean that he kept the Passover Feast as celebrated in Jesus' day.
 - A simple understanding of the Passover Feast reveals this impossibility.
 - After A. D. 70, there was no Temple, no lamb, and no Jewish High Priest for a "biblical" Passover.

Readers should remember that the Passover Feast celebrated Israel's **freedom** from Egypt's bondage. It is a happy and joyous festive feast.

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What Day Should Easter/Resurrection Be Celebrated?

I believe this early group was significantly influenced by the rabbis who changed the Passover to adapt to their new circumstances at Yavney (A. D. 75 – 100 – a place 12 miles south of Jaffa). (see *next slide*)

- The early church believers change the Passover to reveal Christ's fulfillment. Now, how did Polycrates and others change it?

They chose to **adjust** (note this word) the Passover Feast to a night of **vigil** in **remembrance of the death of Jesus**. This makes sense, as Jesus was crucified on the Passover!

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After the Temple was destroyed in 70 AD, the Rabbis fled to Yavne and were forced to change Judaism since there was no longer a Temple, High Priest, or Sacrifices.



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What Day Should Easter/Resurrection Be Celebrated?

They would extend/conclude it in the early morning on Sunday when the fast was broken with “my remembrance and my Agape,” a clear reference to the Lord’s Supper and His resurrection, which was on Sunday.

- No surprise there, for that is what the Passover Feast prophesied.

Another document speaks of this same teaching. Melito, the Bishop of Sardis, delivers a homily (sermon) on the Passover completed in Christ (A. D. 165).

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What Day Should Easter/Resurrection Be Celebrated?

“Therefore hear ye beloved: Thus the mystery of Passover is new and old, eternal and transient, corruptible and incorruptible, mortal and immortal. It is old according to the Law (of Moses), but new according to the Word; transient according to the world, but eternal through grace; corruptible as to the slaughter of the sheep, incorruptible because of the Life of the Lord; mortal because of the burial of the Lord, **immortal because of the Resurrection from the dead.**”*

- * Campbell Bonner, trans., Melito of Sardes, the Homily on the Passion, with Some Fragments of Ezekiel, Studies and Documents 12 (Philadelphia, 1940), p. 1.

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What Day Should Easter/Resurrection Be Celebrated?

This practice by the early church leaders emphasizes where it should be: Christ's death (Passover) and the Lord's Supper, which speaks of His coming resurrection.

- Again, Christ offered Himself as the Passover Lamb while speaking of His coming resurrection, which indeed happened, first three days later when He arose from the grave and finally, that future time when Jesus comes back for us when He said at that very same Passover Feast -
 - “But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” (Matthew 26:27).

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What Day Should Easter/Resurrection Be Celebrated?

In fact, Polycrates did not change the Passover Feast from how the Biblical story ended—with Jesus' death and resurrection.

- One should not be surprised that many Jewish traditions were still observed as late as the 2nd century.

Yet, one could still hear Jesus' statement as he spoke to John's disciples when they questioned Him why His disciples did not do all the traditions (in this case, fasting),

- “Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.” (Matt. 9:17).

It is hard to break traditions, as nothing Polycrates did to adjust the Passover to fit had any biblical authority.

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What Day Should Easter/Resurrection Be Celebrated?

Without biblical authority, one can add or subtract any “new” tradition if it sounds good/useful to them. *Let me give a personal example:*

- Some time ago, I presented the Passover Feast in a Baptist church in Michigan. They requested me to send traditional Jewish recipes as they had decided, for special effect, to try to do as Christ did it. The church met in the fellowship hall, sat on the floor with a pillow to lean on, and used a table with very short legs and candlelit lamps. (I praise the Lord that they still had the air conditioning running, and there were regular tables for those who could not sit on the floor.)

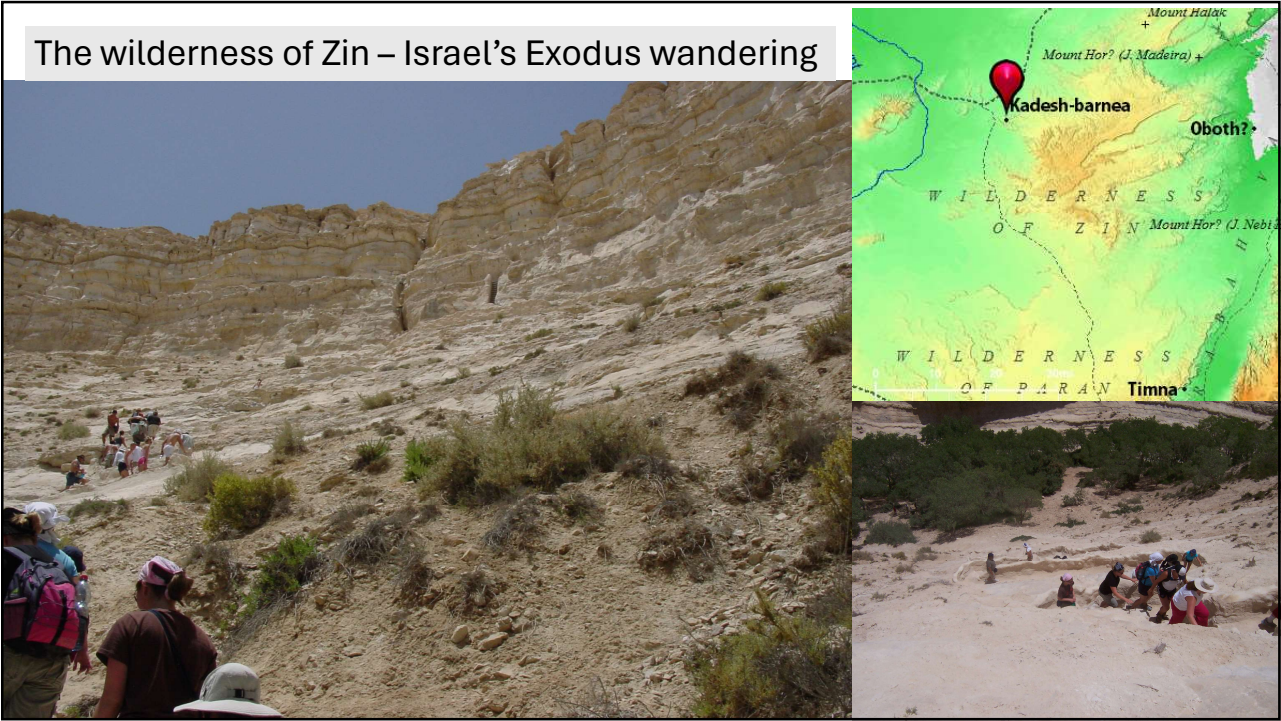
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What Day Should Easter/Resurrection Be Celebrated?

After we had taught on the Passover and many questions were asked, someone inquired about the spiritual significance of the “oriental salad” that they had eaten since I had not explained it. I smiled and said that this salad’s purpose was that I liked it. It surprised many, so I reminded them that when you make something up (as I had taught the rabbinical Passover setting), you get to do it how you like it.

- I have a better example. I had the privilege of studying in Israel for seven weeks in the summer of 2005. Our class went to the “**Wilderness of Zin**” in what we called the “wadi walk” (a “wadi” is a dry valley that can be prone to flash flooding during the rainy season).

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What Day Should Easter/Resurrection Be Celebrated?

We were walking where Moses may have walked as he led Israel to the Promised Land. We walked/climbed up 2700 feet to the valley's top in 110-degree heat.

- A misguided student who gave the devotion that day loved to quote "the ancient rabbis," as if what they (rabbis) had said were "deep" and "spiritual" instead of realizing that it was stuff they had made up.
- Tired of hearing this false teaching, as we began walking up the mountainside, I concluded that if the rabbis could make it up, so could I (in jest, of course). I pointed out that after 6 days of creation, the Lord "rested" on the seventh day.

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What Day Should Easter/Resurrection Be Celebrated?

I, therefore, declared that I would use this act by God to follow the rabbinical style of "stringing pearls" so that after every six steps in climbing to the top, on the 7th step, I would rest! Doesn't that sound spiritual...No...fake "spiritual" teaching.

- Notice how the tradition of Polycrates saw the Passover Feast fulfilled in Christ's death and resurrection.
- Breaking a "fast" symbolizes typical Jewish thought that it "completes" or **finishes the ceremony**.
- He wanted to celebrate Easter (Resurrection) on the Sunday **near** the Passover. He advocated a more traditional view that the "new" Passover Feast tradition be added to the celebration of Easter.

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What Day Should Easter/Resurrection Be Celebrated?

These two views (Sabbath/Passover versus Sunday/Resurrection) were questioned and fought over for almost 150 years until the Council of Nicaea in 325 AD.

- During those 150 years, the Ebonite issue had passed, and the Jewish traditions were slowly being phased out by the more Gentile church as they had no biblical foundation. The Council of Nicaea ended the controversy over what date the resurrection should be celebrated. **They decreed that it should be celebrated on the first Sunday after the first full moon on or after March 21.**
- **Thus, the date of the Easter celebration has nothing to do with the calendar one uses.**

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What Day Should Easter/Resurrection Be Celebrated?

The controversy between those who argued for independent computations and those who argued for continued reliance on the Jewish calendar was formally resolved by the Council, which endorsed the independent procedure that had been in use for some time at Rome and Alexandria.

- Easter was henceforward to be a Sunday in a lunar month chosen according to Christian criteria—in effect, a Christian Nisan—not in the month of Nisan as defined by Jews.*
 - *Constantine the Great, “On the Keeping of Easter, quoted by Eusebius,” The Life of Constantine

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What Day Should Easter/Resurrection Be Celebrated?

It is explained this way, “Christian apologists claimed that the Jewish calendar was a mess and wrong in their identifying when Nissan 14th had come in Jesus’ day. They believed that the Passover Feast fell after the spring equinox.”*

- *Anatolius, Book 7, Chapter 33 ‘Athanasius: Select Works and Letters,’ Nicene and PostNicene Fathers, Series II, Volume 4

The Spring Equinox, also known as the March or Vernal Equinox, signals the beginning of spring and the renewal of the Earth as plants begin to bloom again and animals come out of hibernation.*

- *<http://www.theepochtimes.com/n3/567797-spring-equinox-definition-meaning-celebrations-traditions-for-2014-march-equinox/>

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What Day Should Easter/Resurrection Be Celebrated?

Let me close with several thoughts on this particular decree of the Council of Nicaea.

- Undoubtedly, the mostly Gentile believers saw that Polycrates’ teaching of the Passover Feast had no Biblical authority.
- Their reaction was understandable as they wanted no connection with it.
- It was not because they were anti-Semitic, as some messianic believers today have claimed.
- They simply sought, at that time, to separate themselves from false doctrines (the same as it is today).

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What Day Should Easter/Resurrection Be Celebrated?

In this case, the Ebonites taught it. However, other false beliefs were also being fought against at this time.

- On the other hand, I believe the Council of Nicaea **went too far in trying to separate themselves from false teaching.**
- The issue is not Gregorian versus Lunar/solar calendar.

I also reject their hard and fast rule that Easter was to fall on the first full moon on or after March 21 (spring Equinox or the March Equinox) view that the Nicean Council decided to implement, as there is no biblical decree for March 21.

- Their mistake/overreaction was that they **forgot their Jewish root,** which one can not and must not ignore.

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What Day Should Easter/Resurrection Be Celebrated?

The issue is that it **MUST** follow the biblical pattern: one must accept the Lunar/solar calendar dating of the Easter/Resurrection in the **Jewish time frame.**

- Why must the Lunar/solar calendar be accepted?

Because the Apostle Paul reminds us that “unto them were committed the oracles of God” (Romans 3:2), the Jewish time frame must be accepted, not the Roman Gregorian calendar.

- This would mean that Easter should always fall on the first Sunday after the 14th of Nisan of the Jewish calendar.

It would be simple to find when the 14th of Nisan falls each year (based on the Jewish lunar/solar calendar), and the first Sunday after would be the official celebration of Christ’s resurrection.

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What Day Should Easter/Resurrection Be Celebrated?

If this had been implemented, we would not have the embarrassment of what happened in 2005/2016 when Easter (Christ's Resurrection) came before the Passover Feast (His death), nor would there have been a month's time-lapse as has also happened in the past.

- Our emphasis on worship should always be on our Savior, Jesus Christ (Messiah).

Therefore, Resurrection Sunday, which validates all that we believe (see I Corinthians 15), should be the day that is emphasized and worshiped. The Passover Feast, a prophecy of His coming death, should be understood and taught in our churches so that we can better appreciate Christ's fulfillment.

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What Day Should Easter/Resurrection Be Celebrated?

The Lord's Supper, implemented by Christ Himself, **fulfills** the Passover and is for the church only.

- Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- The Passover is **not** destroyed by Jesus' fulfillment as it will return in the Millennial (Messianic) Kingdom after the Rapture (I Thess. 4), and Israel is once again brought back to be used again by God as Jesus reigns in the 3rd Temple in Jerusalem
 - Ezekiel 45:21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

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Israel was never commanded to eat of His body and drink of His blood. Only those who put their faith in Christ partake of the church ordinance of the Lord's Supper.

- 1 Corinthians 11:24-26 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is **broken for you**: this do in **remembrance of me**. (25) After the same manner also he took the cup, when he had supped, saying, **This cup is the new testament in my blood**: this do ye, as oft as ye drink it, in remembrance of me. (26) **For as often** as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

So why should it matter if Easter/Resurrection comes in the same week as the Passover Feast?

- After all, they are two different events connected in the prophecy of the Old and fulfilled in the New Testament!

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An Illustration – Our Culture

Before our second child, Rachel, was born, we discovered that the hospital had an “interesting” view of how they charged patients who came into their hospital.

- If you arrived at the hospital at 11:55 PM, you were charged a full day (not a prorated portion).
- This meant that from 11:55 PM to 11:59 and 59 sec. PM, you paid for one complete day.
- At the stroke of midnight, 12:00 AM, a second day was fully charged to your account no matter when you left that day.

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An Illustration – Our Culture

- Since we had no insurance and money was tight (when is it not), when Debra went into labor that evening, we actually sat in the car at the hospital for 10 minutes.
 - We finally went in; I made sure they noted our arrival was at 12:08 AM.
 - We had discussed this scenario earlier, and since she was in no danger, she felt it would be OK.
- Our Bible does have this type of idea in thought (evening/day) but does allow the not so exact time as well (day/night)

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Timeline of the Final WEEK

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Saturday after 6 PM, the 9th Day of Nisan Begins

Arrived in Bethany – 9th Day of Nisan

- John 12:1 “Then Jesus **six days before the passover** came to Bethany...”
- John 12:2-6 - Martha served supper prepared with Lazarus at the table.

The Passover Feast is on the 14th Day of Nisan – the year’s first month.

- Leviticus 23:5 In the **fourteenth day of the first month** at **even** is the LORD'S passover.

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Sunday, 9th of Nisan – Before 6 PM

A great crowd grew in anticipation of seeing Jesus and Lazarus.

- John 12:9-11 Much people of the Jews therefore knew that he was there: and **they came not for Jesus' sake only, but that they might see Lazarus** also, whom he had raised from the dead. (10) But the chief priests consulted that they might put Lazarus also to death; (11) **Because that by reason of him many of the Jews went away, and believed on Jesus.**

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Note: Our Different View

Many Catholic scholars call Sunday “Palm Sunday” as they argue that Jesus’ triumphant entry into Jerusalem was on that day.

- That makes a nice connection, as Jesus also arose on Sunday, on the Feast of First Fruits.

Why I disagree.

1. Jesus’ Triumphant entry could not have been on **Saturday** as that was the Sabbath day, and riding on a donkey was prohibited.
2. Sunday had little Biblical connection at that time except for the Feast of First Fruits and Feast of Pentecost.
3. On Sunday, the text implies that many Jews became “believers” and **left** Jerusalem as they “went away.”
 - John 12:11 **“Because that by reason of him many of the Jews went away, and believed on Jesus.”**

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Note: Our different view

However, on the actual day that Jesus entered Jerusalem, our texts state that those same believers rejoiced over Him.

- Matthew 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; **Hosanna in the highest.**

The Bible timeline also fits, so we reject a “Palm” Sunday entry.

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Passion Week

Monday before 6 PM, 10th Day of Nissan
The Mount of Olives And Dominus Flevit Church -

Jesus began the **Passion Week**, leaving **Bethany** and stopping at the Mount of Olives.

He is on the back of a donkey—as He will present Himself to Israel as their Messiah (Dan. 9:25; Zech. 9:9, 16; Matt. 21).

- He began the ascent along the eastern road to the Mt. of Olives en route to Jerusalem.
- Before he arrived at Bethpage, he sent two disciples to secure a colt/donkey.

Jesus had walked 20 minutes from Bethany to Bethpage.

- He rode the donkey into Jerusalem at Bethpage (House of Preseason Fig).

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