

# INSAY DI AT FO DI WOL

DI SAIN FO JONA DE PAN  
E DE SHO TU DIFREN AT.

We man jekt an kil di wan we mek am,  
di wan we mek am ansa wit fɔgivnɛs.

Ray Foucher

# Insay di At fo di Wol

**Di Sain fo Jona de so am tu difren At**

**Na Ray Foucher writ am**

**Wan dip wan, we entaya andastan na di rait plɛs,  
we de luk klia klia pan di taym we Jizɔs rayz bak to layf**

**“Fo lek aw Jona bin de tri de an tri nɛt insay di bɛlɛ fo di big fish;  
na so di Pikin fo Man go de tri de an tri nɛt insay di at fo di wol.”  
— Matyu 12:40**

**© 2026 Ray Foucher**

**Fo mɔ infɔmeshɔn ɔ fo nyu tin dɛn we go kam:**

**<https://Jesus-resurrection.com/>**

# Kontent

(Mek yu sabi se ol di list na link go dat pat)

## Kontent

|   |           |
|---|-----------|
| Fowod                                       | 7         |
| Introdokshon                                | 8         |
| <b>CHAPTŌ 1. TRI DE AN TRI NET</b>          | <b>10</b> |
| Di we den bin de kont am bifo               | 10        |
| Jona an di big fish                         | 11        |
| Wetin den kol insay kontin                  | 11        |
| Bot wetin Jizos tok...                      | 12        |
| Wan de an wan net na di sem tin lek wan de? | 13        |
| Insay di at fo di wol                       | 15        |
| Jizos an Jona, ow den bi lek wan            | 15        |
| Usay Jizos bin de fo tri de an tri net?     | 18        |
| Ekspleneshon fo di wod "at"                 | 18        |
| Ekspleneshon fo di wod "wol"                | 20        |
| Wan big klu                                 | 20        |
| Usay di tri de an tri net stat              | 21        |
| Lek aw di skripcho tok                      | 24        |
| Usay di tri de an tri net en                | 25        |
| "Pul don dis tempul"                        | 26        |
| Na usay we rayz Jizos?                      | 28        |
| Jizos rayz lek aw Moziz rayz di snek        | 28        |
| Wan kain tok we kam tru we get asense       | 30        |
| Di taym no na di main tin fo di sain        | 31        |
| Somari                                      | 32        |
| <b>CHAPTŌ 2. DI TOK "FOS DE FO DI WIK"</b>  | <b>34</b> |
| Introdokshon                                | 34        |
| Di wod "Fos"                                | 34        |
| Di wod "De"                                 | 37        |
| Di wod "Wik"                                | 38        |
| Aw den de yus "Sabaton"                     | 39        |
| No griik wod fo "Sabat"                     | 42        |
| Di fos griik min "Sabat"                    | 43        |
| "Mia ton Sabaton" den de yus am afta Pasova | 44        |
| Wan taym we Pol bin brek bred               | 44        |
| 1 Korint 16:2 — na Sonde mitin?             | 45        |
| Oda pruf an oda we fo tok am                | 45        |

Somari \_\_\_\_\_ 49

**CHAPTŌ 3. AW DI FĒST DĒN DE KAM NA SPĒRIN TAYM** \_\_\_\_\_ 50

|  |    |
|--|----|
| Aw dĕn de pik di lam dĕn _____                             | 50 |
| Pasova _____   | 51 |
| Tin dĕn we de afĕkt Pasova taym _____                      | 52 |
| Plĕs dĕn we tok bŏt aw fŏ prĕpĕ Pasova _____               | 54 |
| Fĕst we no get yis insay bred _____                        | 56 |
| Ofa fŏ di fŏs shef _____                                   | 57 |
| Na wich Sabat di nĕks mŏnin de kam? _____                  | 58 |
| “Afta Sabat” _____   | 59 |
| “Nĕks mŏnin” na Jenĕsis _____                              | 59 |
| Pasova we dĕn bin kŏmŏt na Ijĭpt _____                     | 60 |
| Di bed we dĕn bin it na Ijĭpt _____                        | 62 |
| “Nĕks mŏnin” na Joshua _____                               | 63 |
| “Nĕks mŏnin” na Jŏjiz _____                                | 64 |
| Mŏnin na di nĕks taym we man de wek _____                  | 65 |
| Wan eksampul na Nyutĕstament _____                         | 65 |
| Ofa fŏ di fŏs shef na mŏnin _____                          | 65 |
| Jizŏs rayz an di ofa _____                                 | 67 |
| Pentikŏst, ofa, an rayz—ŏl na wan de _____                 | 67 |
| Di rait we fŏ andastan _____                               | 70 |
| Wetin mek dĕn no put wan taym fŏ di ofa an Pentikŏst _____ | 71 |
| Pentikŏst _____  | 71 |

**CHAPTŌ 4. AW DI LAS WIK FŌ JIZŌS BIN GO** \_\_\_\_\_ 74

|  |    |
|--|----|
| Jizŏs go na Jĕrusalĕm _____                              | 75 |
| Fĕst na Saymŏn in os _____                               | 76 |
| Di las it we dĕn it _____                                | 78 |
| Aw di day an taym we dĕn kil am _____                    | 78 |
| Tin dĕn we apin from day we e day to day we e rayz _____ | 80 |
| Aw long ŏl dis tek? _____                                | 83 |
| Sabat stat, rayz kam _____                               | 84 |
| Dĕn ask fŏ gad _____                                     | 84 |
| Wetin mek di uman dĕn go na di tom? _____                | 85 |
| Usay taym dĕn go na di tom? _____                        | 86 |
| Di waka go Emmaus _____                                  | 90 |
| Di oli wan no go rŏt _____                               | 91 |
| Pasova lam no lef til mŏnin _____                        | 92 |
| Rest na tom na Sabat _____                               | 93 |
| Mitin pan Sabat _____                                    | 94 |
| Aw dis afĕkt Sŏnde we pipul de kŏl oli _____             | 94 |

**CHAPTŌ 5. AW PIPUL AT DĒN KAM NA KLIA** \_\_\_\_\_ 96

|                           |    |
|---------------------------|----|
| Di sain we dĕn want _____ | 96 |
| Di sain we Jizŏs gi _____ | 97 |

|                                      |     |
|--------------------------------------|-----|
| At fɔ man                            | 99  |
| “Mek di at dɛn fɔ pipul kam na klia” | 100 |
| Di sain fɔ Jona na Matyu 12          | 101 |

## **CHAPTɔ 6. DI RILI TIN NA DI AT** 105

|                                     |     |
|-------------------------------------|-----|
| Jizɔs day na rɔŋ de?                | 105 |
| Wetin mek God gree mek dis apin?    | 106 |
| Karekta fɔ God kam klia mɔ          | 107 |
| Di tok dɛn we Jizɔs tok pan di kros | 108 |

|                               |     |
|-------------------------------|-----|
| To dɛn we de wɛk am           | 108 |
| To di tif we ripɛnt           | 119 |
| To in mama an di wan we e lɛk | 111 |
| To in Papa                    | 110 |
| Fɔ mek skripchɔ kam tru       | 110 |
| “En dɔn”                      | 113 |
| “A gi yu mi spirit”           | 113 |
| Las tok                       | 114 |
| Papa sef bin sɔfa             | 114 |
| Di rili tin na di at          | 116 |
| Oda Pat dɛn                   | 118 |

## **DIFRɛN WE DɛN DE YUS “IVIN”** 121

|  |     |
|--|-----|
| Aw “at” min insay dis buk                | 122 |
| Mak 8:31                                 | 123 |
| Pasova prɛpɛ an Sabat prɛpɛ              | 125 |
| Aw fɔ kont de dɛn go Pentikɔst           | 126 |
| Jizɔs we dɛn bin anɔynt am               | 128 |
| Holi pipul dɛn grev opin                 | 130 |
| “E si am an e biliv”                     | 132 |
| Abraham an Aizak an tri de               | 137 |
| Di fɔs wod dɛn we dɛn lɔk                | 138 |
| Oi Baibul dɛn sho se Jizɔs rayz na Sabat | 139 |

## **REFARɛNS** 140

|  |     |
|--|-----|
| Nyu tin an aw fɔ kontakt                 | 141 |
| Buk dɛn we gud fɔ rid bɔt God in karekta | 142 |

# Na di At Fambul di at: Di Shn of Jonas De Show Two At

## Prɛfas

Dis topic first cam na me mind wen a bin de study di tok we Jɛsus Christ tok bout “di shn of di prɔphɛt Jonas.” Di more a bin de look inside en word dem, di more e cam lek say di nɔrmal explanashun no de answer some important question dem.

Jɛsus Christ bin talk say di only sign we e go gi dat generation na “di sign of di prɔphɛt Jonas.” E ɛxplain say, just lek how Jonas bin de insay big fish fo three day en three night, na so di Son of Man go de tri day en three night “insay di at of di earth.” Wen yu first look am, dis tok de look lek e get wah problem, bikos di time we pipul de accɛpt—from Friday aftanun go Sunday monin—too short fo make di prophecya cam to pass.

Dis buk de look dis matter fine-fine, en e de suggest say di word “di at of di earth” no really mean di grave, but e de talk more bout wetin bin de insay di at of man dem wen dem reject en kill Christ. Na dat important day dem, di dɛɛp-dɛɛp intention of mankind bin cam out open, en at di same time, di at of God sef bin show tru how Christ respond wit forgiveness en self-sacrifice love.

Na dis way, di shn of Jonah no be jus matter of counting day dem, but e turn fo be rɛvelation of di true at of man en God. Wen man bin de kill in Creator, di Creator bin answer wit forgiveness.

Di main idea of dis study na say di sign of Jonah no bin gi jus fo show di correct timeline of di resurrection, but fo show di difference betwɛn di at of sinful mankind en di at of wi God we full wit mercy en love we de think of oda pipul.

## “FOS TOK”

God na lov. Dis na di big pass trut bot God. Wetin mek plenti pipul don konfyuz so?

Dem don ton God in nem en dem no sabi am gud. Now, pipul no de si am or valyu am as di tru God we na lov. Man kin sabi God as wan papa we lek pikin den, if e si say e de du tin den wit lov to oda pipul. Di we aw God fil bot wi, e don sho klia tru in wan pikin, Jesus Christ. Wen Jesus Christ bin de waka wit man den, e sho wan kerakta we ful wit klin lov, we no get sel fons, na fo oda pipul. En e tok say:

“... di wan we si mi, e don si di Papa ...” (Jon 14:9)

Na lek say e bin de tok, “Mi kerakta na di sem lek mi Papa in own.” Lek papa, lek pikin. If God na lov, aw dat lov fo luk? Aw e fo sho in sef mek man si am en undastan am?

Na di fos taim den na mi mared, a bin gi mi uman wan tok we say: “Mek mi lov, lek sanlait, kova yu rond-rond, bot stil gi yu fridom wit lait.” Dis tok nea fo sho aw God de bi wit wi.

Tru lov no de fos. If yu no get fridom fo lef, den na no lov. So God no de fos eni wan fo get rileschon wit am. E de pul pipul, e de kol dem wit lov. E want mek dem aksept in we, so dat e go bles in pikin den now, en bia bia wit layf we no de end en gladi we no de finis. (sam 16:11)

“If una we bad sabi gi gud tin to una pikin den, ow mor una Papa we de na evin go gi gud tin to den we aks am?” (Matu 7:11)

“Yu don gi am wetin in at bin want, en yu no hol bak wetin in mout ask. Selah.” (sam 21:2)

God no de fos man fo obe in lo den. If e bin de du so, no lay, no tif, no kil, notin bad no fo de. Bot if God bin blok dis tin den by fos, e fo min say e don tek man in fridom. Bot klia wan, God no de du dat. E de lef wi wit fridom fo du wetin wi want, bot e de sho wi di lait mek wi sabi say in we na di best fo wi gladi. E de gi wi “fridom wit lait.”

Wan big prinsipal we God de yuz na fo gi pipul fridom fo chus. Lov no de fos, en notin no fit fos am. God de aksept nomo lov we pipul gi am wit dem own mind. Pas dat, God at set fo du di best tin fo wi.

“Lov ... no de luk fo wetin go benefit ensef ...” (1 Korint 13:4-5)

Lov de luk fo gud fo oda pipul. Bot man de mek am ad fo God fo bles am, bicos e no wan lef sin. Pipul de folo dem own will, insted fo try fo sabi en folo God in will.

So wi go aks: Aw fo God go lef man fo yuz in fridom? E get big eksampul na skripcha?

Di ansa de na wan ples na skripcha we, if yu luk am lek so, e no go luk lek e konekt wit dis kwestin den. Bot na de di dip trut de. Dis na di ansa we Jesus Christ gi di skrayb den en Farisi den wen dem ask am fo sign.

“Den som skrayb den en Farisi den tok say, ‘Ticha, wi wan si sign from yu.’ Bot e ansa dem say, ‘Wan wiked en bad generation de luk fo sign; bot no sign no go gi dem, eksept di sign of di profet Jonah. Fo as Jonah bin de tri de en tri net insay big fish bele, so di Son of Man go de tri de en tri net insay di at of di et.’” (Matthew 12:38–40)

Wen e ansa dem en tok say, “no sign no go gi dem, eksept ...” e bin min say, na ansa to wetin dem bin ask, na wan sign nɔmɔ—wan sign we pas ɔl, wan final sign—na dat nɔmɔ go gi dem, to dat generation, dat “wiked en bad generation.” So, dat sign mus bin get big meaning bad-bad.

Jesus Christ bin tok bot som pat of wetin Jonah bin pas tru, we konekt wit wetin e sef go pas tru—dat na “tri de en tri net insay di at of di et.” Mebi if wi tek taim fo luk gud-gud di minin of “tri de en tri net,” en “insay di at of di et,” en wi luk di ɔl kontext of di passage, wi go fit undastan beta wetin di sign of Jonah min, en aw e konekt wit aw wi undastan God in kerekta.

E de sho say som important wed dem na skripcha don tronslet rong na plenti veshon dem, en dis don mek pipul no undastan som big topic dem gud. Dis study go yuz wan principle: mek di Baibul interpret ensef. Dis min say wi go lef di Baibul mek e define in own wed dem, by luk aw dem de yuz dem na oda ples dem insay skripcha. Dis way, wi no de put wi own meaning pan am, bot wi de diskova di klu dem we go sho di real minin we e bin want fo gi.

Pas fo jus sho beta undastanding bot som point dem bot di taim of resurrexion, dis study de sho God in kerekta in wan way we mor kompli. Fo plenti we go rid am, fo tru undastan dis passage go bi lek say dem don fen wan sikrit kod we de open wetin de insay God in at bot man.

Na dis mak dis study de aim—fo mek yu si mor klia aw God in kerekta fine, fo mek yu val-yu aw e don de deal wit in kriet popul dem, en aw e stil de try fo get rilesion wit yu.

Som appendix dem de separate from di main tok, so dat di flow go smooth en easy fo undastan. Dem de insay fo ansa plenty kwestin dem we naturally de cam up wen diffren idea dem lek dis present. Tray fo rid dem, bikos som very intrestin tin dem de de.

Baibul kot dem komot from King James Version, eksept if oda tin not. Enitin we dem add insay [square bracket] na fo kliafai wetin di raita min. Wed dem we italic (slant) dem lef dem as dem de, lek aw plenti King James Baibul de sho, fo indicate say na add wed. Wed minin dem komot from The Online Bible Lexicon, we base pan Brown Driver Briggs Lexicon fo Old Testament en Thayer in Greek-English Lexicon fo New Testament.

## CHAPTŌ 1: TRI DE EN TRI NĒT

Wan of di main problem dem we pipul de get fo undastan Jesus Christ in prophecy na di way e yuz di phrase “di at of di et.” Jesus Christ tok say e go spend “tri de en tri net insay di at of di et,” bot di common timeline from Friday aftanun go Sunday monin too short fo fulfill dat tok.

Dis chaptō de examine di meaning of dat prophecy by luk Jewish way of counting taim, aw di Baibul de yuz som key Greek wəd dem, en di comparison between Jonah en Christ. Di evidence de show say di prophecy nō de talk jus bot di taim we Jesus Christ bin de na di tomb, bot e de talk bot di period we start from wen dem betray am—wen dem hand am ova to man dem—go reach wen e die.

Na dis chapter, fōs wi go luk if di normal timeline from Friday aftanun go Sunday monin fit really satisfy di tok “tri de en tri nēt.” Afta dat, wi go examine di Baibul meaning of di phrase “di at of di et.” Las wan, wi go luk wen di period we Jesus Christ bin talk bot really start en wen e most likely end.

### Di Tradishunal Timlin

“Den som skrayb den en Farisi den tok say, ‘Masta, wi wan si sign from yu.’ Bot e ansa dem say, ‘Wan wikəd en bad generation de look fō sign; bot nō sign nō go gi dem, eksept di sign of di profet Jonah: Fō as Jonah bin de tri de en tri nēt insay di big fish bēle, so di Son of Man go de tri de en tri nēt insay di at of di et.’” (Matu 12:38–40)

Dis part of skripcha don bring plenty argument en confusion. Plenti pipul de si problem wit di tok “tri de en tri nēt.” Dis don mek som pipul cam wit idea lek Wensde crucifixishun teori. Oda dem say na tursde e happen.

Som argument dem we pipul de use against Christianity, bikōs of dis confusion, de go lek dis:

“Christianity depend pan di death of Jesus Christ fo salvation. Jesus Christ tok say wen e de ‘insay di at of di et,’ e go bi lek Jonah wen e bin de ‘insay di fish bēle.’ Bot contradiction de clear. Jonah bin alive, Jesus Christ bin dead! Jesus Christ tok ‘lek Jonah,’ nōto ‘nō lek Jonah.’ So by in own test, e nō bi true Messiah.”

“Plus, di taim we prophecy talk nō fulfill. Nō mata aw yu try, yu nō go get tri de en tri nēt from Friday aftanun death go Sunday monin resurrection. If Jesus Christ in prophecy nō stand, aw oda part of skripcha go stand?”

True Christians fō accept say dis passage na Matthew nō too clear lek aw pipul expect. Plenti taim, di explanation dem we dem de gi nō de convince pipul we de criticize Christianity lek dis.

Di argument we de against di Baibul assume say Jesus Christ bin mean say e go de na di tomb fō tri de en tri nēt, lek aw pipul de normally count dat taim. En bikōs e bin say e go bi lek Jonah, e fō mean say e fō be alive too.

Dis chapter go carefully examine di phrase “tri de en tri nēt” according to di Baibul, fo determine wen dat period start en end, en we Jesus Christ bin de en in condition during dat taim. E go clear di argument dem we don cam up, en even mōr.

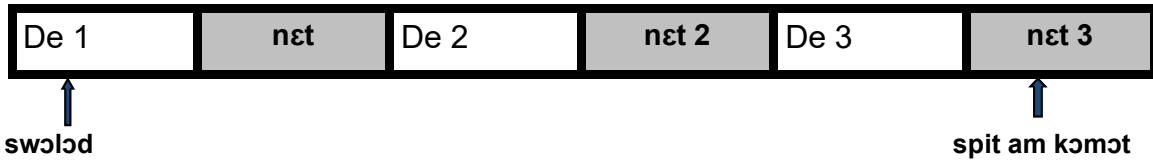
Wan crucifixion na Friday aftanun en resurrection na Sunday mōnin nɔ fit gi tri de en tri nɛt.

### Jonas en di Big Fish

Fɔ undastan gud wetin Jesus Christ bin pas tru, e important fɔ wi fɔs luk wetin Jonah bin pas tru. Aw long Jonah bin de insay di big fish? Skripcha tok say “tri de en tri nɛt.”

“Now di Lord bin prepare wan big fish fɔ swallow Jonah. En Jonah bin de insay di fish beɛ fɔ tri de en tri nɛt.” (Jonas 1:17)

Aw long dat really be? E fit luk lek dis:



**Kɔs, di de en di nɛt dem fit chenj ples,** bikɔs di skripcha nɔ tok di exact awa we Jonah bin swallow. Bot di verse put di de dɛn fɔs. Di mɔr important kwestin na dis: **“E fɔ bi ɛxactly, ɔr almɔs 72 awa?”**

### Wɛ we dem de kɔnt taim

Plenti Baibul student dɛn de tok bɔt wan Midil East we dem de kɔnt taim, we dem kɔl **inclusive reckoning**. Pipul na Midil East en oda ples dɛn bin de du am, en stil de du am, especially wit pikin dɛn age.

As soon as pikin bɔn, dem de kɔl am wan year old. Bɔt na Western culture, dem go say di pikin stil de na in fɔs year. Bɔt dem (Midil East pipul) de kɔl am wan year.

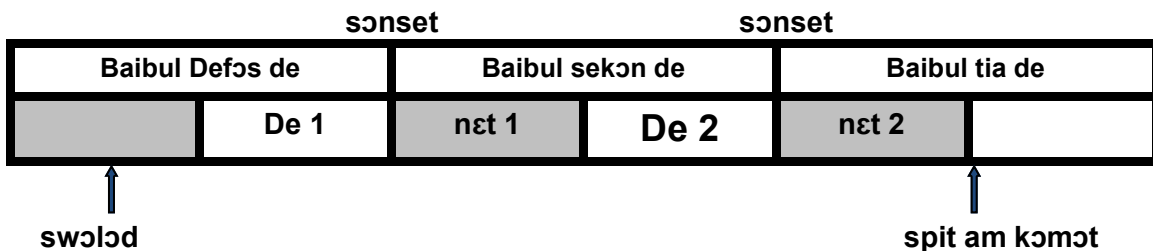
Den, wen New Year pass, dem go kɔl di pikin two year old—dat min e don enter in second year (according to di calendar). If pikin bɔn just wan day before New Year start, dat day e na one year old. Di next day, as New Year don start, dem go kɔl am two year old. Bɔt Western man go say di pikin stil nɔ reach one year, if yu kɔnt from di exact day we e bɔn.

Dis **inclusive reckoning** de kɔnt **any small part of time as full time**. If na year, e go kɔnt am as full year. If na day, e go kɔnt am as full day.

So, bikɔs any part of wan day fit be kɔnt as full day, en bikɔs evening en mōnin (luk Appendix 1) na wan full day according to Baibul—

“... di ivnin en di mōnin bin mek di fɔs day.” (Jɛnɛsis 1:5)

So, **tri-day period fit even short pass wetin yu de expect,** e fit small lek dis:



## Mek wi kɔnt di de dɛn:

**De 1** – small pat of fɔs de from wen Jonah bin dɔn swɔləd am go reach sɔnset.

**De 2** – di next ful ivnin en mɔnin (we dem kɔl am “nɛt 1” en “de 2”), from sɔnset go reach sɔnset.

**De 3** – small pat of di next ivnin (we dem kɔl am “nɛt 2”) from sɔnset go reach wen dem spit Jonah kɔmɔt.

So dis go kɔnt as **tri de** according to Jiuish inclusive reckoning. Bɔt na Western system, e na really wan full 24-awa day plus small pat of di day before en small pat of di day after—e fit be around 26 awa.

**If yu bin de live na plenti part of di Midil list, dem go de kɔl say yu na wan year old di same day we dem bɔn yu.**

## Bɔt Jesus Christ Tok ...

Bɔt even if dis na correct way fɔ kɔnt days, na dis case di time we Jesus Christ bin gi na **numba of de en number of nɛt**. E nɔ bin jus tok number of de we small pat kin kɔnt as wan full de. E tok **tri de en tri nɛt**.

So, fɔ mek di exact time we e specify fulfill, Jonah for bin de insay di belly of di fish fɔ tri ful de, ɔr at least complete portions, en tri ful nɛt, ɔr portions of dem—something we de near **72 awa**.

Wen Jesus Christ de tok bɔt in time insay “di at of di ɛt,” e clearly tok **tri de en tri nɛt**. En notice, e repeat am two time insay di same passage:

“... en nɔ sign nɔ go gi dem, ɛksɛpt di sign of di prophet Jonah: Fɔ as Jonah bin de tri de en tri nɛt insay di belly of di big fish; so di Son of Man go de tri de en tri nɛt insay di at of di ɛt.” (Matthew 12:39–40)

According to di common understandin of Jesus Christ in time insay di tomb, how close wi really cam to di requirement of **tri de en tri nɛt**?

Plenti Christians de believe say Jesus Christ bin crucify en die Friday aftanun, en bin bury am small time before sunset Friday. Den e rest insay di tomb during Sabbath (from Friday sunset go Saturday sunset), en den e resurrect early Sunday mɔnin.

## Make wi check am wit skripcha:

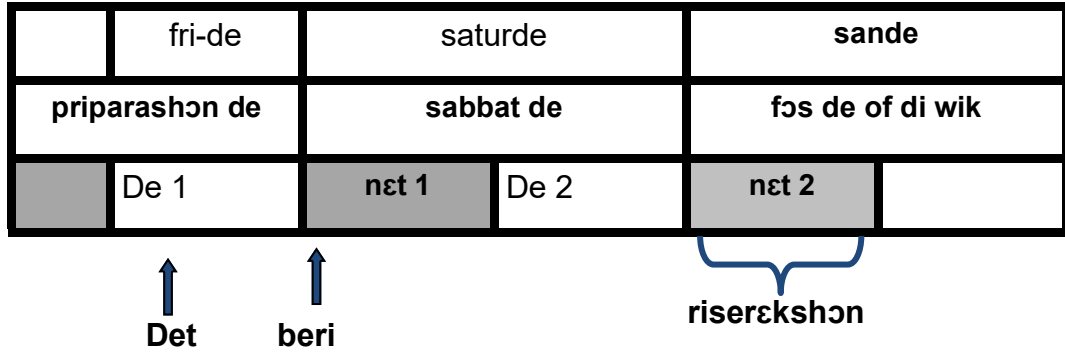
“Dis man [Joseph of Arimathaea] go to Pilate en beg di body of Jesus Christ. En e tek am kɔmɔt, wrap am insay linen, en put am insay wan tomb we dem cut insay stone, we nɔbody bin ever lay inside before. En dat day na preparation day [Friday], en di sabbath [we start Friday sunset] bin de cam near. En di woman dem we bin follow am from Galilee si di tomb en how dem lay in body. Den dem go bak en prepare spice en ointment, en rest di sabbath day [Friday sunset go Saturde sunset] according to di commandment.” (Luke 23:52–56)

Den di next verse tok: “... di first day of di wik, very early mornin ...” (Luk 24:1)

Bɔt John explain am more clear:

“Di first day of di week [Saturday sunset go Sunday sunset] Mary Magdalene cam early, wen stil dark, [befo sunrise Sunday mɔnin] go di tomb, en e si say di stone don move from di tom.” (Jon 20:1)

So, aw mani **de en n̄t** Jesus Christ bin de insay di tomb? Mek wi draw am folo di usual un-dastandin of di skripcha we yu don kot:



Aw long Jesus Christ bin de insay di tom?

**De 1** – fr̄m in beri late Fride aftanun go reach s̄nset – e fit be less dan wan awa, bot wi go use inclusive reckonin en k̄nt am as wan de.

**N̄t 1** – from Friday s̄nset , di start of Sabbat, go reach Saturde m̄nin sunrise – wan ful n̄t.

**De 2** – from Saturde sunrise go ris Saturde s̄nset, di light pat of Sabbat – wan ful de.

**N̄t 2** – from Saturde s̄nset go reach sometime befo Sunde m̄nin sunrise – small mins go reach almost 12 awa.

Wi sabi say e rise before sunrise , bot at dis point of di study wi n̄ sabi how long before. Again, wi go use inclusive reckonin en k̄nt am as wan ful n̄t.

So wi get f̄ de count of de d̄n:

Abō wan awa late Fride aftanun = 1 de  
 All di light pat of Saturde = 1 de  
 Total = 2 de

En wi get f̄ di count of n̄t d̄n:

Friday ivnin s̄nset go reach Saturday m̄nin sunrise = 1 n̄t  
 Saturde ivnin s̄nset go reach di resurrex̄tion  
 somtim befo sunrise Sunde m̄nin = 1 n̄t

Total = 2 n̄t

So aw man go get tri de en tri n̄t from dis? – e n̄ possible even wit inclusive reckonin. Plenti pipul solve am by k̄nt partial de d̄n using inclusive reckonin, so dem reach tri de. Bot dat n̄ be wetin Jesus Christ tok. Again, e tok say:

“For as Jonah bin de tri de en tri n̄t insay di belly of di fish; so di Son of Man go de tri de en tri n̄t insay di at of di ̄t.” (Matu12:40)

Tri de en tri n̄t – di k̄nt of de en n̄t from di diagram abov, at most, na two de en two n̄t.

**“Na De en Næt de Same tin lek ‘De’?”**

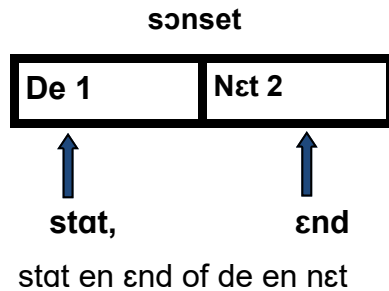
Sòm pipul de tok say “**tri de en tri næt**,” “**afra tri de**,” en “**tri de**” na same minin, bikos dem de yuz dem fɔ di same tin.

Na tru, wan time we dem kɔl “**wan de en wan næt**” fit mean same lek “**wan de**,” especially if “wan de” na small pat of 24-awa de.

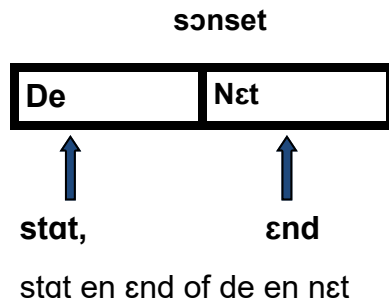
Bɔt “**wan de**” we dem de kɔnt **inclusively** fit or fit nɔ mean same lek “**wan de en wan næt**.” If di “de” na jus wan awɔr ɔr two awɔr na daylight, den e nɔ get næt insay, so e nɔ fit be same lek “de en næt.”

Wen dem de yuz **inclusive reckonin**, di more general word “de” fit cover anytin from small moment insay di de—whether na dark ɔr light—go reach full 24-awa from sɔnset go sɔnset.

Bɔt di more specific phrase “**de en næt**” (we dem also fit kɔnt **inclusivɛ**) fit mean even small time like from small moment bifo sɔnset go reach small moment afra sɔnset, en e go include pat of di de en pat of di næt.



ɔ “a de en næt” fit min as long taim period as up to almost ful twelf awa bifo sɔnset, en up to almost ful twelf awa afra sɔnset:



**Wɛd dɛn we dem de tok bɔt:**

Ɛni wan of di tin dɛn abɔv, ɔr sɔmtin we de nam imbetwin dem, wen dem de yuz am **inclusively**, fit kɔl am “**a de en a næt**.” Di main point na say: **a de en a næt mas get pat of bɔt de tin dɛn.** **Tri de en tri næt** mas get at least pat of **tri de dɛn we de kam one afra oda (light pat)** en at least pat of **tri næt dɛn we de kam one afra oda (dark pat).**

Kompar dis verse:

“Tri taim a bin beat me wit rod, wan taim dem bin ston me, tri taim shipwreck katch me, a næt en a de a bin de insay di deep.” (2 Korint 11:25)  
Fɔ Paul the Apostle fɔ fit tok say e bin de insay “**a næt en a de insay di deep**,” e mas mean say e bin de insay wata at least small pat of wan de en small pat of wan næt. Small awɔr we man de swim ɔr de hold body insay wata na mid-de, even if yu kɔnt am **inclusively**, nɔ go match wetin e tok.

From wetin Jesus Christ really tok, di evidence of Paul the Apostle in eksperiens en sɔm logic tok de sho say di time we Jesus Christ spesifai go fit bɛtɛ fɔ bi sɔmtin we nɔ be di nɔmal Fri-de af-tanun go **Sande** mɔnin way. Dis na wetin de mɛk pipul kɔnfuz en de doubt di kɔmɔn andastandin

Di tok wey dem dae tok say “tri dae” na Hebrew idiom wey fit mean any smol pat insyd tri dae an tri net, nobody nor dae fot am; bikos na so pipul bin dae kont taim dat taim, sem lek aw dem dae yus am fo yia den. Tri yia o any nomba yia bin dae kont am insay wan wey join—eni smol pat na den yia dem go kont insay am, lek aw yu go si na aw dem bin dae kont di ren wey kin den lek Kings of Israel an Kings of Judah bin rul.

Bot wen dem spesifay di nomba fo “net” den as wel as di nomba fo “dae,” den di tok nor dae bi idiom agen—e dae bi stret fekt tok.

(\*\*The Companion Bible, E. W. Bullinger)

## NA DI AT FO DI AT

Dis wan luk lek wan smol problem: klia wan, Jesus Christ no bin dae insay gref fo tri ful dae an tri ful net. Wi dae tek am lek tru say In—wey tok say In na “di Tru”—no dae lay, so wi nid fo luk In tok gud wan. In bin tok say In go dae “insay di gref” fo tri dae an tri net? No, In no bin tok so.

So wetin In rili tok? In tok say In go dae “insay di at fo di at (earth).” Wan tin wey e klia fit bi na say di “gref” an “di at fo di at” no bi wan tin; dem fit bi difren ples dem.

**ivin tok say In go dae insay di gref? No, In tok say In go dae “insay di at fo di at .Bot na we dat dae?**

Difren ples! Pipul don te dae biliv say “di at fo di at (earth)” na di gref, bot na tru dat na wetin e rili mean? Mek yu not wan tin: fo tok say “di at fo di at” na di gref—na jos wan asomshon (yu jos tink so, bot yu no get klia prof).

Mek yu memba say Jesus Christ bin dae tok plenti taim insay parabol—tok wey get dip minin wey no dae klia kwik-kwik, e dae ide smol wan insay di wed dem.

Tu, Jesus Christ fo bin jos tok di taim an di ples stret, we no fo bring Jonah insay di matter. In no bin nid fo join wetin go apin to In wit wetin bin apin to Jonah bifo. So wetin mek In du so? E mean say somtin big an impotant dae na Jonah in eksperiens we dae konekt wit Jesus Christ in yon.

### Jesus an Jonas—Wi Kompare Den

Mek wi luk klos-klos aw Jesus Christ in eksperiens dae mit wit dat fo Jonah. Wi nid fo fayn wan klu insay Jonah in eksperiens we go ep wi fo undastan wetin bin apin to Jesus Christ.

Di beta tin na fo luk gud wan pan wetin di tu eksperiens get insay komon.

|               | Taim – komon       | Ples – no komon           |
|---------------|--------------------|---------------------------|
| Jesus bin dae | Tri dae an tri net | insay di bele fo big fish |
| Jesus bin dae | Tri dae an tri net | insay di at fo di at      |

Den tu bin spen tri dae an tri net insay den yon ples o kondishon—so di **taim** na wan tin wey den get insay komon. Bot di ples no bin sem: Jonah bin dae insay di bele fo big fish, weyl Jesus Christ bin dae “insay di at fo di at (earth).”

So wi don si taim an ples, bot wetin bot di **minin fo di komparishon**—di “as... so...”?

Di skripcho tok say:

“... as Jonah bin dae tri dae an tri net insay di bele fo fish; so Jesus Christ di Pikin fo Man go dae ...”  
(Gospel of Matthew 12:40)

Di wod “as... so...” get dip minin. E dae sho say di komparishon no dae jos pan taim, bot pan di **nesho (aw di tin bin bi)**.

Di wêd dem dae sho say somtin bôt dên kondishôn bin sem.

Di fôkus nò bin pan “as long as Jonah bin dae, so long Jesus Christ go dae.” Di taim bin sem, bôt taim nò bin di main fôkus.

Tu, di fôkus nò bin pan we Jonah bin dae, de na Jesus Christ go dae. Di ples nò bin di môs impôtant pat. (Tru tru, di ples dem bin difren.)

Di fôkus bin na: as Jonah bin bi, so Jesus Christ go bi—di fôkus bin pan dên yon-yon kondishôn.

**bin kompare wit Jonah nò môsly insay taim ò ples, bôt ratha insay kondishôn.**

Di wêd dem “as” an “bi” dae tok bôt kondishôn ò stat we persin dae. Get any òda tin we dên fit bin get insay kômôn we nò bi ples ò di lêngt fò taim, bôt ratha dên kondishôn?

Wen Jonah bin dae insay di big fish, in bin laif. Wen Jesus Christ bin dae insay di grêf, In bin dêd—so dat nò bin wan tin we dên get insay kômôn. E intresin say wi dôn òltem tink say Jesus Christ bin dêd fò tri dae an tri nêt. Wi dae rid “as Jonah bin ... so di Pikin fò Man go bi ...” an wi dae kompare In eksperiens, In kondishôn, wit dat fò Jonah, bôt Jonah nò bin dêd!

E nò dae wok. Di vês tok say, “as Jonah bin ... so di Pikin fò Man go bi ...” So somtin môs bin de we bin sem na dên kondishôn. Wetin moa bôt Jonah in kondishôn fit bin sem wit wetin Jesus Christ bin pas tru? Wetin David tok bôt in yon eksperiens luk lek say e dae konekt wit dis:

“Di sôrò fò dêd bin rônnd mi, an di flôd fò wikêd man dên mek a fre. Di sôrò fò el bin rônnd mi: di trap fò dêd bin kêch mi.” (Psalms 18:4-5)

“A kônt mi wit dên we dae go daun go na di pit: a lek man we nò get pawa: ... Yu dôn put mi na di lowês pit, na daknês, insay di dip ples.” (Psalms 88:4,6)

Ivin if dis nò dae tok bôt Jesus Christ stret, dên vês dên dae join dêd, ò fraid fò dêd, wit tin lek say yu rônnd, yu dae insay wata, wikêd man dên dae tret yu, an say yu dae lok wan ples. Dis na wan vês we Jonah dae diskrayb in eksperiens:

“A go daun go na di bôtôm fò di maunten dên; di at wit in bar dên bin rônnd mi fœva: bôt Yu dôn bring mi laif bak fò komot na rôtñês, O Lôd mi Gôd.” (Book of Jonah 2:6)

“Rônnd mi,” “trap,” an “bar” dên dae sho prizin, lok-up ò nò get we fò ran go. Wetin bin kômôn na di kondishôn fò Jesus Christ an Jonah nò bin say dên tu bin dêd. Fit e bi say dên tu bin somehow lok insay wan ples, ò bay sôm situeshôn, bôt fò di sem lêngt fò taim?

|               | Taim – kômôn       | Ples – nò kômôn      | Kondishôn – |
|---------------|--------------------|----------------------|-------------|
| Jesus bin dae | Tri dae an tri nêt | insay di at fò di at | kônfain     |
| Jesus bin dae | Tri dae an tri nêt | insay di bèle fò big | kônfain     |

Dên tu bin lok: Jonah insay di bèle fò big fish an Jesus Christ, ivin if na jôs fò figò, “insay di at fò di at (earth).” Mek yu memba, wi jôs dae eksplò pòsibul minin fò naw.

Dis na wan komparishôn bôt Jonah in eksperiens, wen in bin dae insay di fish, wit dat fò Jesus Christ:

|  |   |
|--|---|
| in Preya from insay di Bele fo di Fish (ves den insay Book of Jonah 2 sho so)          | Jesus Christ in Eksperiens den wey kompar wit den fo Jonah (Old Testament ves den wey insay na profesu bot di Mesaya tu inklud) |
| "Jonah bin pray to di Lod" klia, in bin go wan komot insay di bele fo di fish (ves 1). | Jesus Christ: "O mi Fada, if e fit posibul, mek dis kap pas fom mi" (Gospel of Matthew 26:39)                                   |
| "A krai bikos fo mi afflikshon" (ves 2)  | Jesus Christ bin krai wit lod vois (Gospel of Matthew 27:46, 50)  |
| "a komot insay di bele fo el" (ves 2)  | "bikos Yu no go liv mi soul insay el" (Psalms 16:10)  |
| "Yu bin yia mi vois" (ves 2)   | "wen in krai go to am, In bin yia am" (Psalms 22:24)  |
| "insay di midst (at) fo di si den" (ves 3)   | "insay di at fo di at (earth)" (Gospel of Matthew 12:40)  |
| "A don trow mi komot fo Yu ai" (ves 4)   | "Wai Yu don forsake mi?" (Gospel of Matthew 27:46)  |
| "di wata den bin rond mi" (ves 5) (wata den plenti taim den yus am fo sho pipul)       | "di assembly fo di wikid man den bin klos mi insay" (Psalms 22:16)  |
| "Yu bin bring ap mi laif komot na rot" (ves 6)   | "neida Yu go lef Yu Holy Wan fo si rotnes" (Acts of the Apostles 2:27)  |
| "mi soul bin faint insay mi" (ves 7)   | "Mi soul don plenti sor" (Gospel of Matthew 26:38)  |
| "A go sakrifais to Yu" (ves 9)   | "Jesus Christ bin gev Insef fo ... sakrifais" (Epistle to the Ephesians 5:2)  |
| "Salveshon na fo di Lod" (ves 9)   | "Yahshua mean 'Yahweh na salveshon'"  |

bin sori go kas fos so tey In bin swit blood. E intresin fo luk wan pat fo In afflikshon. Book of Isaiah 63:9 tok say "insay ol den afflikshon In bin afflikted" wey dae sho di Saviu in dip ke fo In pipul den. Dis tu dae sho insay In lament bot Jerusalem: "O Jerusalem, Jerusalem ... aw tem A bin wan geda yu ..." (Gospel of Matthew 23:37). In bin mo ke bot oda pipul pas In sef. Not tu, Jesus Christ in afflikshon no bin kom from God. Book of Isaiah 53:4 tok say "wi bin tink say In bin smitin fo God an afflikted."

Neida Jonah no bin afflikted fom God; God bin sev am komot fo dron.

"Hell" insay Book of Jonah 2:2 na di Hebrew wod "sheol" wey mean grev. Wail Jonah no bin ded, insay in situeshon e bin fes sho say in go ded, an God bin sev am komot from am. Jesus Christ, wail In bin ded, In bin lef insay grev fo shot taim.

Di wod "midst" insay Book of Jonah 2:3 kom from di Hebrew "lebab" (Strong's H3824) wey mean "di at" olsem "di main" o "di tinkin." E rer (insay mo dan 250 kes den) e dae mean "midst" o "center" insay speshal sens, an wen e du so e dae figurativ o poetik. Hebrew get oda wod—"tavek" (Strong's H8432)—wey nomol yus fo midl o midst insay speshal sens.

Luk aw "lebab" yus insay dis ves:

"Make di at fo dis pipul fat, an mek den yia hevi, an shat den ai; les den si wit den ai, an yia wit den yia, an undastan wit den at (lebab), an kom bak, an bi hild." (Book of Isaiah 6:10)

Dat ves na wetin John the Apostle bin kot sho di ekwivalens betwin "lebab" an "kardia:"

"Den no bin fit biliv, bikos Isaiah bin tok agen, In bin blain den ai, an hordn den at; say den no go si wit den ai, nor undastan wit den at (kardia), an kom bak, an A go hil den." (Gospel of John 12:39-40)

Dis na sem situeshon wit di wod "kardia" wey den tranlet "at" insay Gospel of Matthew 12:40, wey tu no bin nomol yus insay dat kain sens. Most veshon fo Book of Jonah 2:3 yus "at," bot smol nomba yus "midst" olsem di KJV. "Seas" an "earth" (Greek "ge" olsem insay Gospel of Matthew 12:40) tu rilet. Bot fit sho pipul tu:

"... di vois fo big multifud (fo pipul), an olsem di vois fo plenti wata ..." (Book of Revelation 19:6)

“... ɔl di wol (Grik “ge”; tru tru, “di pipul”) bin wonda afta di bɛst.” (Book of Revelation 13:3)

No ɔl di pararel dɛn insay di tabel bifo no mɔsly direktli sapɔt di posishɔn say Jesus Christ bin laif insay di taim we In bin “insay di at fɔ di at (earth)” bifo In dɛd. Bɔt klia klia, get mɔ evidens say di tri dae an tri nɛt fɔ Jesus Christ in taim insay “di at fɔ di at” bin wan taim we In bin eksperiens am. In ɔda wod, In no bin dɛd wit no kɔnshɔsnɛs insay di grɛv!

No get evidens insay Psalms 22 wey sho say di eksperiens fɔ Jesus Christ wey dɛn diskraib de include eni taim we In bin dɛd. Di onli hint bɔt dɛd na vɛs 15: “Yu dɔn bring mi go na di dɔst fɔ dɛd,” bɔt dat na figurativ langwɛj sem lek Psalms 7:5, 30:9 an 44:25. In bin dɔn kɔm klos to dɛd bɔt stil dae tok afta dat vɛs; no get indikeshɔn say dɛd bin apin.

Naw, wi nid fɔ luk mɔ klos we an aw Jesus Christ fit bin, insay wan sens, kɔnfain. We In bin de fɔ di tri dae an tri nɛt? Wi dɔn si say get problɛm wit di idea say In bin insay di grɛv fɔ tri dae an tri nɛt, bikɔs In no bin de.

### **So di kwɛstshɔn kɔm daun to dis: we ɔ wetin na “di at fɔ di at ?**

Mɔst pipul, ɔviosli, no fit si am nɔt eniting bɔt di grɛv. Bɔt wi nid fɔ “tink ɔt-saiz di bɔks.” Wi nid fɔ an-dastan say get simbɔl dɛn insay. An impɔtant pas, wi nid fɔ lɛf skripchɔ mek e dɛfin in sɛf in wod dɛn.

Aw di Bible eksplen wetin Jesus Christ mean wen In tok say In go dae “tri dae an tri nɛt insay di at fɔ di at (earth)”? Mek wi fɔs establesh klia klia frɔm skripchɔ say In no bin tok bɔt grɛv fɔ dat lɛngt fɔ taim.

Jesus Christ bin tok say In go dae “tri dae an tri nɛt insay di at fɔ di at (earth).” Bɔt In no bin yus di wod fɔ “tomb” ɔ “grɛv” insay dat kɛs. Bɔt In bin yus am insay ɔda tu ples dɛn:

“Wɔ to yu, skrib dɛn an Farisi dɛn, hipɔukrit dɛn! Bikɔs yu lek grɛv dɛn wey man no si...” (Gospel of Luke 11:44)

“Maka no sɛpraiz fɔ dis: bikɔs di awɔ dae kɔm wey ɔl dɛn wey de insay grɛv dɛn go yia In vois.” (Gospel of John 5:28)

Insay bɔt kɛs dɛn, di wod “grɛv” kɔm frɔm di Greek wod “mnemeion” (Strong’s G3419). Di King James Version tranlet “mnemeion” olsem “sepulchre” 29 taims, “grɛv” 8 taims, an “tomb” 5 taims.

If Jesus Christ bin mean wetin plenti pipul tink In mean, di Gospel dɛn fit jɔs rikwɔd In tok olsem: “As Jonah bin dae tri dae an tri nɛt insay di bɛlɛ fɔ fish; so di Pikin fɔ Man go bi tri dae an tri nɛt insay di grɛv,” wit Greek text yusin di wod “mnemeion.”

**“Wai Jesus Christ bin tok...” In go bi ‘insay di at fɔ di at (earth)’? Di earth no get at!”**

Bɔt dat wod no bin yus. Nɔmɔl wey In bin yus na di ratha strenj fraz: “insay di at fɔ di at (earth).”

Mek wi eksmain dis fraz klos-klos. E get any minin wey go pas di mɔs ɔbvios wan wey evribɔdi dɔn tink ɔ dɔn asɔm?

## Wod study fɔ “at”

Di Greek wod wey dɛn tranlet olsem “heart” insay dis vɛs na “Greek kardia” (G2588), wey na di root fɔ English wod dɛn lek “cardia” ɔ “cardiac.” Di King James Version bin tranlet am konsistently; 159 taims olsem “heart” an wan taim olsem “broken hearted.” Dis na di main minin dɛn wey Online Greek Lexicon gi:

1. Dat ɔgan insay animol bɔdi wey na di center fɔ blɔd sarkulɛshɔn, an so dɛn si am olsem seat fɔ physical laif.
  2. E mean di center fɔ ɔl physical an spiritual laif.
  3. Di midl ɔ central ɔ insayɛs pat fɔ ɛniti, ivin if e nɔ get laif.
- Insay modɛn English, “heart” tu dae mean center fɔ somtin, bɔt Bible raiter dɛn bin get dat understanding? An moa impɔtant, dɛn evri yus “Greek kardia” insay New Testament sho say nɔ get klias wey e mean geographic center fɔ physical ob jɛkt.

Di onli minin insay Greek Lexicon wey fit relate to “insay di at fɔ di at (earth)” na di last wan, an e specify “di middle ɔ central ɔ insayɛs pat.” If “insay di at fɔ di at (earth)” (Gospel of Matthew 12:40) bin mean di physical center fɔ di earth, e nɔ wok bikɔs Jesus Christ, wen In bin insay grɛv, nɔ bin near di true center fɔ di earth wey de thousands of kilometers down. Ratha, In bin near di surface fɔ di earth, insay wan kɛv, probably layd pan ston slab, wrap insay burial klos, an nɔ ivin kɔver wit soil.

Wi bin undastan “insay di at fɔ di at (earth)” olsem midl ɔ insay pat fɔ di earth bikɔs fɔ tu tin: wan na aw wi nɔmɔl yus “heart” so; di ɔda na tradishɔn wey dɛn pass down. Bɔt nɔ get strong justification say “insay di at fɔ di at” mean insay grɛv. Dis sho wan impɔtant prinsipul fɔ interpretashɔn: lɛf Skrip-ɔ dɛfain in yon wod dɛn by luk aw dɛn yus dɛn insay kɔntɛkst.

Wan impɔtant rul fɔ Bible interpretashɔn na fɔ, as mɔs as posibul, lɛf di Bible dɛfain in yon terms. Dis study dɔn du dat fɔ “heart” an plenti ɔda wod dɛn.

**Wi andastan say “at” fit mean di fisikil midl fɔ ɛniti, bɔt wen dis minin bin kɔm insay di English langwɛj?**

De nar ɔda Greek wod, “mesos” (G3319), wey fit bin yus fɔ tok say “insay di midl fɔ di at fɔ di at (earth)” if dat bin di intent fɔ di fraz. In dɛfiniʃɔn dɛn, as di Online Bible Greek Lexicon gi, na:

1. midl
2. di midst
3. insay di midst fɔ, amongst

Here nar sɔm eksampul wey di Greek wod “mesos” dɛn tranlet am olsem “midst” insay di King James Version:

“bɔt di sip bin naw insay di midst fɔ di si, tɔs wit wavs: bikɔs di wind bin kɔntreri.” (Gospel of Matthew 14:24)

“Wε dem bin krusify am, an tu ɔda wit am, wan pan ɛni sai, an Jesus Christ insay di midst.” (Gospel of Jon 19:18)

“Den Paul the Apostle stan insay di midst fɔ Mars hil, an tok, ‘Una man dɛn fɔ Athens, A si say insay ɔl tin dɛn una too superstitious.’” (Akt of the Apostles 17:22)

Dis bin bi di wod wey dɛn go yus if dɛn bin tok bɔt “insay di midst fɔ sɔm ples wey dɛn berie.” Fɔ mo bɔt Bibul yus fɔ “Greek kardia,” luk Appendix 2 – kɛs dɛn fɔ “kardia” wey dɛn tranlet “heart” as dis study andastan am.

## Wod Study fɔ “at”

Naw wi kɔm to di sekond kɛy wod insay di fraz “insay di at fɔ di at (earth).” Di wod “earth” dɛn tranlet frɔm Greek wod “ge” (G1093) wey di Online Bible Greek Lexicon gi minin dɛn fɔ am olsem:

“soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): country, earth (-ly), ground, land, world.”

Dis na rizinabl, say di sem wod fit mean ɔl di earth ɔ di pipul dɛn insay am. Memba, olsem di following vɛs dɛn tok, wi kɔm frɔm dɔst fɔ di earth:

“Insay di swet fɔ yu face yu go chop bred, tɛl yu go bak go na di grɔnd; bikɔs frɔm de yu bin tek: bikɔs yu na dɔst, an to dɔst yu go bak.” (Book of Jɛnɛsis 3:19)

“ɔl flesh go dɔd tugeta, an man go turn bak go dɔst.” (Book of Job 34:15)

Get ɔda vɛs dɛn wey sho konekshɔn bɛtwɪn di earth an di pipul dɛn insay am:

“Gi yia, O yu hevn, an A go tok; an yia, O earth, di wod dɛn fɔ mi mɔt.” (Book of Dɛutɛronomi 32:1)

“Yia, O hevn, an gi yia, O earth: bikɔs di Lɔd bin tok, A bin nɔris an briŋ ap pikn dɛn, an dɛn bin ribel agens mi.” (Book of Ayzaya 1:2)

“O earth, earth, earth, yia di wod fɔ di Lɔd.” (Book of Jɛrɛmiah 22:29)

Dis vɛs dɛn nɔ dae tok bɔt literal earth ɔ hevn wey dae yia, bɔt di pipul dɛn insay dɛn.

Here na ɔda vɛs:

“An A si wan fɔ in hed dɛn olsem i bin wonda go dɛd; an in dɛd wɔnd bin hild: an ɔl di world (‘ge,’ G1093) bin wonda afta di bɛst.” (Book of Rɛvɛlation 13:3)

Na pipul dɛn bin wonda afta di bɛst, nɔt di planet itself. Book of Revelation 13:12 na sem tin. Di Greek wod “ge” wey dɛn tranlet “world” – minin pipul – na di sem wod wey dɛn tranlet “earth” insay di fraz “tri dae an tri net insay di at fɔ di at

## Wan Important Clue

Wi fo assume se Jizos get wan gud rizin fo yus dis simpul word-dem - “in di heart fo di earth” in Matthew 12:40. Mebi dis na key we go help fo open di meaning fo dis prophecy.

Critics kin argue se “heart fo di earth” normally de read olsem wan place, se Jonah bin de inside physical place and se di interpretation too symbolic. But di context insay Matthew 12 argument na about di condition fo di Pharisee-dem heart, no be geography. Remember, Jizos just don tok se, “out of di abundance fo di heart di mouth de tok.” Di sign wey Im promise go reveal wetin de insay dia heart toward Im.

Tru-tru, Chapta Five show se insay Im parables, Jizos plenty time de use “earth,” “ground,” etc. in symbolic way. Fit Im be saying, in dis case, se fo di three days and three nights Im no necessari go de insay di earth or ground, but somehow surrounded, confined, or controlled by di people-dem fo di earth? E look like na wan sense wey e fit make sense . But first wi need fo determine when di three days and three nights start and end.

Jizos say Im go de “in di heart fo di earth.” Di words wey Im use, if wi look dia Biblical usage, dem de carry di meaning fo being under di control fo di will (heart, Greek - kardia) fo man (at, Grik - ge). If Jizos bin intend fo refer to burial insay di earth, wan more natural expression for use di Grik word mesos, wey mean middle or midst insay phrase like “midst fo di earth,” or dem for just use di word fo grave (Greek mnemeion, G3419) olsem:

“Di people therefore wey bin de wit am when Im call Lazarus comot from im grave [mnemeion], and raise am from di dead, bear witness.” (Jon 12:17)

In summari, no get Biblical proof se “in di heart fo di earth” mean se Jizos bin de insay di center fo di earth (olsem ground). Na only human tradition wey sometimes show insay lexicon and commentari. But we must remember se dis sources no be inspired and fit be influenced by how di authors understand scripture. Dat no min wi no suppose use dem, but wi must also check and give priority to how di Bible itself de use words. By comparing how original words dem de use insay different context, wi go allow di Bible fo “interpret” itself.

Clearly, di two important words from di phrase “in di heart fo di earth,” in dia Biblikal usage, get different meaning than wetin plenty people don understand. Di belief se di phrase mean se Jizos go de insay di tomb simply no get scripture support. Dem na important clues wey go lead wi to korrekt understanding fo dis matter.

## Di Start fo di Tri Des and Tri Nits

When di three days and three nights start, and when e end? Make wi see aw Jizos Himself count di time period. I think wi go find se Im correct mathematically. Check dis scripture:

“And wwae dem stay in Galilee, Jizos tell dem, Di Son of man go be betra into di hand-dem fo man: And dem go kill am, and di third day Im go rise again ...” (Matthew 17:22-23)

Befo dem even reach Jerusalem, Jizos tell im disciples se Im go be betra, kill, and raise again “di third day.” Im no mean say Im go rise on Tuesday, di third day of di week. Im de use “third” in relative sens. Di question na: relative to wetin? Wetin event start di...

**di orda fɔ tin-dem**

Jizɔs de gi wan serie fɔ events – di saling , Im death, and Im rɛsurreɔtion. Im say wan tin simila fiw chapters later insay Matu:

“... di Son of man go be sal / betray to di chief priest-dem and di scribes-dem, and dem go condemn am fɔ death. And dem go hand am ova to di Gentile-dem fɔ mek dem lauh pan am, whip am, and nail am pan cross; and di third day Im go rise again.” (Matu 20:18-19)

Di difference na say Im gi more complete order fɔ di events. Insay dis verse, di Son of man go be:

- 1.sal
- 2. condemn am fɔ death
- 3. hand am ova
- 4 mek dem lauh pan am
- 5 whip am
- 6 nail am pan kross
- 7 rais am

Rais am, no be say on di third day fɔ di week, but di third day relative to di startin point fɔ di series fɔ events, wey na di saling / betrayai.

Di angel-dem at di grave tell di women-dem:

“Im no de ya, but Im don rise: remember how Im bin tell una when Im still de Galilee, say di Son of man must be hand ova into di hand fɔ sinful man-dem, and be nail pan cross, and di third day rise again.” (Luke 24:6-7)

Again, di series fɔ events no start from di crucifishun, but from di moment dem hand am ova.

Below na table wey show di order fɔ di events during di three days. Di order or part of am de mention in plenty place-dem with different combination-dem fɔ di events. Di first tin insay di list na di initial saling / betrayai by Judas and di rejection and decishun fɔ kill Jesus by di Jewish leader-dem.

|           |             |                            |                       |         |             |                      |                 |
|-----------|-------------|----------------------------|-----------------------|---------|-------------|----------------------|-----------------|
|           |             |                            | suffer plenti tin-dem |         |             | Kill am              | (Matu 16:21)    |
| sal am    |             |                            |                       |         |             | Kill am              | (Matu 17:22-23) |
| sal am    | kondemn am  | hand am ova to Gentile-dem | mek dem lauh pan am   | whip am |             | nail am pan cross    | (Matu 20:18-19) |
| sal am    |             |                            |                       |         |             | fɔ be nail pan cross | (Matu 26:2)     |
| rɛject am |             |                            | suffer plenti tin-dem |         |             | kill am              | (Mak 8:31)      |
|           |             | hand am ova to Gentile-dem | laf am                | whip am | spit pan am | Kill am              | (Mak 9:31)      |
|           |             |                            |                       |         |             | Kill am              | (Mak 10:33-34)  |
| Reject am |             |                            | suffer plenti tin-dem |         |             | Slai am              | (Luk 9:22)      |
|           |             |                            | laf am                | whip am | spit pan am | Kill am              | (Luk 18:32-33)  |
|           | hand am ova |                            |                       |         |             | nail am pan kross    | (Luk 24:7)      |
|           |             | hand am ova to Roma-dem,   |                       |         |             | nail am pan kross    | (Luk 24:20-21)  |
|           |             |                            | kondemn am,           |         |             |                      | (Luk 24:20-21)  |
|           |             |                            |                       |         |             | Kill am              | (At 10:39-40)   |
|           |             |                            |                       |         |             | die, buri am         | (1 Kɔrint       |

all di passagi-dem wey dem mintion insay di table de say “raise am di third day” except Mak 8:31 wey say, insay KJV, “after tri des.” (Check more about Mak 8:31 insay Appendix 3.) Di verses wey de quote Jizɔs dem write am in italics.

Get am na mind say, insay di case fo Luk 24:46, Im death and crucifixshun no even menshun Na only say Im go suffer wey mention, same like other gospul-dem wey separate am from Im being kill. Some fo di verse-dem de gi only part fo di sequence together wit di third day, but dem no even mention Im death. But dat no mean say di tin-dem wey mention insay other verse-dem no happen.

Jizos bin de **hand ova** insay three place-dem:

**1. By God to di will fo man:**

“Wey God no spare Im own Son, but hand am ova (G3860) fo wi offence-dem, and raise am again fo wi justification.” (Romans 4:25)

“Im wey no spare Im own Son, but hand am ova (G3860) fo wi all, how Im no go wit am also freely gi wi all tin-dem?” (Romans 8:32)

**2. By Judas to di chief priest-dem:**

“Say, look, wi de go Jerusalem; and di Son fo man go be hand ova (G3860) to di chief priest-dem and di scribes-dem; and dem go condemn am fo death ...” (Mark 10:33)

**3. By di Jew-dem to di Roma-dem:**

“... dem [di chief priest-dem and di scribes-dem] go hand am ova (G3860) to di Gentile-dem ...” (Mark 10:33)

So Scriptrɔ de show clear order: di rejection – wan internal decision insay di heart fo di leader-dem, follow by di handing ova – di outward execution fo dat betrayal.

Normally wi de understan say di betrayai happen just after di Last Supper on tursde ivin. But wi need fo carefully check every point fo Scripture. Note say I de here say say di Last Suppar bin happen Thursday evening. Dis na di most common understanding and dem assume am at dis point insay di study. Evidence go come out as wi go through di Biblikal detail-dem fo establis di chronologi.

Matu 26 record di account fo Jizos going to meal insay di house fo Simon di leper insay Bethany:

“Now when Jizos bin de Bethany, insay di house fo Simon di leper,” (Matu 26:6)

After di dinner, e say:

“Then one fo di twelve, wey dem call Judas Iscariot, go to di chief priest-dem, and say to dem, wetin una go gi mi, and I go hand am ova to una? And dem agree wit am for thirty silver coin-dem. And from dat time e de look opportunity fo betray am.” (Matthew 26:14-16)

Dat fit make e sound like, as some people fit argue, say di betrayal only happen insay di Garden on Thursday evening based on:

“And when supper don finish, di devil don put insay heart fo Judas Iscariot, Simon pikin, fo betray am;” (John 13:2)

But Mark report di same earlier incident and call am betrayal:

“And Judas Iscariot, one fo di twelve, go to di chief priest-dem, fo betray am to dem.” (Mak 14:10)

In realiti, either fo di event-dem (wey happen tuesde or tursde evening) fit rightly be kalle betrayal. Wi normally go think say something like Judas agreement (wey Mark report) wit di priest-dem na betrayal even if di physical handover no actually happen dat time. Sure-sure, as Jizos magnify di law fo include di intention-dem fo di heart (Matthew 5:22, 28 etc.), wi go count am as betrayal.

Di word “now” insay John 13:2 look like e point to say dat event just happen tuesde ivin. But e explain:

“The devil don already put am insay heart fo Judas fo betray am — By dis translashun di English reada go think say na at dis Passover supper di devil first tempt Judas fo betray Christ: but di original word fit properly translate say, the devil don already put am insay heart fo Judas, etc., because di participle βεβληκοτος na perfect tense, wey mean action wey don happen before, and di word ηδη wey dem translate ‘now’ often mean ‘already’ or ‘before’: so wetin Christ say here about Judas fit refer to wetin don happen between am and di chief priest-dem, after di korrection wey happen for am at di supper insay Bethany.” (Benson kommentary on John 13:2)

When dat dinner insay Simon house happen? Just befo di meal, Jizos say:

“Una know say after two day-dem na di Passova feast, and di Son fo man go be betray fo be crucify.” (Matthew 26:2)

Jizos say na two days remain before Passover, and Jizos eat di Passova meal Tuesde ivin, di evening before Im crucifixion:

“Now di first day fo di feast fo unleaven bread, di disciple-dem come to Jizos, say, Where you want make wi prepare Passova fo you? And Im say, Go inside di city to such man, and tell am say, di Master say, My time don near: I go keep di Passova at your house wit my disciple-dem. And di disciple-dem do as Jizos tell dem; and dem prepare di Passover. Now when evening reach, Im sit down wit di twelve.” (Matthew 26:17-20)

Since di Bible clearly say say Jizos eat di Passover meal wit Im disciple-dem on Thursday evening, there should be no question which day na Passover.

Dis show say di betrayal start two day-dem before di Thursday evening Passover meal, so e begin Tuesday evening. Judas then complete di handing ova fo Jizos after di Thursday evening Passover meal (John 13:21-30). Di crucifixion happen di next day. Conclusive evidence say di crucifixion na Friday de inside Appendix 4.

So, Jizos celebration fo di Passover meal wit Im disciple-dem (wey wi de call di Last Supper), na Thursday evening, and di dinner insay Simon house na Tuesday evening, two day-dem before. (Di Thursday evening timing fo Jizos observance fo di Passover go be explain more inside Chapter Four.) Di three day-dem and three night-dem time period therefore start Tuesday evening.

Dis counting fo di time go show say e match wit Jizos being “three day-dem and three night-dem insay di heart fo di earth.” Again, here na di order fo di events: betray, condemn, hand ova, mock, whip, nail pan cross, and finally raise again, all insay di space fo three day-dem and three night-dem.

**Akkordin to di Scripto**

Der is one verse wey refer to di third day witut mentshun di betrayai or any other event befo Jesus death:

“An say Im bin buri, and say Im rise again di third day akkordini to di Scripto:” (1 Korint 15:4) awever, Paul just de refer to earlier Scriptures (but no include di Gospuls bekus dem write after 1 Korint ) wey talk about Jesus death.

Im mentshun di third day but Im qualify Im statement wit di phrase “akkordini to di Scripto .” Wi gatz find out when di tir day na “akkordini to di Scriptures.” Since no get earlier Scripto wey clearli mention Im resurrection on di third day after det, wi gatz konsider say “akkordini to di Scripto ” no de modify “the third day” but de modify “Im rise again.”

Di Grik Scripto allow “according to di Scripto” fo modifi either di resurrecshun itself or di timin (“on di third day”), but di parallel wit verse 3 slightli favor fo attach am to “Im was raised.”

“For I deliver to una first of all dat wey I also receive, how say Christ die fo wi sins akkordin to di Scriptures;” (1 Korint 15:3)

Di reasin na say di two verse-dem together de establish wan pattern:

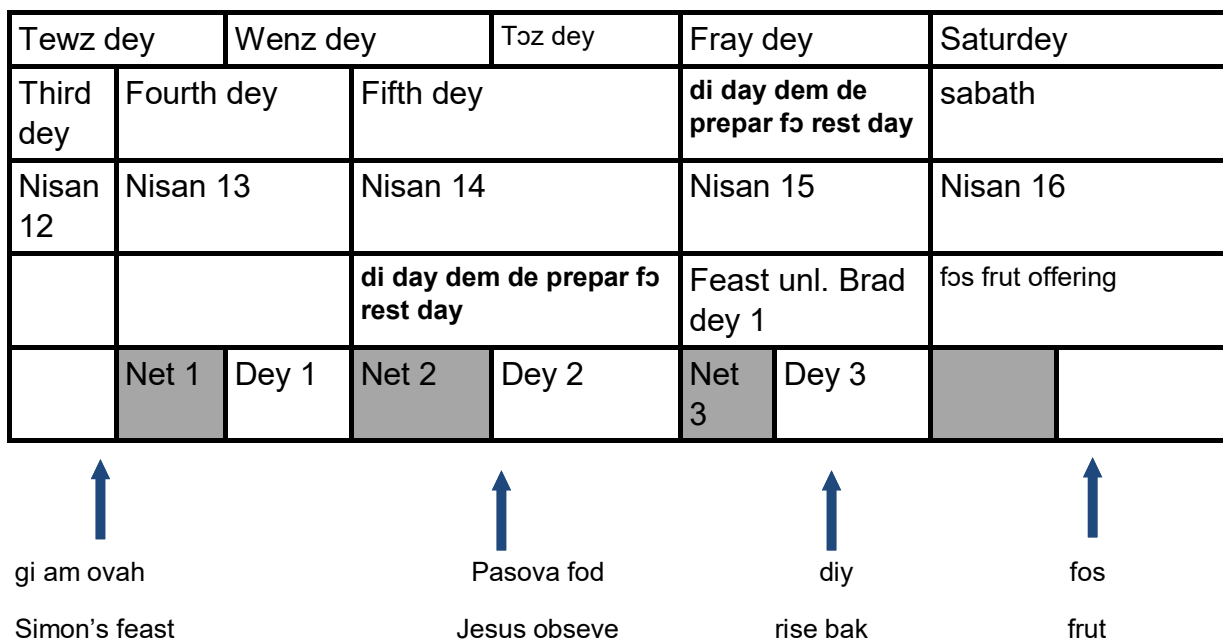
- Christ die fo wi sins akkordini to di Scriptures
- Im bury according to di Scriptures
- Im rise again according to di Scriptures

Paul im statement fit just mean fo show say Christ die according to di Ol Tæstæment without say dem Scriptures specify di exact timing.

If by adding “di third day” Paul mean di third day after death, e go kontradict all di other evidence wey don show here.

**Di End fo di tri des and Tri Net**

Di series fo events and Jesus im time “insay di hat fo di earth” go start wit di betrayal afta di feast in- say Simon im ouse on Tuesday evening. den wen dem go end? Make wi use diagram fo elp:



Di connection between di “Feast fo Unleaven Bread” and “First Fruits / Wave Sheaf” to di Passover go be explain later. Make wi now identify di three day-dem and three night-dem:

Night one na di dark part fo Tuesday night and Wednesday morning till sunrise.

Day one na di light part fo Wednesday till sunset wey go mark di beginning fo di day fo preparation fo Passover (Nisan 14).

Night two na di dark part fo Wednesday night and Thursday morning till sunrise.

Day two na di light part fo Thursday wey inside dem kill di lamb and prepare am fo di meal.

Night three na di dark part fo Thursday night and Friday morning till sunrise. Jizos eat di Passover meal wit Im disciple-dem early insay Nisan 15. Then Im go Gethsemane and dem arrest am.

Day three na di light part fo Friday till sunset. Di events include di trial-dem, di whipping, crucifixion and death around 3 pm and burial before sunset, finish di three day-dem and three night-dem.

During dis time, starting Tuesday evening when di priest-dem make agreement wit Judas, dem de move forward wit dem plan fo destroy Jizos as heavenly restraint move aside. Jizos de “insay di heart fo di earth” in di sense say wetin de insay heart fo man-dem—their intention fo destroy am—now de happen openly.

### **“Destroy dis Temple”**

Here na wan verse wey point to something different from death and resurrection three day later:

“Jizos answer and say to dem, Destroy dis temple, and insay three day I go raise am up. Then di Jew-dem say, Forty and six year-dem dis temple de build, and you go raise am insay three day? But Im bin de talk about di temple fo Im body.” (John 2:19-21)

No be dat refer to resurrecshun tri day after Im death? Jizos even korrekt dem misunderstandini say Im de talk about di tempul building. Im clearly de talk about Im body.

Again, wi need fo check word mianing:

Di word “destroy” come from Greek word “luo” (G3089) wey Online Bible Greek Lexicon define like this:

1. fo los any person or tin wey tied
2. fo free somebody wey bound, relis from chain, set free
3. fo los am, undo, break apart anything wey tied or joined together

Im 43 use insay King James Bible dem translate am like this: los (27), break (5), unloose (3), destroi (2), dissolvul (2), put off (1), melt (1), break up (1), break don (1).

Di wan oda case wey dem translate di wod “luo” as “destroy” na insay di King James Vershun Biblu na dis:

“Di wan wey de do sin, e na bilong di devil; bicos di devil don de sin from di beginning. Na for dis purpose di Son of God bin show, so dat e go destroy di work dem of di devil.” (1 John 3:8)

Dat mean say na “destroy di work dem of di devil,” no to destroy or kill di devil einsef, bicos dat one go go against God in charact.

Di original word “luo” no mean, and dem no ever use am na Bible for mean “for kill.”

We don come for understan am as “kill” na dis two verse dem, na because of how di King James Vershun translators bin translate am go na English.

Again, e very important for note wetin Jesus tok:

“Na for dis reasin mi Papa de love me, bicos a de put mi life down, so dat a go take am bak again. No man no de take am from me, but a de put am down by misef. A get power for put am down, and a get power for take am again. Dis commandment a receive from mi Papa.” (John 10:17-18)

**Wi for kareful how wi de undastan word dem, make wi no gi dem meanin wey di Bible no bin intend. Langua an word dem meanini de khange wit tem!**

Jizos bin tok se: “Una puldan dis temple, na insay tri de a go mek am stan bak.”

De na fo difren verse dem wey dem tok dis word wey Jizos bin tok, an na evri tem na in enemi dem bin de tok am:

“Dem tok se, dis man tok se e able for puldan God in temple, an for bild am bak na tri de.” (Matu 26:61)

“An dem tok se, yu wey de puldan temple, an de bild am bak na tri de, sev yusef. If yu na God in Pikin, kamdan from di kros.” (Matthew 27:40)

“Wi bin yere am tok se, a go puldan dis temple wey man han mek, an insay tri de a go bild anoda wan wey no na man han mek.” (Mark 14:58)

“An dem wey de pas na rod bin de insolt am, de shek den ed, an tok se, ah, yu wey de puldan temple, an de bild am bak na tri de,” (Mark 15:29)

Na evri wan ya, dem no bin undastan wetin e bin mean, bicos e bin de tok pan di temple wey na in bodi.

**Aw God in word na tru, e stil de report some tin dem wey oda pipul bin tok wey no bin tru, o wey dem misquote o no undastan am gud.**

Di tin wey mek dis mata swit na say, dem no bin tink se e de tok bot in dae, bot na bot di puldan of di temple, wey no mean se “kill.”

Evri wan of di fo verse dem wey wi don tok bot, de use di word “kataluo” (G2647), wey na wan form of di word “luo.”

“Kataluo” dem de translate am as: puldan (9), trowdan (3), slip na wan ples (1), guest (1), kam to nating (1), ovaton (1), brok-ap (1).

Di Greek Lexicon na internet de gi di main meaning dem as:

1. for brok-ap, pul apart 1a) (wetin bin join togɛda), for puldan, for demolish 1b) (metaphor) for ova-ton, dat na for mek e no get valyu, tek success from am, mek e kam to nating 1c) for traveller dem, for stop na journey, for sidom, for lodge (dis na wan figurative tok wey kam from di way dem de loose di rope an load pan animal dem wen dem wan rest na net; o bette still, from di way traveller in klos dem wey e bin tie wen e de waka, dem de loose am wen e reach en journey)  
De bin get oda word dem wey Jizɔs for bin use wey go fit pas dis wan, if na wetin pipul dem de tink e mean e bin really mean. For example, di Greek word “apollumi” (G622), wey dem de translate as: perish (33 tem), destroy (26), lose (22), be lost (5), lost (4), an oda smɔl-smɔl word dem (2).

Wan example na dis:

“Den di Pharisee dem go out, an dem plan against am, how dem go destroy am.” (Matthew 12:14)

Di Online Bible Lexicon define “apollumi” as:

“for destroy finish; destroy, die, lose, spoil, perish”

Oda ples dem wey Matthew use “apollumi” na:

“An in disciple dem kam to am, dem wake am, dem tok, Lord, sev wi: wi de perish.” (Matthew 8:25)

“Bot wen di king yere dis, e vex: e send in army dem, an destroy dem murderer dem, an burn dɛn city.” (Matthew 22:7)

“Den Jizɔs tok to am, put yu sword bak na in ples: bicos all man wey tek sword go perish wit sword.” (Matthew 26:52)

Dis na wan verse from Luke:

“From Abel in blood go to Zachariah in blood, wey perish bitwin di altar an di temple: tru tru a de tel una, dem go ask am from dis generation.” (Luke 11:51)

Di word “apollumi” for bin more correct word for wetin Jizɔs bin tok, if na se oda pipul dem go kill am e bin de refer to. Di meaning of wetin Jizɔs tok na John 2:19 no bin mean se dem go kill am.

Di next part go look pan dat. If yu check di meaning dem wey lexicon dem gi, an compare oda verse dem wey use di word “luo,” yu go able for near di original meaning. E clear se e connect wit how dem reject am an in message.

If na so e mean, wi fit see se Jizɔs go turn dat rejection wey dem get for am, na mind of some pipul, thru wetin bin apin na di crucifixion.

## **Udat bin raise Jizɔs from di dae?**

“Jizɔs ansa an tok to dem, puldan dis temple, an insay tri de a go mek am stan bak... e bin de tok bot di temple wey na in bɔdi.” (John 2:19, 21)

“Raise” (Greek “egeiro”; G1453) na active voice na dat verse, wey de show se Jizɔs einsef na go du di action — for mek “dis temple” stan bak. E no na tin wey oda man go du to am, wey for bin na pas-sive voice.

Passive voice na di Greek language. Bot Jizos no bin mek in bōdi kam bak from dae (e no for bin able — bicos e bin dae, an Bible klia klia de teach se man no de get sense wen e dae). Even aside from dat, Bible klia klia tok se na in Papa bin raise am from dae:

“Di wan wey God raise (“anistemi”), afta e loose di pen dem of dae: bicos dae no bin able for hol am.” (Acts 2:24)

“Anistemi” (G450) sef na active voice — e de show se na God bin raise am from dae, lek how dis verse an plenty oda verse dem de show. Sam oda example dem:

“Una kill di Prince of life, wey God raise from dae; wi na witnes dem.” (Acts 3:15)

“If yu confess wit yu mouth se Jizos na Lord, an yu biliv na yu at se God raise am from dae, yu go sev.” (Romans 10:9)

## **Jizos grap lek how Moses grap di Serpent**

Why “raise” (John 2:19) an “raised” (Acts 2:24) no na di sem word? E possible se Acts 2:24 de tok bot how God, wey na in Papa, raise Jizos from dae (as e klia), an John 2:19 de tok bot how Jizos “raise” in sef na anoda kind way?

Jizos “raise” in sef (bot no from dae), na di sense se e turn bak di rejection, di push-away (di “luo” wey dem translate as “destroy” wey wi don tok bot bifo) at least for some pipul. Di Pharisee dem an oda pipul “luo” am (dem reject am), bot wetin kam out na say di work dem of di devil sef bin “luo” (reject o “destroy” lek na “destroy di work dem of di devil” — 1 John 3:8) na mind of dem wey luk to Jizos an accept am.

Dem si in characta pan di kros — in sef-sacrifice, wey no get violence — an dat show clear difference wit Satan wey show as murderer. Dis tin even happen to wan tif wey bin de dae.

Wi de si se di word “egeiro” fit mean “for mek somtin appear,” even “fo mek e show na public.”

### **“Raise”**

#### **G1453 ἐγείρω (egeiro)**

- for wake up, mek e rise<sup>1a</sup>) for wake pesin from slip
- 1b) for wake from dae, call di dae bak to life
- 1c) for mek pesin stan from chair o bed<sup>1d</sup>) for raise up, produce, mek e appear
- 1d1) for mek e appear, bring am na public
- 1d2) for stir up against posen
- 1d3) for cause pesin for bon
- 1d4) for bild something, raise am up

Dis de show se plenty tem, “egeiro” de carry di meaning of something wey dem mek appear.

Dem bin mek am appear;

<https://jesus-resurrection.com/raise-meaning-in-john-2-19/>

dem lift am up wey evribodi fit si am. Even di Roman dem bin de mek execution of “criminal” dem public public. In dae, wey complete in sef-sacrifice life, show in character as a...

E bin show Papa in character, an e bin get, an e stil de get, di power for pul pipul kam to am.

Dis (di crucifixion) bin gi chance for pipul for choose — whether dem go stan for di Messiah o against am. At least some pipul bin “luo” (reject) Satan in lie dem, an dem bin drawn go to di Messiah.

Na wan show se God na wan wey de need blood for calm down, o na wan God wey de give in sef, wey de always respect di free will of in creature dem? Evri man wey si dis tin for process am based pan how e undastan God.

“(Yes, wan sword go pierce tru yu own soul sef,) so dat di thought dem of plenty at go show.” (Luke 2:35)

Dis na wan interesting verse wey de show say Jizos bin raise up na public:

“God put am for show as wan sacrifice tru faith na in blood, for show in righteousness for forgiveness of sin dem wey don pass, tru God in patience;” (Romans 3:25)

Si how di Amplified Bible change di way King James Version Bible tok “set forth”:

“God display am open-open [bifo di eye of di world] as wan life-giving sacrifice for atonement an reconciliation (propitiation) tru in blood, wey pipul for receive tru faith. Dis na for show in righteousness... ” (Romans 3:25, Amplified Bible)

Di word “propitiation” no too correct, bicos di original Greek word na “hilasterion,” wey actually mean di lid of di ark — wey dem de call mercy seat — di ples wey mercy de, no to ples wey dem de try for calm God wit blood. Dis don cause plenty misunderstanding bot why Jizos bin dae.

Bot God in original plan na bin for draw attention to dis event, so dat pipul go receive di forgiveness wey e de gi free.

So, God “set forth” in Pikin na di crucifixion, for show open-open say dis na di source of mercy an forgiveness.

Si di meaning of di word “set forth”:

“Set forth”  
**G4388 προτίθεται protithemai prot-ith'-em-ahēe** middle voice from G4253 and G5087; v; AV-purpose 2, set forth 1; 3

for put something na front, for show am

1a) for put am so pipul go luk am 1b) for expose am na public

1b1) sometimes even dead body dem

1b2) for lef am for pipul si

2a) for determine

Dis na di meaning of “declare” wey dem use again na verse 26:

“pulinadōe”

**G1732 ἔνδειξις endeixis en'-dike-sis** from G1731; n f; AV-to declare + G1519 1, to declare + G4214 1, proof 1, evident token 1; 4

1. for sho somtin clear, proof
  - 1a) somtin wey action show
  - 1b) sign, evidence

God lef di tin dem wey apin pan di kros for apin; e no bin hold man in free will. Bot e lek say God bin get part for arrange di way an di tem wey tin dem apin, so dat di crucifixion go be open-open tin wey evribodi go si, an e no go ever lost from pipul dem eye.

“Di LORD don mek pipul sabi in salvation: e don show in righteousness open-open na front of di nation dem.” (Psalm 98:2)

Wan very important point na for show klia se Jizos, na John 2:19, no bin de tok bot in resurrection.

### **Ironi na Fulfilli Predictshun**

De get big irony na how di Jew dem bin de mek fun wit Jizos for camdan from di kros:

“An dem tok se, yu wey de puldan temple, an de bild am bak na tri de, sev yusef. If yu na God in Pikin, camdan from di kros.” (Matu27:40)

Wetin Jizos bin mean no bin se “puldan dis stone temple an a go bild am bak,” bot something lek: “reject dis temple, wey na mi bodi (di very Messiah wey una say una de wait for), an insay tri de a go mek am stan bak so dat evribodi go si am.”

Dem bin raise/lift am up just lek how e bin tok — tri de afta dem finally reject am (“luo”; destroi), plan for kill am, an agree wit di wan wey betray am. Na dat very tem, wen dem bin de mek fun of am lek say e don fail, e bin de finish di work wey go turn plenty at go to God.

E bin raise, no na say e komot from dae by in sef, bot e bin lift up so dat sinner dem go luk am an get life:

“Lek how Moses bin lift di serpent na bush, so di Son of Man for be lift up: so dat anybody wey biliv pan am no go perish, bot e go get life wey no de end.” (John 3:14-15)

“An mi, if dem lift me up from di earth, a go pul all man kam to me.” (John 12:32)

“Lift up” na dis verse dem na di Greek word “hupsoo” (G5312), wey mean for lift something go high, for exalt am. Na dis sense Jizos bin de tok se e go “raise” in bodi.

### **Di Time no na di Most Important Part of di Sign**

E important for note se na di two oda place dem wey tok bot di sign of Jonah, dem no even mention di tri-de an tri-net period:

“Wan bad an adulterous generation de look for sign; bot no sign no go gi dem, except di sign of Prophet Jonah. An e lef dem, e go.” (Matthew 16:4)

“Wen plenty pipul gather, e begin for tok se, dis na bad generation: dem de look for sign; bot no sign no go gi dem, except di sign of Jonah di prophet. For lek how...”

Jonas bin wan sign to di Ninevite dem, so na so di Son of Man go be to dis generation tu. ... Di man dem from Nineve go rise up na judgment wit dis generation, an dem go condemn am: bicos dem bin repent wen Jonas bin preach to dem; an luk, somtin wey pass Jonas de ya. (Luke 11:29-30, 32)

Bikos dis verse dem no even mention di time period, e look very unlikely se di main important tin na di exact length of time, o even di time sef. Chapter five de bring evidence se instead of di “tri de an tri net” time, na Jizos in position of being “in di heart of man” na di more important part of di sign of Jonas.

Wen Pilate finally gree wit di Jew dem an hand ova Jizos to in enemy dem e bin describe am like dis:

“An e release to dem di wan wey dem bin put for prison bicos of rebellion an murder, wey dem bin want; bot e hand ova Jizos to dem will.” (Luk 23:25)

E hand ova Jizos, no to into physical custody (bicos na Roman soldier dem bin du di crucifixion), bot to “dem will” — wetin bin de na dem at, wey show itself wen dem an oda pipul bin de shout:

“... crucify am, crucify am.” (Luk 23:21)

“... in blood mek e come pan wi an pan wi pikin dem.” (Matu 27:25)

Di handover of Jizos by Pilate no for bin happen if God no bin previously draw back (to some degree) in protection an allow am for be “in di heart of di earth.” Bifo dis, Jizos bin de protected from dem murder plan dem:

“Den dem bin try for grab am: bot no man no lay hand pan am, bicos in hour no bin reach yet.” (John 7:30)

Bot wen di hour reach, dat protection bin draw back an in enemy dem start for get power over am. Jizos put in sef under man will, bot e du am willingly. Even wit dis understanding say “in di heart of di earth” mean being in di heart (o will o control) of man, e still na figurative meaning. Jizos no bin physically inside any man heart.

Na di same way John describe Satan kondition during di millennium:

“An a si wan angel kam down from heaven, wey get di key of di bottomless pit an wan big chain na in han. An e hold di dragon, dat old serpent, wey na Devil an Satan, an e bind am for one thousand year.” (Revelashun 20:1-2)

Satan no bin bind wit physical chain, bot wit figurative chain of circumstance. No one go dey for tempt during di millennium bicos di wicked dem all go don die at di second coming. So e no go fit:

“... deceive di nation dem no more, till di thousand year dem go fulfill: ...” (Revelashun 20:3)

Den at di end of di millennium, di resurrection of di wicked go figuratively loose Satan, mek e go out again for tempt (Revelashun 20:7-8).

**Wi need for recognize say even di King James Version Bible de yus figurativ spich, bot wi sef need for yus di Bible for help wi find di correct meanin.**

Wen wi go bak to Jizos in situation, wi now get wan sense wey show wetin e mean say Jizos bin de “insay di at of man.” Wi tu get Biblical evidence for di beginin an di end point dem of di time period of tri de an tri net.

Dis solve di problem of di tri de an tri net, bot e bring anoda problem.

Di new problem na say di period of tri de an tri net, wey start Tuesday evenin, go need for end right at di beginning of di Sabbath na Friday evenin, o else e go involve fo net number fo. Wetin dis mean? Jizos in confinement “insay di at of di earth” — dat na di control of man — go need for end at di start of di Sabbath o smol bifo dat time. In wan way, e no go den under di control of man again, o under dem desire for kill am. Dem will go satisfy bicos dem go tink say e no de be threat to dem again.

E fit even be reason say dat bin happen tru in dae. Wi de use di expression say dae na “sweet release,” meaning release from pain an difficulty of dis life. So in dae, smotime bifo sunset na Friday, go end di time period of tri de an tri net. Dis go allow resurrection for happen at, o any time afta di start of di Sabbath, bicos as wi don see, being insay di at of di earth no really mean being insay di grave anyway.

## Summary

Di traditional timeline de put Jizos dae na Friday afternoon an in resurrection early Sunday morning. Bot dis understanding struggle for match wit di clear statement say di Son of Man go be “tri de an tri net insay di at of di earth.” If wi go tek di prophecy serious, den wi need for examine di events surrounding di resurrection more careful.

Wan important question na di phrase wey appear again an again insay di resurrection story — “di first day of di week.” Di meaning of dat expression fit hold key for understand di actual timing of di events.

Afta wi don consider di meaning of Jizos in statement about tri de an tri net insay di at of di earth, wi go next look di Bible evidence concerning di timing of di resurrection itself. Wi go check di clues insay di Bible wey relate to original word meaning dem wey fit reveal di real timing of di resurrection, wey no plenty pipul don consider before.

## CHAPTA 2. DI FRASE “FIRST DE OF DI WIK”

### INTRÖDÖKSHÖN

Wan of di big difficulti dem for establish di timing of Jizos in Passova observance, in dae, an in resurrection, na from di translation of di Greek phrase “mia ton sabbaton” into “first day of di week.” An dis get good reason. Di word dem insay dat phrase na English get different meaning from di original Greek. So e go very proper for ask: “Di Greek really tok ‘first day of di week’?”

De get six verse dem insay di King James Version Bible wey refer to di resurrection, wey carry di phrase “first day of di week.” Dis na di verse dem:

“In di end of di Sabbat, as e begin for break toward di first day of di wik, Mary Magdalene an di oda Mary cam for go luk di tomb.” (Matu 28:1)

“An very early na morning, di first day of di week, dem cam to di tomb at sunrise.” (Mak 16:2)

“Now wen Jizos bin don rise early di first day of di wik, e appear first to Mary Magdalene, wey e bin don free from seven demon dem.” (Mak 16:9)

“Now pan di first day of di week, very early na morning, dem cam to di tomb, de bring di spice dem wey dem don prepare, an some oda pipul wit dem.” (Luk 24:1)

“Di first day of di week Mary Magdalene cam early, wen e bin stil dark, to di tomb, an e si di stone wey move from di tomb.” (John 20:1)

“Den dat same day na evening, di first day of di wik, wen di door dem bin shut where di disciple dem bin gather bicos dem bin fear di Jew dem, Jizos cam stan na di middle, an e tok to dem, Peace be wit una.” (Jon 20:19)

De get different timing issue dem insay dem verse dem wey wi go examine one by one. Ya wi de consider di common phrase “di first day of di week.” Dat phrase na from di Greek “mia ton sabbaton.” Make wi carefully check each word of dat translation.

### Di Word “Fos”

Insay di five verse dem above, “first” na translashun from di Greek word “mia” (μία, G3391), wey de Onlin Biblu Lexikon explain in dis way

“First” G3391 μία mia mee’-ah irregular feminine of G1520; adj;

AV-one 62, first 8, a certain 4, a 3, the other 1, agree + G4160 + G1106 1; 79

1) only one, sombodi

Di normal translation wey dem de gi “mia” na “**wan.**” Di only places dem wey dem translate “mia” as “first” insay di King James Version Bible na five out of di six verse dem wey don show above, plus three oda verse dem (two among dem even connect to resurrection) wey wi go consider later.

Insay di remaining verse, Mark 16:9, “first” na translation from di Greek word “protos” (G4413), wey na di normal Greek word for “first.”

Dis tin de raise question about di correctness of translating “mia” as “first,” bicos di Greek already get word for “first” wey na “protos,” while “mia” normally mean “one.” E also suggest say di oda five verse dem fit use “protos” if na dat dem bin really mean.

Imagine say yu de translate French sentence wey use di word “un” (one) an yu translate am as “first” insay English, even though French get correct word “premier” wey really mean “first.” If di writer bin really mean “first,” why e go use “one” instead of di word wey clearly mean “first”?

Ya na two verse dem wey tok “first day” wey use “protos”:

“An wen dem kam to am, e tok to dem, una sabi, from di first (protos, G4413) day wey a kam Asia, how a bin de wit una all di time dem.” (Akt 20:18)

“Bicos of una fellowship insay di gospel from di first (protos, G4413) day till now;” (Philipian 1:5)

Ya na two oda verse dem wey tok “first day” wey use “protos” insay di phrase “first day (of di feast) of unleavened bread”:

“Now di first (protos, G4413) day of di feast of unleavened bread di disciple dem kam to Jizos, dem ask am, where yu want make wi prepare for yu chop Passova?” (Mati 26:17)

“An di first (protos, G4413) day of unleavened bread, wen dem bin kill di Passova, in disciple dem ask am, where yu want make wi go prepare so dat yu go chop di Passova?” (Mark 14:12)

Di Greek insay Mati 26:17 no even include di word “day,” bot e still mean am, just lek how di parallel verse Mark 14:12 show am.

Why Matthew an Mark go use “protos” for mean “first day of...” insay dem verse dem, bot no use am for “first day of di week,” if na dat dem bin really mean? Maybe dem no bin mean “first day of di week.”

E very interesting for check Mark 16:2 an 16:9, bicos both verse dem de talk bot di same day, yet dem use different word dem for “first.”

| Ves      | Greek                            | Korekt Transleshon   |
|----------|----------------------------------|----------------------|
| Mak 16:2 | mia (G3391) ton sabbaton (G4521) | one per d sabath dem |
| Mak 16:9 | proto (G4413) sabbaton (G4521)   | Fos sabath           |

Two verse dem wey get difren Greek word dem, bot dem still translate am go exact sem English meanin — “first day of di week” — dis tin e look rili strange!

Ya, step by step, dis na how di translation don change insay dem verse dem from Greek:

|   |  |
|---|--|
| Mak 16:2                                  | Mak 16:9                                 |
| μία τῶν σαββάτων Grik                     | πρώτη σαββάτου Grik                      |
| mia ton sabbaton (plural transliterashun) | prote sabbaton (singula) transliterashun |
| Fos Sabat                                 | Fos Sabat                                |
| watin ihn mean per Engris                 | watin ihn mean per Engris                |
| Fos per d sabbaths                        |  |
| Chenj wan wod                             |  |
| fos per d sabbath                         |  |
| Chenj wan wod                             |  |
| Fos de na di wik                          | Fos de na di wik                         |
| Chenj wan wod                             | Chenj wan wod                            |
| Fos de na di wik                          | Fos de na di wik                         |
| Put wan wod insay                         | Put wan wod insay                        |
| Fos de na di wik                          | Fos de na di wik                         |
| King James Veshon                         | King James Veshon                        |

Dis na plenti plenti chenj dem! Wetin mek di sem wan raita, na di sem chapta, go rait di sem tin na tu difren difren wei, if e no bin min tu difren tin dem?

Bot tu di ves dem kliya se dem de tok bot di sem dei. Na ves 2, e de sho se na wan insai plenti Sabbat dem, bot na ves 9, e de sho di fos wan insai dat plenti Sabbat dem—an dis no nid fo mek am luk laik kontradikshon. Ves 2 fit de tok bot wan Sabbat insai di set, an di sem taim e fit bi di fos Sabbat na dat set. Tru tru, pipul dem bin tel fo kont plenti Sabbat dem?

“Una go kont fo unasef, stat na di nekis dei afta Sabbat, from di dei we una bring di sheaf fo wave ofrin; seven Sabbat dem go ful:” (Leviticus 23:15)

Dem bin tel dem fo kont Sabbat dem from Fos Frut go reach Pentikost. Dem neva tel dem fo kont Sonde.

If na di sem dei dem de tok bot, wetin mek translata dem go chenj “di fos Sabbat” an “wan fo di Sabbat dem” go na “di fos dei fo di wik,” if no bi se dem bin want mek di frase dem min somtin we dem no bin min?

Na smol pat insai di 70 ves dem we yus “mia,” na so e fit tan to “fos” we go mek sens. E mek gud sens na dis wan ves:

“Man we na heretik, afta di fos an di sekon admonishon, rejekt am;” (Titus 3:10)

Bot som veshon dem de yus “wan” ɔ “wans” insted fo “fos” ivin na dat ves, bikos di original wed na “mia” an no bi “protos.”

“Rejekt wan man we de mek palava afta wan an sekon wonin,” (Titus 3:10; Berean Literal Bible)

“Worn wan pesin we de divaid pipul wans, den worn am di sekon taim. Afta dat, no get natin fo du wit am.” (Titus 3:10, New International Version)

E kliya se “wan” na di beta translashon fo “mia.” Na som ples dem, if yu tan am to “fos,” e go mek no sens atol:

“Dem se, Dis las wan dem wok na wan (mia) awa nomo, an yu don mek dem ikwal wit wi we kari di hevi lod an di hit fo di dei.” (Matthew 20:12)

If yu tan am to “fos,” e go min se dem wok di fos awa, bot tru tru, na di las awa dem wok.

Na dis ves ya, “mia” no fit tan to “fos,” bikɔs e no go mek sens atɔl:

“Tu uman dem go de grin na di mil; di wan (mia, 3391) go tek, an di oda (mia, 3391) go lef.” (Matthew 24:41)

Di fos go tek an di fos go lef? Dat no get sens.

Ya na smɔl sumari we de sho se “mia” min an de yus laik “wan,” sef sef—eksept we e de tok bɔt di rezureshɔn. “Protos” fɔ in pat, plenti taim dem de translɛt am laik “fos,” we de sho se na dat na di rait wɛd fɔ yus we yu wan tok bɔt “fos.”

| Wɛd            | Komɔn Minin Wan | Rezureshɔn Tɛkst                    | No-Rezureshɔn Tɛkst   |
|----------------|-----------------|-------------------------------------|---|
| mia (G3391)    | one             | Chanj am as “fos” per all kes       | translɛt laik “wan” ɔ wetin kɔrɛkt wit am<br>wit wan eksepshɔn nomo insai 60+ kes dem |
| protos (G4413) | fos             | translɛt laik “fos” na wan kes nomo | translɛt laik “fos” na di plenti pat fɔ 90+ kes dem; neva translɛt am laik “wan”      |

## Di Wɛd “Dei”

Na King James Version, dem de print di wɛd “dei” we dem yus am insai di frase “fos dei fɔ di wik” na italik insai ɔl di sikis rezureshɔn ves dem, bikɔs di wɛd no de atɔl na di original. Na translata dem nomo asyum se nid de fɔ put am.

Na Grik, an na plenti oda langwej dem, di jenda (gender) fɔ wan noun an di adjectiv ɔ article we de modify am fɔ match. Wan eksampul we wi sabi na English na di Spanis tɛm “el niɲo,” we wi de yus fɔ tok bɔt wan kain klimɛt patɔn we de apin plenti taim na Pacific Ocean. Di original min “di smɔl bɔy,” we dem de refer to Jesus Christ, bikɔs tradishɔn tok se na di taim we e bɔn (Krizmaz) na di sem taim dis klimɛt patɔn de sho na di wes kɔst fɔ Spanis-tɔk South America. Na ya, di maskulin adjectiv “el” de modify “niɲo.” Na di sem wei, di feminain adjectiv “la” de modify “niɲa,” we gi wi “la niɲa,” we min “di smɔl gel” (an na oda klimɛt patɔn).

Pat fɔ di rizin we mek dem add “dei,” na bikɔs di adjectiv “mia” na feminain, so e fɔ modify wan feminain noun. Bot “sabbaton” na neutra noun, so e bin luk rizinabul se dem go add “dei” (Grik: hemera, feminain, G2250) fɔ mek “mia” get wetin fɔ modify. Bot if dem wan add “dei” fɔ satisfai di jenda mata, dem bin fit put am afta, no bi bifo “di sabbat.” Dat for mek am “wan fɔ di sabbat dei dem,” we sef mek beta sens bikɔs “sabbaton” na di original de na plural fɔm.

Tru tru, translata dem de add “dei” ɔ “dei dem” afta “sabbaton” (we no get separate wɛd fɔ “dei” na di original) plenti taim na di New Testament. Na Gospel of Matthew chapta 12 nomo, dem du am seven taim. Dis na di fos eksampul:

“Na dat taim Jesus Christ go na di sabbat dei tru di kɔn fild; an in disaipul dem bin angri, an dem bigin fɔ pul di kɔn ia dem an it.” (Matthew 12:1)

Na dat ves, awi di King James Version no print am na italik, “dei” na somtin we translata dem add, bikɔs e no bin de na di original.

“Sabbat” no go mek sens, bot if dem translæt “sabbaton” laik “wik,” den dem fit add am an e go luk laik e mek sens—ivæn dɔ na məstek. Wit dis (rong) transləshɔn fɔ “sabbaton” (G4521) go na “wik,” wi kin get transləshɔn dem laik dis:

“An bifo-bifo na mɔnin,  
di fos (minin chenj)  
dei (wɛd add)  
fɔ di wik, (minin chenj)  
dem kam na di tom wen di son de raiz.” (Mark 16:2)

(Bot bikɔs di wɛd “dei” de implai, e no nid fo put am atɔl fo solv di jenda mata. Som Baibul vershɔn dem du am so an kip di original minin:

(original minin kip)  
(original minin kip, “dei” de implai)  
“An, bifo-bifo na mɔnin na  
wan  
fo di Sabbat dem,  
dem de kam na di tom wen di son de raiz.” (Mark 16:2, The Concordant Literal New Testament)

## Di Wɛd “Wik”

If yu luk di original Grik wɛd dem na wan interlinear Baibul, yu go si se, na di ples dem we dem de tok bɔt “di fos dei fɔ di wik” as rezureshɔn mɔnin, di wɛd “wik” na tru tru translæt fɔm di Grik wɛd “sabbaton,” we min di nɔmba sɛvɛn-dei Sabbat. E no min, laik aw pipul de yus am tide, “Sonde,” ivæn dɔ dem don translæt am laik “di fos dei fɔ di wik” na som Baibul ves dem.

“Sabbaton” na di Grik wɛd fɔ Sabbat—di sɛvɛn dei fɔ di wik; na Inglish dem de kɔl am Satade, an na plenti oda langwej dem sef get wɛd dem we sem to dat.

Ya na som eksampul dem insai plenti oda:

|                   |                    |
|-------------------|--------------------|
| Arabek: Sabet     | Maltese: is-Sibt   |
| Armenian: Shabat  | Polish: Sobota     |
| Assyrian: Sabuatu | Portuguese: Sábado |
| Bohemian: Sobota  | Romanian: Sâmbăta  |
| Bosnian: Subota   | Russian: Subbota   |
| Bulgarian: Sabota | Serbian: Subota    |
| korsican: Sàbatu  | Slovak: Sobota     |
| kroatian: Subota  | Slovene: Sobota    |
| kzech: Sobota     | Somali: Sabti      |
| Frenc: Samedi     | Spanish: Sábado    |
| Georgian: Sabati  | Sudanese: Saptu    |
| Grik: Savvato     | Tagalog: Sabado    |
| Ibru: Shabbat     | Ukrainian: Subota  |
| Indonesian: Sabtu | Yiddish: Shabes    |
| Italian: Sabato   |                    |
| Latin: Sabbatum   |                    |

Di Grik wɛd “sabbaton” (G4521) dem yus am 68 taim na di New Testament. 59 taim dem translæt am stret stret laik “Sabbath” ɔ “Sabbath dei,” we na di komɔn minin we pipul sabi.

Bot di oda 9 taim dem, di sem sem original wɛd, dem translæt am laik “wik,” na di frase “fos dei fɔ di wik.”

Mi no si di lexikon entrie we yu mention—e no kam wit di teks. Yu fit past am ya, so mi go fit translæt am ɔ explen am stret stret na di sem konteks.

Di Grik Lexikon entrie fɔ G4521 “σάββατον (sabbaton)” na dis:  
E kam fɔm Hebrew ruts H7676 “Shabbat” , (שַׁבָּת)an na noun.  
AV translæshɔn: sabbath day 37, sabbath 22, week 9; 68 kes.

### **Minin dem:**

1) Di sɛvɛn dei fɔ wan wik, we na holi fesival dei we Israel pipul dem fɔ nɔ fɔ wok.

1a) Di institushɔn fɔ Sabbat, di law we tel fɔ kip evri sɛvɛn dei holi.

1b) Wan sabbat, sabbat dei.

2. Seven dei, we dem kin kɔl am “wik.”

Not se “shabbath” (H7676), we na di root fɔ “sabbaton,” an “shabbathown” (H7677), neva yus fɔ mean “wik.”

If yu want fɔ tok “fos dei” na Grik, di rait wɛd dem na “protos” (G4413) fɔ “fos,” an “hemera” (G2250) fɔ “dei.” So “fos dei” for bi “protos hemera,” no bi “mia sabbaton,” we literal minin na “wan Sabbat” ɔ “wan fɔ di Sabbat dem.”

Jesus Christ sef tok se:

“For di Son fɔ man na Masta ivin fɔ di Sabbat dei.” (Matthew 12:8)

So Sabbat no jɔs kalenda wɛd; na dei we e get authority pan.

## **Komɔn yus fɔ “sabbaton”**

Ƙ wi luk aw “sabbaton” (G4521) de yus am plenti taim an di rait wei. Na di nex an oda interlinear eksampul dem, di Grik teks go kam fos, den di English word-fɔ-word translæshɔn go fɔlow. Afta dat, di ful ves insai King James Version go sho. Di Grik wɛd we wi sabi se “Sabbaton” go get underline. (Di interlinear teks matirial, insai evri kes, na fɔm Jay P. Green, *The Interlinear Bible*, 1984).

“... ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου ...”

“... e go pul am op

na di dei

fɔ di Sabbat ...”

“And Jesus ansa dem, se, which fɔ una get donkey ɔ bulok we fall na pit, an e no go kwik kwik pul am out na di Sabbat dei?” (Luke 14:5, Gospel of Luke)

Dis ves klia sho se “sabbaton” na Sabbat (seven dei), bikɔs di konteks na law about helping animol on Sabbat.

Dis ves ya na klia klia tok bɔt di sɛvɛn-dei Sabbat. Nɔbadi no go argyu wit dat.

Na ya na som oda eksampul dem fɔ di komɔn yus fɔ “sabbaton”:

“... τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;”

“... dis

di dei

fɔ di Sabbat?”

“And ough nɔt dis woman, we na pikin fɔ Abraham, we Satan don tie am, luk, diz eighteen yia, fɔ lef am from dis bond na di Sabbat dei?” (Luke 13:16, Gospel of Luke)

Dis sef sho se “sabbaton” na di komɔn wɛd fɔ di seven-dei Sabbat, we Jesus bin de tok bɔt.

Na di John 19:31 teks ya, e de tok se:

“... na bikɔs na di preparation dei, mek di bodi dem no go stap pan di kros na di Sabbat dei, bikɔs dat Sabbat dei na wan big wan holi dei ...” (Gospel of John)

Dis eksampul dem we yu gi sho se “sabbaton” na stret Sabbat (seven-dei) in komɔn yus. Na evri wan fɔ dem, konteks de tok klia se na di law Sabbat.

Bot na di point bɔt di “rezareshɔn ves dem” we yu de mek:

Yu de argue se:

- “sabbaton” na plural
- so dem no fɔ translət am laik “week”
- an fɔ yus Greek wɛd “hebdomas” if na tru “week” dem bin min

Dis na wan lin fɔ argument we smol scholars dem de yus am, bot im no so simple olsem dat.

Na Grik:

- “sabbaton” kin mean **Sabat (singula)**
- an kin mean **Sabat dem / wik cycle (kollektiv usage)** depending pan idiom an konteks
- dat na why di same wɛd de show different English translashun insai di New Testament tradishun

For eksampul na Gospel of Matthew an oda Gospul dem, di phrase “mia tɔn sabbatɔn” na idiomatic expression we Jewish-Grik usage bin already understan as “**first day after the Sabbath / beginning of the wik cycle**”, no necessarily “one Sabbath.”

Bɔt di core linguistics argument we yu mention na dis:

- Yes, Greek get “hebdomas / hebdomadas” (week concept)
- Yes, LXX de use am
- Yes, sabbaton no strictly equal “week” in lexical sense

Bot translɛshɔn no de depend on dictionary alone; e de depend on **idiom + usage + context**.

Dat na why di debate still de exist:

- wan side de say “literal Sabbaton = Sabbath only”
- oda side de say “idiomatic sabbaton usage include week cycle expression”

If yu want, mi fit break am down simple:

- all 6 resurrection texts word-by-word Grik meaning
- an show why translators land pan “first day of the week” structurally, not just doctrinally

Luk 18:12 na di vers we yu de refer to:

“I fast twice in the wik, I give tithes of all that I possess.” (Gospul of Luk)

Wetin mek dem translæt am dis wei? Wan man fit argue se e no pösibul fò fast tu taim insai wan dei, so di reference fò bi tu fast insai wan wik. Bot dat na fò put interpretation bifo wi don iven translæt di wèd dem! Betè fò translæt di wèd dem den afta trai fò understand di minin. An tu, hu se fast fò bi full 24 awas ò pass dat? No fit bi se wan pesin fit fast tu taim insai wan dei, for eksampul, if e skip tu meal dem? Sho se wi understanding fò fasting no justify fò chenj di wèd dem fò di Baibul! Dis na som translëshon dem we de klos to di original wèd minin:

“I fast twice on the sabbath; I tithe things, as many as I get.” (Luk 18:12, KJ3 Literal Translation)

“I fast twice on the Sabbath, I give tithes of all that I possess.” (Luk 18:12, Modern King James Bible)

Wi don carefully examen evri ves we di King James Vershun translata dem don yus “sabbaton” as “wik.” Na evri kes, i get evidens se e beta fò translæt am according to in tru minin as “Sabbat.” E beta fò faithful translæt di wèd dem, den afta dat, derive wi theology, pas fò twist di minin fò di wèd dem fò match wi theology. Di evidens we de ova sho se di resurrection ves dem fit bin translæt anoda wei—wan wei we de moa consistent wit di original wèd minin. An i get further evidens se tradishon don overcome proper translëshon.

## Evidens fò Singula an Plura Yus

I get evidens from di writing dem fò Gospel of Luke se e sabi yus either singular ò plural wèd fò sabbat according to wetin e intend.

“I fast twice in the week, I give tithes of all that I possess.” (Luke 18:12)

Whether Luke mean fast tu taim insai wan wik ò tu taim pan wan Sabbath dei, e go still bi singular, an dat na wetin di Grik de sho. Di site biblehub.com sho se Luke yus singular form fò Sabbath an di article we de go bifo am fò “in the week:”

**a**

τοῦ (tou)

Article - Genitive Neuter Singular

Strong’s 3588: Di, di definite article. I include di feminine “he,” an di neuter “to” insai all dia inflections; di definite article; di.

**week**

σαββάτου (sabbatou)

Noun - Genitive Neuter Singular

Strong’s 4521: Di Sabbath, a week.

(<https://www.biblehub.com/luke/18-12.htm>)

Bot wen Luke rait na Gospel of Luk 24:1 an Acts 20:7, Luke yus di plural fom insai di Grik fo sabbat an fo di article we de go bifo am:

“Now upon di fos dei fo di wik, bifo-bifo na mōnin, dem kam na di tom, karia di spice dem we dem bin prepare, an som oda pipul wit dem.” (Luke 24:1)

“And pan di fos dei fo di wik, wen di disaipul dem kam tugeta fo brok bred, Paul preach to dem, redi fo go di nekis dei; an e continue in tok go reach midnait.” (Akt 20:7, Akt of the Apostles)

Yeh na wetin biblehub.com de sho fo Acts 20:7:

Fos [dei]

μῆ (mia)

Adjectiv - Dativ Feminine Singular

trong's 1520: Wan. (includin di neuter Hen); wan primary numeral; wan.

of di

τῶν (tōn)

Article - Genitive Neuter Plural

Strong's 3588: Di, di definite article. I include di feminine “he,” an di neuter “to” insai all dia inflections; di definite article; di.

wik,

σαββάτων (sabbatōn)

Noun - Genitive Neuter Plural

trong's 4521: Di Sabbat, wan wik.

Dis na di Krio translëshon:

Dis na moa evidens se e no get justification fo translèt di frase insai Gospel of Luke 24:1 an Acts 20:7 go insai singular na English, wen di Grik original na plural. Luke yus both singular an plural insai in writing an e for sabi di difrens.

Di plural form fo “sabbaton,” we de appia plenti taim insai di New Testament, na only dem de translèt am as “week” wen e de part fo di phrase “mia ton sabbaton.” Dat de show somtin bot bias fo di translèta dem.

## No Grik wɛd fo “Sabbath”

Bikɔs di Grik language no get original wɛd fo Sabbath, di translëshon go Grik borrow di Hebrew wɛd “sabbaton.”

“All scholars, without exception, recognize se sabbaton no na native Grik wɛd. Bikɔs di Grik culture bin no laik di Sabbath, an dem no even get seven-dei wik system bifo di Romans take over, dem no get wɛd fo Sabbath or sabbaton. In fact, i neva si di wɛd yus insai di Septuagint (LXX) ɔ insai ante-Nicene father dem writing fo refer to first day fo di wik. Nor e no de insai extra-Biblical Greek writing dem like Plato, Socrates, ɔ plenty oda ancient Grik writing dem we de tok bot Sunday. So, e bin import from Hebrew by Jewish writer dem fo di New Testament.”

Bot imported wɛd dem, dem de kip di sound fɔ di original langwij. Proper nɛm dem na eksampul fɔ dis. Mi nɛm kin rɛkɔg-naiz phonetikali nomata na wɪch kɔntri mi go.

An if mi lɪsɪn di broadcast nuz na Moscow, mi go rɛkɔgnaiz plenti nɛm dem like George Bush, Washington D.C., dollar, America(n), bikɔs fɔ dis principle fɔ transliteration.

Now if wan wɛd import bikɔs e no get equivalent insai dat langwij, en minin insai di new langwij go always stay consistent wit di minin insai di original langwij. (Todd Derstine, *Is the phrase "first day of the week" properly translated in the New Testament?* p.3 at [http://www.convince-the-gainsayer.com/First\\_Day\\_of\\_the\\_Week.pdf](http://www.convince-the-gainsayer.com/First_Day_of_the_Week.pdf))

Di original Grik minin na "Sabbath"

Na ya na list fɔ source dem we de tok se di original Grik minin na "Sabbath." Dis na bin compile by Daniel Gregg: <https://www.torahtimes.org/SabbathResurrection/The%20Sabbath%20Resurrection.htm>

- The koncordant Grik Text
- The koncordant Literal Nyu Testament
- Robert Young's Literal Translashun
- Some of John Calvin's Commentaries
- The Companion Biblu
- The Interlinear Bible by J.P. Green, 2nd Edition, Vol. IV
- The Coverdale Quarto Bible, 1537
- Some of Wycliffe's Translashun
- Some of Tyndale's Translashun
- The Rheims vershun, 1582
- The Bishop's Bible, 1568
- The Latin Vulgate ("primam sabati")
- The Old Latin
- All Grik Texts
- The Syriac Peshitta

The Biblia del Oso (The Bear Bible in Spanish) by Casiodoro de Reina 1569 for Matthew 28:1 has:

"La víspera de los Sábados que amanece para el primero de los Sabbados vino Maria Magdalena y la otra maria a ver el sepulchro"

That translates into English as:

"On the eve of Saturdays, as dawn breaks for the first of Saturdays, Mary Magdalene and the other Mary came to see the tomb."

**Di Grik wɛd "sabbaton" min di sɛvɛn-dei Sabbat. Nɔ get justifikeshɔn fɔ di komɔn wei we dem de translɛt am as "fos dei fɔ di wik."**

## Mia tɔn Sabbaton na ɔltem yus afta Pasova

“Akɔdin to Lev. 23:15, dɛn bin de kɔnt ‘seven Sabat’ afta Pasova. If *mia tɔn sabbaton* de sho se na di fɔs wan insay dis seven Sabat dɛn, den wi go ekspek se dem go yus am jɔs afta Pasova, an no na nara ples. An dat na eksakt wetin wi de si. Yeshua bin krosifay jɔs bifo di anyual Sabat; den di de we in we get fɔ riz, e kam to bi di fɔs Sabat afta Pasova, an dem kɔl am *mia tɔn sabbaton*. Na di oda tu ples dem we dis fraze de na di Nyù Testament, di sem taym-layn wit Pasova de sho. Acts 20:6 tok bɔt Pasova bifo e bring insay di impɔtant fraze *mia tɔn sabbaton*. Na 1 Korint 16:2, dem mɛnshɔn se Pentikɔst de kam no tumɔs afta *mia tɔn sabbaton* (luk 16:8). So ɔl di tɛks dɛn fayn wit di taym-layn we de insay Lev 23:11-16.”

## Wɛn Pɔl bin brok bred?

Di fraze “fɔs de of di wik” de apia na tu ples we no to bɔt di rizerɛkshɔn (Acts 20:7 an 1 Korint 16:2 – di nekst pat). Plenti pipul de yus dis tu tɛks fɔ sapɔt Sɔnde rizerɛkshɔn an Sɔnde wosip.

“An na di fɔs (*mia*) de of di wik, wɛn di disaypul dɛn gɛda fɔ brok bred, Pɔl bin prich to dɛn, bikɔs e bin redi fɔ lef di nekst de; an e kontinyu fɔ tok til midnajt.” (Acts 20:7)

Grik sabi pipul dem translet di vɛs dis wan we:

“An na wan of di Sabat dɛn, afta wi gɛda fɔ brok bred, Pɔl bin de tich dɛn ...”

Pɔl de tok bɔt wan tin we apin jɔs afta Pasova, we na di taym we God bin tel dɛn fɔ kɔnt Sabat dɛn. Di nekst tu vɛs sho se bred we no get ist bin pas, an Pentikɔst bin de kam afta di taym we Pɔl de tok bɔt:

“Wi sef selay komot na Filipay afta di de dɛn we bred no get ist, an wi kam to dɛn na Troas insay fayv de; we wi stay seven de.” (Acts 20:6)

“Bikɔs Pɔl bin mek up in mind fɔ pas na Efesus, bikɔs e no want fɔ spɛn tɛm na Eshia: bikɔs e bin de hɛri, if e posibul, fɔ bi na Jerusalem na di de of Pentikɔst.” (Acts 20:16)

So “wan of di Sabat dɛn” (we na di kɔrɛkt minin) fit isi isi bi wetin di tɛks de min. Ya na moa klia transleshon: act 20:7

“An na wan of di Sabat dɛn, afta wi gɛda fɔ brok bred, Pɔl bin de tich dɛn act 20:7...”

“An na wan of di Sabat dɛn, di disaypul dɛn gɛda fɔ brok bred, Pɔl bin de tok wit dɛn, bikɔs e bin want fɔ go di nekst de; an e kontinyu di wɔd til midnajt.”(Akt 20:7, Smith’s Literal transleshon)

## 1 Korint 16:2 – Na Sɔnde Gɛda?

Dis transleshon we yus “fɔs de of di wik” na jɔs tradishɔn mek am:

“Na di fɔs (*mia*) de of di wik, mek evri wan una put somtin aside, akɔdin to aw God don bles una, so dat no gɛda-gɛda no go de wɛn a kam.” (1 Korint 16:2)

Di sem sem wod dɛn we dem yus ya, na di sem wan dɛn we dem de yus fɔ tok bɔt di sevent-de Sabat. An tu, e de refer to di sem taym bitwin Pasova an Pɛntikɔst we Pɔl bin de na in tɔd mishɔn jɔni.

Ya na wan moa kɔrɛkt transleshon:

“Na di fɔs wan insay di Sabat dɛn, mek evri wan put tin aside fɔ inseqf, de kip am akɔdin to aw e dɔn prosper, so dat no kɔlekshɔn no go de wɛn a kam.”

## Oda Pruf an Nara Transleshon dɛn

Naw wi go luk moa pruf from difrɛn sɔs dɛn we de sho se prɔblɛm de wit di transleshon “fɔs de of di wik.”

“Na Volyum 35 of Word Bible Commentary (p. 1188), dem gri se “fɔs de of di wik” na rili min “wan insay di Sabat dɛn” na di Grik. Di trut na se, no wan Grik-langwej skɔla ɔ prɔfɛsa we de tok Grik we go deny dis fak. Mi sef don tok wit plenti prɔfɛsa dɛn na big yunivasiti dɛn (lek Dickenson College na Carlisle, PA) an dem don konfɛm di rili minin of dis fraze.

So di tin we de mek pipul dɛn tink difrɛn, na wan kain mind-set we de chenj di rili minin go nara tin. Dem de asyom se na wan idyom (speshal we toktok). Dem de tek “*mia/wɔn*” mek am “fɔs,” an “sabbaton” mek am “wik,” an den dem add “de” jɔs fɔ mek am mek sens wit di tin dem don invent. Bɔt til naw, a neva si wan buk ɔ diksɔnari we sho se *mia tɔn sabbaton* bin de yus lek idyom na nara Grik raitin dɛn we no de na Baybul. So if na spich figa, mek dem pruv am. Di pruf de na di hand of di transleta dɛn. Dis dem no fit du wit langwej pruf. Na chɔch tradishɔn we kam afta Konstantin dem de us.

Wɛn dem liv di rili minin an go wit asyom wod dɛn lek “fɔs” an “wik,” dem end wit wan tin we no mek sens – “fɔs wik.” Bikɔs dis no mek sens wit di konteks we de tok bɔt wan spesifik de, dem kon add di wod “de” lek say dem sho se e fɔ de de. Na so, jɔs lek majik, di fraze chenj go tok bɔt wan nara difrɛn de of di wik. If di pipul we translet from Grik no bin du dis kain wok wit imagineshon, di stori bɔt Sɔnde mɔnin rizɛrɛkshɔn no for bin get fut fɔ stan.

Dis mata na big wan insay Kristianiti, bikɔs na dis mek pipul replɛs di sevent-de Sabat wit Sɔnde as di de fɔ wosip. Plenti skɔla dɛn don tok se Sɔnde na jɔs wikli sɛlebreshɔn of di rizɛrɛkshɔn.”

## **Nara Pruf dɛn an Difrɛn Transleshon bɔt “Mia tɔn Sabbaton”**

If “fɔs de of di wik” we kam from *mia tɔn sabbaton* na tru idyom we min Sɔnde, den wi fɔ si am na nara buk dɛn tu. Bɔt di prɔblɛm na se, dis kain yus no de apia na nara Grik raitin dɛn.

“Otsaide di 8 tɛks dɛn na Nyù Tɛstament (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; an 1 Korint 16:2), we wi si *mia tɔn sabbaton* translet as ‘fɔs de of di wik,’ no nar eksampul de we *sabbaton* min ‘wik’ na eni Grik literacha bifo 100 A.D. an den jɔs na ‘Chɔch Grik’ afta dat.

Dis minin no de na Sekyular Grik, no na LXX (Sevɛnty), no na Josephus, no na Philo, an no nara Grik buk we Jew dɛn bin rait bifo Tempuol bin dɔɲ. Dis minin no de na klasikal ɔ Koini Grik, jɔs na dis 8 tɛks dɛn we dem de tok bɔt.

Mo ova, dis 8 tɛks dɛn no na smɔl smɔl stori dɛn we no get impɔtens; bɔt na impɔtant kwɛstshɔn dɛn we kɔnsɛn schism (divishɔn) bitwin Kristianiti an in Jew ruts. So, pipul dɛn fit suspekt se di transleshon “fɔs de of di wik” na tin we kam from sekte-bias, politik ɔ religjɔs motiveshɔn.”

### **Nara kɔment fɔ koncordant komentari**

“Di rizɛrɛkshɔn no apin na Sɔnde, ɔ ‘fɔs de of di wik,’ bɔt na di fɔs wan insay di sevɛn Sabat dɛn we de bitwin Firstfruits an Pɛntikɔst. Di fraze ‘wan insay di Sabat dɛn’ olway de na dis taym, no nar taim na di yia. E fit min eni Sabat insay di sevɛn. Dem de yus am plenti taim fɔ di rizɛrɛkshɔn de (Matthew 28:1; Mark 16:1-2; John 20:1-19), we de insay di de dɛn we no get ist, bɔt tu dem yus am afta dis (Acts 20:6-7), til Pɛntikɔst (1 Korint 16:2, 8).

Skɔla dɛn no gri fɔ wetin mek dem translet am “fɔs de of di wik.” Dem bin de eksplen se ‘wan’ fit min fɔs, an ‘sabbaton’ fit min wik, bɔt di las atɛmpt fɔ justifai am de tok se na ‘di de afta Sabat.’ Bɔt di Sabat de get in own nem ‘mɔro of di Sabat’ na LXX, so dis eksplɛneshɔn no strong.

Even if wi gri se ‘wan’ min fɔs ya, stil e no chɛnj di minin, bikɔs na fɔs Sabat insay sevɛn Sabat dɛn. Bɔt no wan taim ‘sabbaton’ bin min ‘wik.’ Di ordina way fɔ tok ‘fɔs de of di wik’ na Grik e isi fɔ du, so e get big kwɛstshɔn wetin mek dem no yus di kɔrɛkt ekspresyon.”

### **The Scriptures (Messianic transleshon) – John 20:1**

“An na di fɔs de of di wik Miryam from Magdala bin go na di grev tɛmli, bifo lait kam, an e si se di ston dɔn pul komot na di grev.” (John 20:1)

Bɔt e tu get wan eksplɛneshɔn not:

“Fos De of di Wik”: di undalayin Grik teks na *“mia ton sabbaton”*, we if yu translet am word fo word, e min “wan insay di sabat den,” bot tradishon de renda am “fos de of di wik.”

Di fraze “fos de of di wik” if yu translet am stret na Grik e go bi *“prote hemera tis hebdomada”*, bot dis fraze no de apia na Nyù Testament.

Di not den explen se dem bin kip di transleshon “fos de of di wik” bikos na tradishon don mek am stap so. Dis sho se tradishon bin get big inflyuens pan di way Baybul bin translet.

So, di problem we pipul de point to na se di original Grik minin “wan insay di sabat den” no bin get stret transleshon, an na difren Baybul versen den bin try fiks am bak to moa literal minin, espeshali na Matthew 28:1.

### **Matu 28:1 an Mark 16:2 – Literal Transleshon den**

“Na di ivnin of di Sabat den. Na di lait of monin, insay di fos wan of di Sabat den, Maria Magdalin an di nara Maria bin kam fo luk di grev.” (Matthew 28:1, Concordant Literal New Testament)

“An na di ivnin of di Sabat den, na di monin lait, go to di fos wan of di Sabat den, Maria Magdalin an di nara Maria bin kam fo si di grev.” (Matthew 28:1, Young’s Literal Translation)

“Bot late insay di Sabat den, na di monin lait, go to di fos wan of di Sabat den, Maria Magdalin an di nara Maria bin kam fo luk di bere.” (Matthew 28:1, KJ3 Literal Translation)

### **Mak 16:2**

“An e bin eklisivli eli na monin, na di fos de insay di Sabat den, den bin de kam na di grev, wen san bin de rayz.” (Apostolic New Testament)

“An, rili eli na monin, na wan insay di Sabat den, den bin de kam na di grev na di rayzin of di san.” (Concordant Literal New Testament)

“An eli tumas na monin insay wan of di Sabat den, den bin kam na di grev, san don rayz.” (Smith’s Literal Translation)

“An eli na monin of di fos insay di Sabat den, den bin kam na di grev, na di rayzin of di san.” (Young’s Literal Translation)

### **Mak 16:9**

“Naw na eli, na deep monin insay wan of di Sabat den, den an nar pipul den wit den, bin kam na di grev, de bring spices we dem don redi.” (luk 24: 1 Concordant Literal New Testament)

Luk 24:1

“An na di fōs wan insay di Sabat dēn, eli tumas na monin, dēn bin kam na di grev, de kari di spices we dēn bin redi, an nar pipul bin de wit dēn.” (**Luk 24:1** Young’s Literal Translation)

“An na di fōs wan insay di Sabat dēn, eli monin, dēn bin kam na di grev, de kōrē di spices we dēn bin priper, an sam nar pipul bin de wit dēn.” (**Luk 24:1** KJ3 Literal Translation)

“Naw na wan insay di Sabat dēn, Maria Magdalin bin de kam na di grev eli na monin, yet dōknes bin stil de...” (**John 20:1** Concordant Literal New Testament)

“An na di fōs wan insay di Sabat dēn, Maria Magdalin bin kam eli (yet dōknes bin stil de) na di grev, an e si se di ston bin dōn tek komot na di grev.” (John 20:1 Young’s Literal Translation)

“Bōt na di fōs wan insay di Sabat dēn, Maria Magdalin bin kam eli na monin na di grev, yet dōknes bin stil de. An e si di ston bin dōn tek komot na di grev.” (John 20:1 KJ3 Literal Translation)

“An na ivnin of dat de, na di fōs wan insay di Sabat dēn, an di dōd dēn bin lōk we di disaypul dēn bin gēda bikōs dēn bin frait Jew dēn, Jizōs bin kam an stan na dēn midul, an e tok to dēn se: ‘Pis to una.’” (**John 20:19** Young’s Literal Translation)

“Den na ivnin of dat de, na di fōs wan insay di Sabat dēn, an di dōd dēn bin lōk we di disaypul dēn bin gēda bikōs dēn bin frait Jew dēn, Jizōs bin kam an stan na di midul, an e tok se: Pis to una.” (**John 20:19** KJ3 Literal Translation)

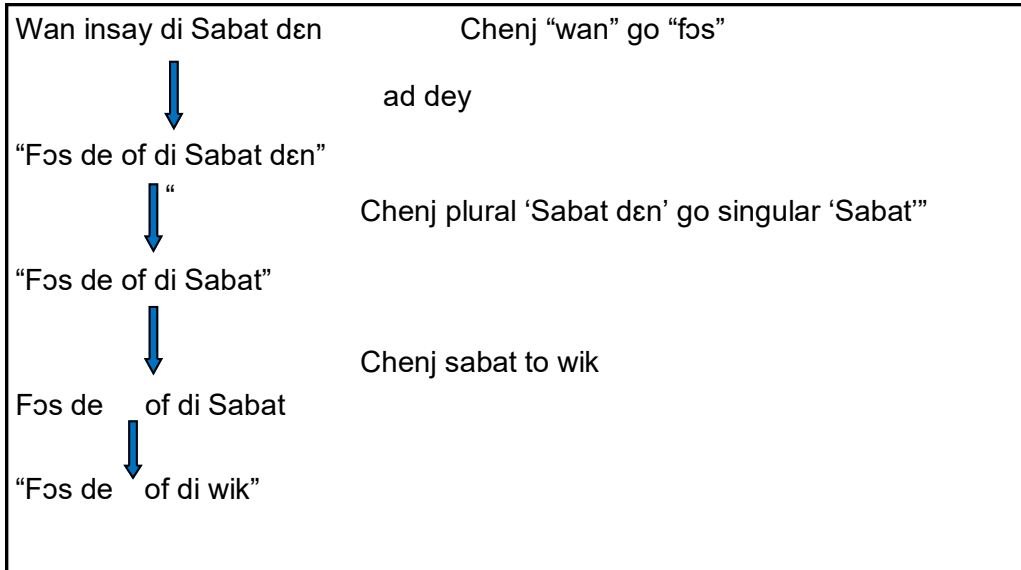
“Na ivnin of dat de, na wan insay di Sabat dēn, an di dōd dēn bin lōk we di disaypul dēn bin gēda bikōs dēn bin frait Jew dēn, Jizōs bin kam an stan na dēn midul an e de tok to dēn se: Pis to una.” (**John 20:19** Concordant Literal New Testament)

“Na late na dat de, na di fōs wan insay di Sabat dēn, an di dōd dēn bin lōk we di disaypul dēn bin gēda bikōs dēn bin frait Jew dēn, Jizōs bin kam an stan na dēn midul, an e tok se: Pis to una.” (**John 20:19** Apostolic New Testament)

## Somari

Dem so de sho step by step aw pipul den bin chenj di minin from “wan insay di Sabat den” go tel dem “fɔs de of di wik.”

Dis mean se, na smɔl smɔl chenj dem bin de mek insay di transleshon til e kam bi di tradishɔnal way we pipul den de rɛda am tɔde.



Evri step fit luk smɔl, bɔt wɛn yu put dem tugeta, e de bring wan difrɛn minin. If di original fraze rili min “fɔs de of di wik,” aw e mek se dem nid plenti adjustmɛnt fɔ go reach dat transleshon? Na translet dem translet am, ɔ na dem re-interpret am? Bɔt tru tru, dem bin du am wan taim, so e mek di vɛs den point go Sɔnde instɛd of di truu Lɔd de.

“Wan insay di Sabat den’ na di truu transleshon. Di tradishɔnal ‘fɔs de of di wik’ no get skriptchɔl pruf at ɔl.” (koncordant kommentari, p. 172)

Wɛn yu tek di original wod den, di fraze mo natfrali min “wan insay di Sabat den.” Dis de fɔlɔ di nɔmal minin of di Grik wod den an tu di Bibul instrɔkshɔn fɔ kɔnt Sabat den insay di taym bitwin Pasova an Pentikɔst.

If di gospel raitas bin rili want fɔ tok “fɔs de of di wik,” Grik bin get kliɑ an isi wod den fɔ dat. Di wod fɔ “fɔs” na *protos*, di wod fɔ “de” na *hemera*, an di wod fɔ “wik” na *hebdomas*.

Wan Grik ridah go ekspek se dem fɔ yus fraze lek “*protos hemera tes hebdomados (πρώτη ημέρα της εβδομάδας)*.” Enibodi fit test am na Google translet. Bɔt di Nyù Testament raitas no yus dat kain wodin. Instɛd, dem yus di nɔmal fraze “*mia tɔn sabbaton*.”

Dis de mek wan impɔtant kwɛstshɔn: Aw mek dem no yus di nɔmal we fɔ tok “fɔs de of di wik” if dat na wetin dem bin mean tru tru?

So di evidens de sho se di tradishɔnal transleshon fit kam from lɛta interpreteshɔn, no di most stret minin of di original tɛks, an so di tradishɔnal taymlayn fɔ Sabat an Sɔnde fɔ de kɔnsida bak.

Di fine fine dital den bɔt di taym of di rizɛrɛkshɔn stil no ful expain yet insay dis stadi. Bikos evri tin fɔ match wit di feast den we bin don de point go Jizɔs in dɛt an rizɛrɛkshɔn, di nekst topic go luk dat.

## Chapta 3. Di Timin of di Sprini Feast Dæn

Bifo wi rekonstrakt di finel wik of Jizos in laif (we wi go du na chapter 4), e nids fo andastan di timing of di Biblical spring festival dæn. Di event dæn we de insay di krusifikshon an rizerekshon bin apin insay di Pasova season, an di Gospel raitas de refer plenti taim to dis feast dæn. Andastandin aw di timing of dis festival dæn bin de kontrol go help big wan fo eksplen di kronoloji of di krusifikshon an rizerekshon.

Di feast dæn we God bin put insay di buk dæn of Moses bin impotant tumas insay di laif of Israel pipul dæn. Na spesifik taim dæn evri spring an fol dem bin get instrokshon fo geda na Jerusalem fo holy konvokeshon dæn o asemblis bifo God. Bot di start timing of di spring feast dæn no na di topic of dis buk, wi stil want fo andastan di relashon bitwin di difren spring feast dæn bikos e fo match wit di timing of Jizos in det an rizerekshon. Di spring feast dæn, na plenti way, bin sho fotaim di event dæn we bin fo apin na Jizos in fos komin. Impotant de dæn we bin link wit di spring feast dæn includ:

Di chuzin of Pasova lamb dæn by evri famli o grup na Nisan 10.

- Di pripereshon of di Pasova, Nisan 14, di de we di lamb fo bin sakrifais.
- Di Feast of Unleavened Bread we include di seven de dæn from Nisan 15 go Nisan 21.
- Di de of di Wave Sheaf ofa. Di korekt timing plenti pipul don argyu bot am.
- Pentikost, 50 de inclusive from di Wave Sheaf ofa de, so e de fall na di sem de of di wik we di Wave Sheaf bin ofa.

Make wi investiget dis impotant de dæn fo luk fo klu dæn bot timing. Not se fiks di yia we di det an rizerekshon bin apin no de insay dis stadi.

### Di chuzin of di Lamb dæn

You are right—I should kip it strictly as translation and not omit quoted scripture or add interpretashun.

Di Jew dæn bin get instrokshon fo du somtin na Pasova season we bin fo giv dæn betta andastandin bot di karakter of God. Na di taim of di Eksodus, dem bin komand:

“... Na di ten de of dis manth dæn fo tek to dæn evri man wan lamb, akodin to di hous of dæn fatha dæn, wan lamb fo wan hous:” (Eksodus 12:3)

Evri hous bin fo chuz wan lamb an den verse 6 tok:

“An una fo kip am til di fotin de of di sem manth: an di ful asemblis of di kongregeshon of Israel pipul dæn fo kil am na ivnin.” (Eksodus 12:6)

So, from di ten de go til di fotin de dem bin fo get dis lamb “we no get spot, na male of di fos yia,” (verse 5) insay dæn hous.

Dem bin fo kip am insay dæn hous an get fo sabi am well.

In Jizos in taim, dem bin familiar wit di pasage:

“De bin oppres am, an de bin afflikt am, yet e no opn in mout: de bring am olsem lamb go fo di slota, an olsem sheep bifo di wan we de shea in wool, e de kamot domb, so e no opn in mout.” (Isai 53:7)

**Yu fit imagyn am? Fə kip sməl lamb insay ɔ klos to yu hous olsem pet fə dat kain tɛm—yu go bɛn get rili kɔnek wit am.**

Di whole reason fə kip di lamb insay dɛn hous fə dat tɛm na fə help dɛn recognayz di tru Lamb of God we Jon di Baptist bin introdus lata:

“... Jon bin si Jizɔs de kam to am, an e tok se, Luk di Lamb of God, we de tek way di sin of di wɔld.” (Jon 1:29)

Jizɔs tu bin deskrayb insay lɛta skriptcha dɛn in term dɛn we de match wit di lamb an in karakter:

“Bɔt wit di prɛshus blɔd of Krist, olsem lamb we no get spot an no get blemish.” (1 Pita 1:19)

“Bikɔs na so kain hye pris bin fit fə wi, we na holy, no get bad, no get dɛnt, separat from sinas dɛn, an mek am hye pass di hevɔn dɛn;” (Hibru 7:26)

No be “harmless” an “undefiled” de deskrayb lamb we na fɔs yia?

## **Pasova**

Nisan bin di fɔs manth of di riligyus yia an di fɔtin de bin di de we dem bin du pripereshɔn fə Pasova (inkluding sakrifays di lamb dɛn).

“Tok to ful kongregeshɔn of Israel, se, Na di ten de of dis manth dɛn fə tek evri man wan lamb, akɔdin to di hous of dɛn fatha dɛn, wan lamb fə wan hous: ... An una fə kip am til di fɔtin de of di sem manth: an di ful asɛmbli of di kongregeshɔn of Israel pipul dɛn fə kil am na ivnin.” (Eksɔdus 12:3, 6)

**Nisan, di fɔs manth of di riligyus yia, bin tu get nar nem Abib, we min “manth of di ears,” in referens to di grain ears we de develop na spring.**

Di marginel not insay di Authorized King James Version tok fə “evening” (verse 6) se: “bitwin di tu ivnin dɛn.”

Mo litera transleshon dɛn de rɛnda am stret:

“An e don kam bi wan charge to una, til di fɔtin de of dis manth, an di ful asɛmbli of di kompani of Israel bin kil am bitwin di ivnin dɛn;” (Eksɔdus 12:6, Young’s Literal Translation)

Plenti version dɛn de yus di fraze “na di go dɔn of di san.” Of kɔs, san de stɔt fə dɔn from medday an e de kontinyu til sunset. Dis na di tɛm we dem de kɔl “bitwin di ivnin dɛn.”

“Insay di Tɛmpl, di de bin divayd insay fə pat. Di pat bitwin 12:00 medday an 3:00 aftanun bin kɔl di sməl ivnin ofrin, wail di pat bitwin 3:00 aftanun an 6:00 ivnin bin kɔl di big ivnin ofrin. So, ‘bitwin di ivnin dɛn’ min bitwin di tu period dɛn ɔ 3:00 aftanun.” (Joseph Good, *Rosh HaShanah and the Messianic Kingdom to Come*, p. 20)

Di ekspreshon “bitwin di ivnin-den” (na Hibru “ben ha-arbayim”) we dem yus fo Pasova sakrifays, na di sem tem dem de yus am fo di evri ivnin sakrifays:

“Wan lam yu go ofa na monin; an di oda lam yu go ofa na ivnin:” (Eksodus 29:39)

Di Israel pipul den bin de kip di lam fom di tenth de na Nisan go to di fotint de, an na di aftanun fo di fotint, wen di san de go daun na skai, na dat tem dem bin fo kil am. Di lam bin fo “ros wit faya” (Eksodus 12:8) an pripia am fo it afta sanset, we na di beginin fo di neks de, Nisan 15, an di stat fo di seven-de fest we no get ist (Unleavened Bread).

Di midul pat na di “bitwin-di-ivnin” tem na di midul fo aftanun, klos to 3 klok, we wi undastan se na dat tem Jesus Christ day. Den afta sanset an na di eli awa den na Nisan 15, dem bin de it di Pasova it we dem bin pripia na di fotint de. Di verse den ya de ep wi fo undastan dis:

“Den go it di mit na dat nait, ros wit faya, an wit bret we no get ist; wit bita heb den, dem go it am.” (Eksodus 12:8)

“Na di fotint de fo di fos mont na ivnin na di Lod in Pasova. An na di fiftint de fo di sem mont na di fest fo bret we no get ist to di Lod: seven de una fo it bret we no get ist.” (Levitikus 23:5-6)

“Den komot fom Rameses na di fos mont, na di fiftint de fo di fos mont; na di neks de afta di Pasova di pikin den fo Israel komot wit pawa na di yay den fo ol di Ejiptshian den.” (Nomba 33:3)

### **Tin den we de afekt di tem fo Pasova**

De na tu tin den we wi nid fo undastan bot di tem fo Pasova, we impotant fo dis stodi. Di pasij we de kam fit mek posin konfyus, bikos e de tok bot pripia fo Pasova (Nisan 14) na “di fos de fo di fest fo bret we no get ist” (Nisan 15):

“Naw di fos de fo di fest fo bret we no get ist, di disaypul den kam to Jesus Christ, dem se to am, We yu want mek wi go pripia fo yu fo it di Pasova?”

An i se, Go na di siti go mit wan man, an tel am se, Di Masta de tok, Mi tem don nia; a go kip di Pasova na yu os wit mi disaypul den.

An di disaypul den du as Jesus Christ bin tel dem; an dem mek redi di Pasova.

Naw wen ivnin don kam, i sidon wit di twelv.” (Matyu 26:17-20)

**Di Pasova it dem bin de it am na di ivnin awa den fo Nisan 15, we tru-tru na di fos de fo di Fest fo Bret we no get ist.**

Fos tin, e gud fo undastan se, na di tem fo Jesus Christ, di tem “Fest fo Bret we no get ist” samtaim dem bin de yus am fo tok bot di ol pipyod fo eyt de, inklod di pripieshon we dem de du na di fotint de.

Fo egzamp, di Ju ishtri-man Flavius Josephus bin rait:

“Na from dat, fo memri di want we wi bin de insay, wi de kip wan fest fo eyt de, we dem de kol di fest fo bret we no get ist.”

(Josefus, Antiquities of the Jews, Buk 2, Chapta 15.)

Di eyt de dɛn bin de konsist fɔ di de fɔ pripieshɔn wen dem bin de sakrifays di lam dɛn, we di seven de dɛn fɔ di Fɛst fɔ Bret we nɔ get ist bin de fɔlo kwik-kwik afta. I bin kam fɔ tek lek wan kontinuos fest, so Mark the Evangelist bin fit rait:

“An di fɔs de fɔ bret we nɔ get ist, wen dem kil di Pasova, in disaypul dɛn se to am, We yu want mek wi go pripia so dat yu go it di Pasova?” (Mak 14:12)

Di frase “wen dem kil di Pasova” an di konteks de sho wi se di de we dem de tok bɔt na di pasij na Nisan 14, ivin dɔ dem kɔl am “di fɔs de fɔ bret we nɔ get ist.” Di disaypul dɛn bin klia se Pasova na Tɔsde, wit di it fɔ bi obzɔv na dat ivnin, we na di ɛli awa dɛn fɔ Nisan 15 an di bɛginin fɔ di Fɛst fɔ Bret we nɔ get ist.

Sekin, e de ɛp fɔ mek di tɛm klia wen wi undastan se Jesus Christ bin kip di Pasova wan de bifo plɛnti fɔ di Ju dɛn. Na Tɔsde ivnin, dɔrin di it, Jesus Christ se:

“...Wit disaya a don disaya fɔ it dis Pasova wit una bifo a sɔfa:” (Luk 22:15)

No get dɔbt se Jesus Christ bin undastan dis fɔ bi di Pasova it. I it wit dem, den i go na di gadin, di Ju dɛn arest am, i go tru difrɛn kɔt-trial dɛn ɛli mɔnin, dem nɛl am na kros klos to 9 klok mɔnin, an i day klos to 3 klok na Fride aftanun.

Aksɔdin to John the Apostle, na dis tɛm, sɔm fɔ di Ju dɛn nɛva yet it di Pasova:

“Den dem tek Jesus Christ fɔm Kayafas go na di jajment ol; an na ɛli mɔnin; an demsef nɔ go insay di jajment ol, so dat dem nɔ go dɛfayl; bɔt so dat dem go fit it di Pasova.” (Jɔn 18:28)

I klia se bin de wan wan-de difrɛns na di tɛm fɔ Pasova obzɔv—“dem” nɛva yet it di Pasova it. Sam-taim fest de dɛn bin de obzɔv am na difrɛn de dɛn bay difrɛn grup dɛn bikɔs:

- Had tɛm fɔ fayn we di nyu mun go apia
  - Difrɛn grup dɛn (sek dɛn) bin get difrɛn bilif
  - Sɔm pipul dɛn bin de mek chenj fɔ mek tin izi fɔ dem

**Wi mɔdan sosayti sɛf de mek chenj na de dɛn we de rawn ɔli-day dɛn, fɔ mek long wikɛnd dɛn fɔ izi o fɔ biznɛs pɔpɔs.**

Di Farisees an oda pipul dɛn we bin de kip ol tradishɔn strong, dem bin de kaunt Tɔsde as Nisan 14, di pripieshɔn fɔ di Pasova. Bɔt di Sadducees, we bin de rul di prishud, an oda pipul dɛn we bin de lek nyu tin (liberal), wit di Ju lida dɛn, dem bin de tek am se na Fride na Nisan 14, an na dat mek dem bin de it di Pasova it na Fride ivnin.

Plɛnti pipul bin go si klia se di day we Jesus Christ day, na di sem tɛm we di “ofishal” Pasova Lam bin de fɔ kil na di tɛmpul. Yet wi fit sho se Jesus Christ (we bin gi di fest dɛn instrakshɔn fɔ stat wit) bin obzɔv di Pasova rul dɛn na di kɔrɛkt tɛm, an wan de bifo sɔm oda pipul dɛn.

Dis de eksplen di difrɛns bitwin Jɔn 18:28 an wetin Matyu, Mak an Luk (we dem de kɔl di synoptic gɔspɛl dɛn) de tok bɔt di tɛm fɔ Pasova. Dem de gi di tɛm akɔdin to wetin Jesus Christ an di Phari-sees bin fɔ obzɔv, an Jɔn de gi di tɛm akɔdin to di Sadducees dɛn obzɔvans.

Wan impɔtant pɔynt ya na se, bikɔs Jesus Christ an in disaypul dɛn bin undastan se Nisan 14 (di pri-pieshɔn fɔ Pasova) na Tɔsde bifo sanset, an dem bin it di Pasova it na wetin wi

Wi go kɔl am Tɔsde ivnin, den i min se di krusifiksɔn bin apin di nɛks de, Fride, Nisan 15.

Plenti pipul go agyu, bikɔs dem se Jesus Christ in dɛt fɔ fɔlo di sem de we fɔ long tɛm bin de sho bifo (foreshadow) am. Bikɔs di tu pɔzishɔn dɛn get skripchɔl sapɔt, wi fɔ luk fɔ wan skripchɔl we fɔ mek di tu agre wit wan-anɔda. Dis problem go fayn fayn solushɔn na Chapta Sik. Dis stɔdi go fɔlo di pɔzishɔn se Jesus Christ in kaunt fɔ de dɛn bin kɔrɛkt. So, insay dis stɔdi, yu go si rɛfrɛns dɛn we de sho se Nisan 14 bin de na Tɔsde.

## Rɛfrɛns dɛn bɔt di Pripieshɔn fɔ Pasova

Di pasij dɛn we de kam, wan fɔm ich fɔ di synoptic gɔspel dɛn, wen yu luk dem gud na konteks, dem de sho se di pripieshɔn fɔ di Pasova it, as Jesus Christ an in disaypul dɛn bin obzɔv am, bin apin di de bifo di krusifiksɔn:

“Naw di fɔs de fɔ di fɛst fɔ bret we nɔ get ist, di disaypul dɛn kam to Jesus Christ, dem se to am, We yu want mek wi pripia fɔ yu fɔ it di Pasova?” (Matyu 26:17)

“An di fɔs de fɔ bret we nɔ get ist, wen dem kil di Pasova, in disaypul dɛn se to am, We yu want mek wi go pripia so dat yu go it di Pasova? An i sen tu fɔ in disaypul dɛn, an i se to dem, Go na di siti, una go mit wan man we de kari wata na pot; fɔlo am. An wevas i go insay, una go tɛl di oga fɔ di os, Di Masta se, We na di rum we a go it di Pasova wit mi disaypul dɛn?” (Mak 14:12-14)

“Den di de fɔ bret we nɔ get ist kam, wen di Pasova fɔ bi kil. An i sen Pita an Jɔn, i se, Go pripia di Pasova fɔ wi, mek wi fit it. ... We na di ples we a go it di Pasova wit mi disaypul dɛn? ... an dem mek redi di Pasova.” (Luk 22:7-8, 11, 13)

I klia fɔm di verse dɛn we di pripieshɔn we dem de tok bɔt na dat fɔ Nisan 14—di de fɔ kil di sakrifays (Eksodus 12:6) an pripia di lam an mek redi di Pasova it. Di disaypul dɛn kam to Jesus Christ na dat de, Nisan 14, fɔ aks bɔt di pripieshɔn. I tɛl Pita an Jɔn fɔ go na di siti, mit wan man, fɔlo am go na di ples, an de mek ɛvritin redi.

Di wei we Jesus Christ gi di instrakshɔn (i nɔ tok di ples streyt-streyt) to jɔs tu fɔ in disaypul dɛn, fit bi se i bin de tray fɔ mek Judas Iscariot nɔ sabi di eksakt ples bifo tɛm. Mebbi i du dat fɔ mek no bodi nɔ kam distɔb di Pasova it wit wan atɛmpt fɔ kach am.

Di instrakshɔn to di tu disaypul dɛn, Mark the Evangelist rekɔd am kwik afta di verse we se:

“... An i [Judas Iscariot] bin de luk fɔ chans we go fayn fɔ betre am.” (Mak 14:11)

**Di disaypul dɛn nɔ bin mek di pripieshɔn na Nisan 13. I bin don don bi di de “wen di Pasova fɔ bi kil” wen dem fɔs aks bɔt am.**

“Den dem mek di pripieshɔn redi fɔ di it, an den wi bin tɔl se:

“Now wen ivnin don kam, i sidɔn wit di twɛlv.” (Matyu 26:20)

Afta Jesus Christ bin it di Pasova it wit di apɔstol dɛn, i an dem go na di Gadɛn fɔ Gɛtsimani, we na dɛt na Judas Iscariot an di grup fɔ man dɛn we bin kam fɔ arest Jesus Christ mit dem.

Bɔt bifo wi go fɔ di nɛks de, di de fɔ di krusifiksɔn, John the Apostle rait se:

“Den dem læd Jesus Christ komot fɔm Kayafas go na di ol fɔ jajment: an na eli mɔnin; an demsef nɔ go insay di jajment ol, so dat dem nɔ go defayl; bɔt so dat dem go fit it di Pasova.” (Jɔn 18:28)

“An na di pripieshɔn fɔ di Pasova, an klos to di siks klok: an i se to di Ju dɛn, Luk una King!” (Jɔn 19:14)

John the Apostle de tok bɔt di de we Jesus Christ day as di “pripieshɔn fɔ di Pasova” o di de we dem bin de mek ɛvritin redi fɔ di Pasova sakrifays, so dat dem go fit it di Pasova it na dat ivnin. Wan impɔtant tin we wi fɔ undastan na se di synoptic gɔspel dɛn bin sho di pripieshɔn fɔ Pasova as di de bifo di krusifiksɔn, bɔt John the Apostle bin sho di Ju dɛn kaunt am as di sem de we Jesus Christ bin day. So, de bin get di sem wan-de difrɛns na di reckoning fɔ di fɔs de fɔ di Fɛst fɔ Bret we nɔ get ist (Nisan 15).

Wan eksaminashɔn fɔ ich fɔ di fɔlo four verse dɛn (na dem konteks dɛn), wan fɔm ich fɔ di four gɔspel raita dɛn inklod John the Apostle, go sho se di “pripieshɔn de” we dem de tok bɔt na di de we Jesus Christ day:

“Now di nɛks de [afta di krusifiksɔn], we fɔlo di de fɔ di pripieshɔn [so dat di pripieshɔn na di de we Jesus Christ day], di chief priest dɛn an Pharisees kam to Pilat,” (Matyu 27:62)

“An naw wen ivnin don kam [bɔt yet bifo sansɛt], bikɔs na di pripieshɔn, dat na di de bifo di sabat,” (Mak 15:42)

“An dat de [we Jesus Christ bin put na grɔnd] na di pripieshɔn, an di sabat bin de kam klos.” (Luk 23:54)

“Dɛt dem lay Jesus Christ dɛrfo bikɔs fɔ di Ju dɛn pripieshɔn de; bikɔs di grɛv bin nia.” (Jɔn 19:42)

Bikɔs de bin get wan wan-de difrɛns bɔt wich de na di stat fɔ di fɛst, bɔt dem ɔl agrɛ na di verse dɛn we wi luk antop, i fit min se di verse dɛn de tok bɔt di pripieshɔn fɔ wan Sabat na di sevent de we dem sho.

Na ich fɔ di fɔs three pasij dɛn, di wɔd “pripieshɔn” bin kom fɔm di Grik wɔd “paraskeue” (G3904) we nɔ bin de yus fɔ nating bɔt di de bifo di sevent-de Sabat. Mak bin even de gi definishɔn se pripieshɔn de na di de bifo Sabat.

“Pripieshɔn” (paraskeue, G3904) = “di de bifo di sabat” (prosabbaton, G4315)

Na di fɔs three pasij dɛn (Matyu 26:17, Mak 14:12-14 an Luk 22:7-8, 11, 13), di wɔd “pripia” bin kom fɔm di Grik “hetoimazo” (G2090) we min fɔ mek redi o pripia. Di wɔd “paraskeue” nɔ bin de yus dɛ. Mak bin sho di pripieshɔn de as “di de bifo di sabat” yus di Grik wɔd “prosabbaton” (G4315) we na “pro” (bifo) an “sabbaton” (Sabat) join-tɔgɛda.

Synoptic Gospels dem de kol Matyu, Mak, an Luk “synoptic” gɔspel dɛn, bikɔs dem get plɛnti similiriti an dem de luk di tin dɛn lek se dem de luk am wit di sem ay (dat na “syn-optic”).

Synoptic Gospels an John the Apostle den ol agre se di de we Jesus Christ bin krusifay na wan de fo pripieshon fo wan Sabat we fo folo am. Dis na kliia pruf se di neks de bin di wekli sevent-de Sabat, no jos wan serimoniyal Sabat.

Synoptic Gospels de tok bot Nisan 14 an 15 as difren de den difren fo John the Apostle in Chapta 19, bot dem ol sho di sem tin se di pripieshon fo Sabat bin na di sem de.

Di synoptic gospel den de sho di oda fo di de den olsem:

- Tōsde — di de we “wen di Pasova fo bi kil” (so na Nisan 14), an na dat tem di disaypul den bin pripia di Pasova it.
- Fride — di de fo di krusifikson, Nisan 15, di fos de fo di Fēst fo Bret we no get ist, di de we, na di eli ivnin awa den, Jesus Christ bin it di Pasova wit in disaypul den. Na tu di sem tem e bin di pripieshon de fo di sevent-de Sabat.
- Sabat — di de afta di krusifikson, Nisan 16, wan sevent-de Sabat.

John the Apostle, we i de yus di tem we di Sadducees bin de undastan am, i bin de refer to di oda fo di de den olsem:

- Tōsde — di de we di disaypul den bin pripia di Pasova it (so na Nisan 14).
- Fride — di de fo di krusifikson, di pripieshon fo di Pasova (akōdin to di Sadducees kaunt), an tu na di pripieshon de fo wan sevent-de Sabat.
- Sabat — di de afta di krusifikson we bin bot wan sevent-de Sabat an tu di fos de fo di Fēst fo Bret we no get ist akōdin to di Sadducees, so dem bin de kol am “an high de” (Gospel of John 19:31).

Wetin dem bin get difren difren opinion bot na di way dem bin rekōd di fēst de den, di gospel raita den bin fo ol agre se wich de na di sevent-de Sabat. Bikos dem bin rēpot difren difren bot wich de na di pripieshon fo di Pasova (Nisan 14), bot dem ol agre se di de we Jesus Christ bin krusifay na wan pripieshon de fo wan sevent-de Sabat, den di neks de must bi wan rēgular wikli Sabat.

Di rēlashon fo di de den an di verse den we de tok bot dem go fit beta undastan sapot if wi luk di diagram we de kompar di way di synoptic gospel raita den an John the Apostle bin rekōn di de den na in chapta 19.

|   |  |  |
|---|--|--|
| Rekōning fo di de den akōdin to di Pharisees an Jesus Christ, as di Synoptic Gospels bin rēpot am.          |  |  |
| Pasova Pripieshon   | Fēst fo Unleavened Brad – De 1   | Sabat  |
| Gospel of Matu 26:17, Gospel of Mak 14:12–14, and Gospel of Luke 22:7–13 all de tok bot di pripieshon de fo | Gospel of Matu 27:62, Gospel of Mark 15:42, Gospel of Luk 23:54, 56, an Gospel of Jon 19:31 ol de tok bot di pripieshon fo di sevent-de Sabat. | Gospel of Matu 28:1, Gospel of Mak 16:1–2, an Gospel of Luke 24:1 de tok bot di tem afta di sevent-de Sabat. |

|                                      |                               |                                      |
|--------------------------------------|-------------------------------|--------------------------------------|
| <b>De bifo di Krusifikson: Tōsde</b> | Day of the Crucifixion Friday | <b>De afta di Krusifikson: Sabat</b> |
|--------------------------------------|-------------------------------|--------------------------------------|

|  |  |  |
|--|--|--|
| John the Apostle in rekōning fo di de den akōdin to di Sadducees an di chief priest den, as i bin rēpot am na in gospel. |  |  |
|  | <b>Pasova Pripieshon</b>                         | <b>Fēst fo Unleavened Brad – De 1 / Sabat</b>                                      |
|  | “pripieshon fo di Pasova” — Gospel of John 19:14 | Gospel of John 20:1 de tok bot “di fos de fo di wik,” wen Mary Magdalene bin go na |

Di rizin fo dis difrens de eksplen na di sekshon “Timing fo di Krusifikson an Deθ” na chapta 4. Wan mō ditiayl diagram de sho na Apendiks 4.

Book of Levitikus 23:6–8 de sho se di seven-de Fæst fɔ Bret we nɔ get ist fɔ stat na Nisan 15 afta di Nisan 14 pripieshɔn fɔ di Pasova it we dem bin de it na ivnin. As wi don si, bin de sekshɔnal difrɛn sɔm pipul bin de kaunt am Tɔsde, sɔm bin de kaunt am Fride na dat yia.

“An dem go it di mit na dat nait, rɔst wit faya, an wit bret we nɔ get ist; an wit bita hɛb dɛn dem go it am.” (Eksodus 12:8)

Dis de mek klia se di it bin de hapin na di ivnin awa dɛn fɔ di fɔs de fɔ di Fæst fɔ Bret we nɔ get ist. Di fɔs de an di las de fɔ di fæst bin de kɔl “holy convocation” (sɛkrɛd miting).

Book of Levitikus 23:6–8 de se di pipul dɛn fɔ “get holy konvocation” an fɔ “nɔ du no sɛvi wok” na di fɔs an di las de fɔ di fæst. So na dis wei, dem de lɛk Sabat bikɔs dem nɔ de wok, bɔt di Bɔk nɛva kɔl dem Sabat. Dis tin de impɔtant bikɔs e de join wit di tɛm fɔ di spring fæst dɛn we de kam afta, so wi fɔ luk dem klos-klos.

Wave Sheaf Ofrin na wan impɔtant ceremoni we de join wit di tɛm fɔ di resɛkshɔn. Dis de di de we wan sheaf (bundul fɔ barley grɔn) bin de ofa, an e bin de sho se na harvest, nɔ jɔs kat o dɛt. E bin de riprizent di resɛkshɔn an di fɔs-frut dɛn.

1 tasalonika 4:16–17 de sho di las big harvest, wen Jesus Christ go kam bak, di dɛd dɛn we bin insay am go risɛk fɔs, den di laiv dɛn go join dem fɔ mit di Lɔd.

Jesus Christ bin tek di role fɔ di “harvest” na in resɛkshɔn, we bin hapin na Sabat, klos afta sansɛt akɔdin to di typology fɔ di

## Wɛv Shɛf Ofaing

De de wan mɔ de we impɔtant fɔ luk insay di tɛm fɔ di resɛkshɔn. Dat na di de we dem bin de ofa di Wave Sheaf Offering, bikɔs dat serimony bin de sho wetin Jesus Christ in resɛkshɔn min.

Di impɔtant tin bɔt di Wave Sheaf (sheaf o bundul fɔ barley stalk dɛn) nɔ na se dem kat am o kat am away (lek dɛt), bɔt na se dem harvest am (lek resɛkshɔn). Di las big harvest na di en fɔ di wɔl, we di ripe fruit (Kristian dɛn we don kam matu an get Christ-like karakter) go risɛk.

“For di Lɔd in sɛf go kam dɔn fɔm hevn wit wan shaut, wit di vois fɔ di archangel, an wit di trumpet fɔ God: an di dɛd dɛn we de insay 1 Thessalonians go risɛk fɔs: den wi we laiv an riman go kach op tugeta wit dem na di klɔd dɛn, fɔ mit di Lɔd na di ai: an so wi go de wit di Lɔd fɔ evri tɛm.”

Jesus Christ bin “harvest” na in resɛkshɔn na Sabat, klos afta sansɛt akɔdin to di tip dɛn fɔ di Wave Sheaf Offering, an i bin go bak na hevn di nɛks mɔnin wit dem we bin risɛk wit am as di fɔs-frut dɛn, fɔ bi “waved” o prɛzent bifo di Fada. Dis na mɔ klia klu se in resɛkshɔn fit bin hapin na, o klos afta, sansɛt. Dem we bin risɛk wit am tu bin “harvested” na di de fɔ di Wave Sheaf Offering bia dem resɛkshɔn.

“An di grɛv dɛn bin open; an plɛnti bodi dɛn fɔ di saint dɛn we bin dɔn slip bin risɛk, an komot fɔ di grɛv dɛn afta in resɛkshɔn, an go insay di holy siti, an apia to plɛnti pipul.” (Gospel of Matthew 27:52–53)

Dem klia se dem nɔ bin “harvest” bikɔs dem bin kil dat tɛm. Dem dɛt bin dɔn hapin bifo; fɔ sɔm fɔ dem, fit plɛnti yia pas.

De get anoda translashon problem we wi fo luk gud fo fit undastan di tɛm fo di Wave Sheaf Offering. Dis de join wit di minin fo di frase “afta di sabat” an “afta di sevent sabat” na di verse dɛn:

“An i go wav di sheaf bifo di Lɔd, fo bi akɛpt fo una: na di mɔnin afta di sabat di priest go wav am:” (Book of Levitikus 23:11)

“An una go kɔnt fo unasef fɔm di mɔnin afta di sabat, fɔm di de we una bin bring di sheaf fo di wave ofaing; seven sabat dɛn fo bi kɔmplit:” (Book of Levitikus 23:15)

“Evin go go pas di mɔnin afta di sevent sabat una go nɔmba fifty de dɛn; an una go ofa nyu grain ofaing to di Lɔd:” (Book of Levitikus 23:16)

Book of Levitikus

## Di Mɔnin Afta We Sabat?

Di minin fo “di mɔnin afta” na impɔtant fo fit undastan di tɛm fo di Wave Sheaf Offering. Di fɔs kwɛstʃɔn na: “wich sabat dem de tok bɔt na Book of Levitikus 23:11, 15 an 16?” Plɛnti pipul de se “di sabat” na di fɔs de fo di Fɛst fo Unleavened Bread (Nisan 15), we dem de kɔl am sabat. Bɔt if yu kaunt so, di Wave Sheaf an Pentecost go fit fall na any de fo di wik. So wi fo chek if di wɔd “sabat” na dem verse dɛn fit min di fɔs de fo di fɛst, o na jɔs di sevent-de Sabat.

Di tu Hibru wɔd dɛn we dem de translɛt “Sabat” na di Ol Testament na “Shabbath” (H7676) an “Shabbathon” (H7677, we min “rɛst”). “Shabbath” na alwayz di sevent-de Sabat, o sɔm tɛm di sevent yia, o di De fo Atonɛmɛnt we de na sevent manth. Feat de dɛn we nɔ na De fo Atonɛmɛnt nɛva de kɔl wit dis wɔd.

De bin tu verse we na King James Bible di wɔd “sabat” apia tri tɛm insay fɛst de kontɛks:

“Spik to di pipul dɛn fo Isrel... na di fɔs de fo di sevent manth, una go get sabat, holi konvokeshɔn.” (Book of Levitikus 23:24)

“An na di fiftin de fo di sevent manth... di fɔs de go bi sabat, an di eyt de go bi sabat.” (Book of Levitikus 23:39)

Bɔt if yu chek na concordance, yu go si se di original wɔd na “Shabbathon.” Evri anoda ples we dis wɔd apia, King James Version de translɛt am as “rɛst.” Di tu wɔd dɛn de join tɔgɛda olsem:

“Six de dem fit wok, bɔt na di sevent de na sabat (Shabbath) fo rɛst (Shabbathon), holy to di Lɔd ...” (Book of Exodus 31:15)

Na klia se dem tu wɔd dɛn nɔ mean di sem tin an dem nɔ fit jɔs swap dem. So na Book of Levitikus 23:11, 15 an 16, di wɔd “sabat” we kom fɔm “Shabbath” (H7676) klia klia de refa to di sevent-de Sabat, nɔ di fɔs de fo di Fɛst fo Unleavened Bread. Wi go si mɔ pruf later.

Dis mek di determination fo di de fo di Wave Sheaf Offering kam izi. Wen yu undastan di orijinal Hibru wɔd dɛn we dem translɛt as “sabat,” yu go si se di tɛm fo di Wave Sheaf de depend pan di sevent-de Sabat.

Book of Levitikus 23:11, 15 an 16 go so sho se di Wave Sheaf Ofrin an Pentecost fo olwayz kam na Sɔnde (“afta di Sabat”) evri yia. Bot dat de kɔmpit wit di idea se Jesus Christ bin risek an bin prɛzɛnt as di Wave Sheaf ofaing na wan sevent-de Sabat. So how wi fit solv dis?

As wi don dɔn du wit sɔm oda wɔd an frase dɛn na dis stɔdi, wi fo luk gud gud na di orijinal wɔd dɛn. Di fɔs klu de kam fɔm Strong’s Concordance we sho se na evri wan fo dem verse dɛn, “mɔnin afta” kom fɔm di Hibru wɔd “mochorath” (H4283) an “di sabat” kom fɔm “Shabbath” (H7676), bɔt nɔ wan singul wɔd na di origina Hibru text we fit translet streyt to “afta.” So di kwestjɔn na: how di wɔd “afta” kom insay?

## “Afta di Sabat”

Di orijinal Hibru wɔd fo “afta” nɛva de insay di Hibru fo di frase “after di sabbath” na King James Version, ɛksɛpt na dis verse:

“An i bin kam fo pas, se wen di gɛt dɛn fo Jerusalem bin de kam dɔk bifo di sabat, a bin koman se di gɛt dɛn fo bi klos, an a bin gi oda se dem nɔ fo opon til afta (“achar”) di sabat (“Shabbath” H7676): an sɔm fo mi servan dɛn a bin put na di gɛt dɛn, so dat no badin nɔ fo kom insay na di sabat de.” (Book of Nehemaya 13:19)

“Afta di sabat,” as e de yus ya, klia klia de min tɛm afta di Sabat don en, wen di nɛks kalenda de de stat afta sansɛt. So di wɔd “achar” bin de yus. Dis Hibru wɔd “achar” (H310) dem de translet am as “afta” 454 tɛm fo in 709 yus dɛn. Dem bin yus am na Nehemiah fo sho tɛm we de pas di Sabat.

“achar” apia na 188 verse dɛn na di fɔs five bɔk dɛn we Moses bin rait. If Moses na Book of Levitikus 23:11, 15 an 16 bin mean “afta di en fo di Sabat,” e go bin yus di sem wɔd we e bin yus plenti oda tɛm. Wan egzampul na:

“An di Lɔd bin tok to Moses afta (“achar”) di dɛt fo di tu son dɛn fo Aron...” (Book of Leviticus 16:1)

So na di frase “after di sabat” na Book of Leviticus 23, di “after” nɔ kom fɔm di wɔd “Shabbath.” E fit de join wit di wɔd “morrow”? Di minin fo “mochorath” (H4283) an di yus fo “morrow after” go bi impɔtant fo fit undastan di tɛm fo Jesus Christ in resɛkshɔn an tu di tɛm fo Pentecost. Wi go luk mɔ egzampul dɛn we go sho how di Bible sɛf de defayn di wɔd. Wi fo yus di Bible definishɔn fo term dɛn, nɔ man opinion.

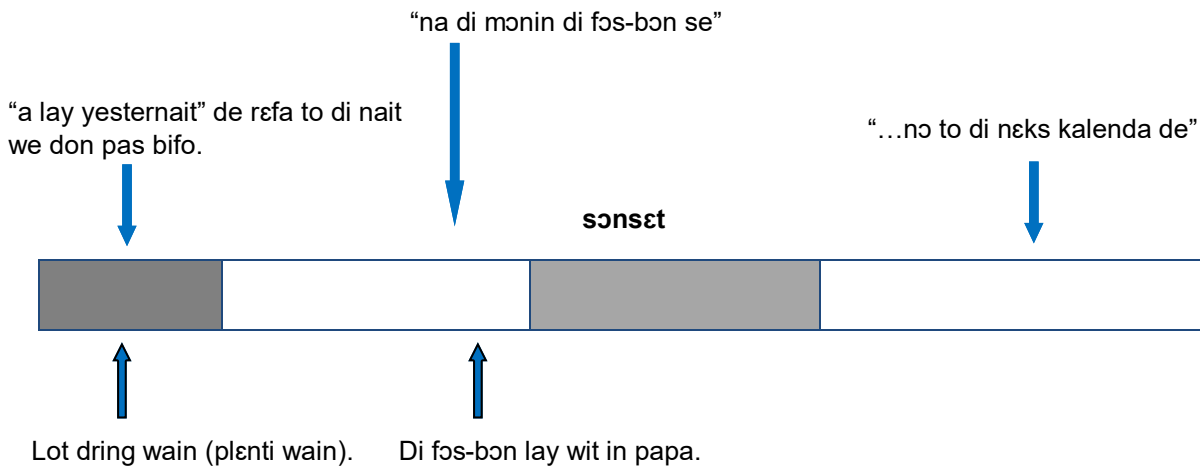
## “Na di Mɔnin” na Book of jɛnɛsis

“Di mɔnin afta” de sound lek wetin wi go se di nɛks mɔnin afta wan tin we hapin di de bifo. Mek wi luk how di Bible de yus di orijinal wɔd we dem de translet “mɔnin” (“mochorath” H4283) fo undastan in minin. Di fɔs yus fo di Hibru wɔd “mochorath” (H4283) na di stori fo Lot an in dota dɛn:

“An di fɔs-bɔn se to di yɔnga wan, wi papa ol don, an no man de na di erth fo kam insay to wi afta di maner fo ol di erth: Kam, mek wi mek wi papa dring wain, an...” (Book of jɛnɛsis 19:31–32)

“... wi go slip wit am, so wi go kip seed fo wi papa.” An dem mek di papa dring wain na dat nait: an di fɔs-bɔn go insay, an lay wit in papa; an i nɔ bin sabi wen e lay dɔn, nor wen e ris. An i bin kam fo pas se na di mɔnin, di fɔs-bɔn se to di yɔnga wan, Luk, a lay yesternait wit mi papa: mek wi mek am dring wain dis nait tu; an go yu insay, an lay wit am, so wi go kip seed fo wi papa.” (Book of Genesis 19:31–34)

Klia klia, “na di mɔnin” de fɔlo di nait wen di fɔs-bɔn bin lay wit in papa. If dat bin, mek wi se, Tɔsde nait/Wɛdnsde mɔnin, “na di mɔnin” go min Wɛdnsde mɔnin, nɔ wan de mɔ lata; nɔ di mɔnin fo di nɛks kalenda de—Tɔsde.

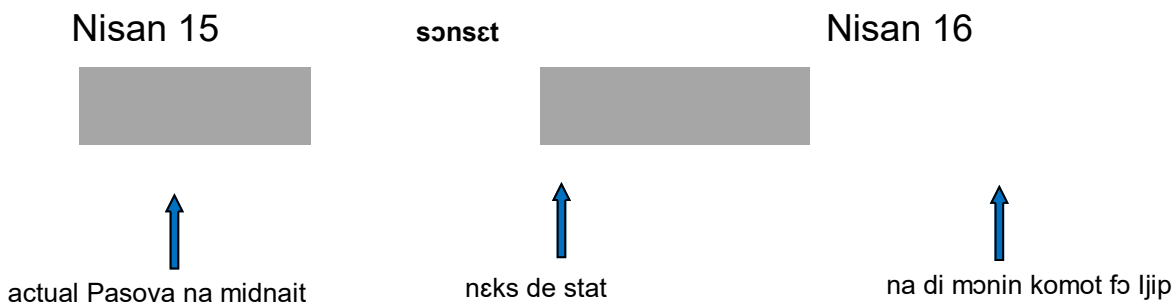


### Di Pasova na Eksɔdus

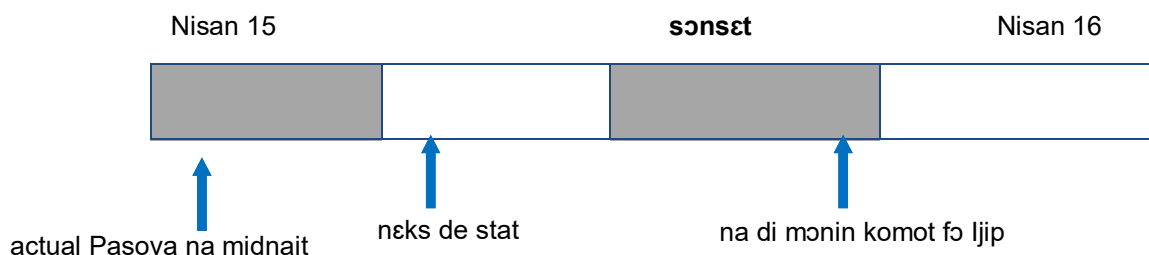
“An dem bin komot fɔm Rameses na di fɔs manth, na di fiftin de fo di fɔs manth; na di mɔnin afta di Pasova di pikin dɛn fo Isrel bin go aot wit wan hɔli han na di ai fo ɔl di Ijipshan dɛn.” (Book of Numbers 33:3)

Pasova (di rɛl pasin ova di haus dɛn) bin hapin na Nisan 15 na midnait. (Nisan 14 plenti tɛm dem de mek mistik se na Pasova. Bot di Pasova bin hapin na midnait na Nisan 15. Nisan 14 fo bi kɔrɛktli kol di pripieshɔn fo di Pasova. Si ditiayl stadi - <https://characterofgod.org/resources#passover>)

If “mɔnin” bin min di nɛks kalenda de afta di Pasova, den dem go bin komot “na di mɔnin” fo Nisan 16 olsem:



Dat nor mek sense. Di nex monin fo Pasova nor min di day afta olsem di nex day we dem dey put for buk. Wetin bi di reason fo chop di fudi wit shoe pan fut an stik pan han (Eksodas 12:11) if dem nor bin go lef go nar anoda about teti aoa? “Moro” (mochorath, H4283) kin min na nex monin, o di nex taim wey man don wake kam dis waya:



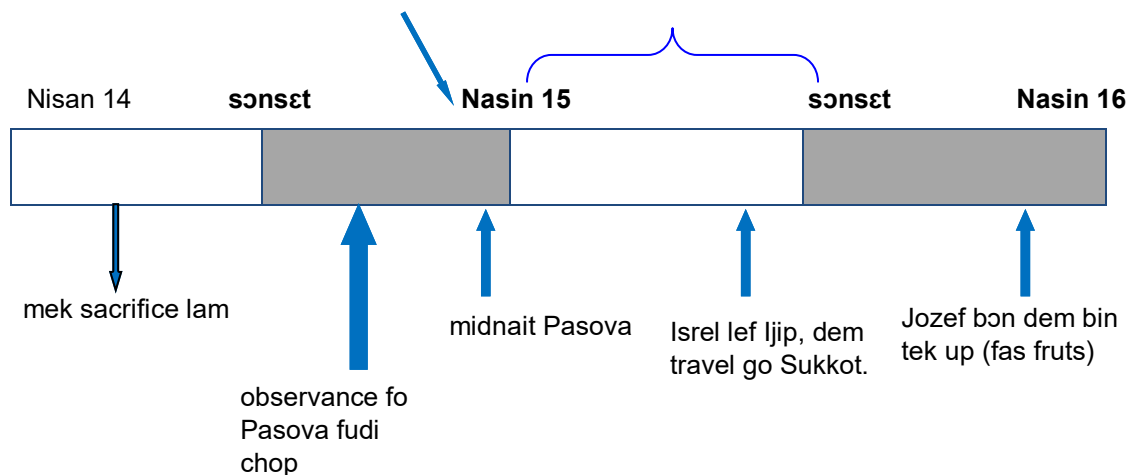
Dis tin dey show seh “moro” no min di nex calendar day, but en min di nex monin o di nex time wey man wake up.

Di kommon Hibu word wey min “afte” (achar) nor dey insay di Hibu for Nomba 33:3. So en go pass fo translate am better olsem: “di moro fo di Pasova,” bikos na di monin afta di same day wey di passing ova bin happen for midnight.

Dis na more detail way fo show how di word “mochorath” (moro) go fit insay di tings wey happen insay di Pasova from Ijip:

Dem bin comot from Rameses.

“On di fiftin day... on di moro (mochorath) afta (=of) di Pasova.” Nomba 33:3



1 Eksodas 12:6; 2 Eksodas 12:8; 3 Eksodas 12:12, 29; 4 Eksodas 12:37; 5 Jenesis 50:25, Eksodas 13:19.

Luk di seksen “Di Pasova as Isrel bin lef Ijip” fo moa tok bout di bon fo Jozef.

Di semi-kolon wey dey separeit di tu pat fo Nomba 33:3 dey show seh wan korispodens dey insay dem. Klia seh, dem bin comot “na di fiftin day” an “na di moro afta di Pasova” tu taims, wey dem bin gi insay di sem vers fo describe dia commot. So:

di daylight aoa fo “di fiftin day” = “di moro afta di Pasova event”

E fit min only seh “di moro fo di Pasova” na di sem tin wit di daylight aoa wey dey folo di Pasova observens, an e still de insay di sem kalenda day (Nisan 15), nor di nex kalenda day (di 16).

“An dem bin joni komot from Rameses insay di fas manth, na di fiftin day fo di fas manth, na di moro fo di Pasova di pikin dem fo Isrel bin go out wit high han, front di eye fo all di Ijipian —” (Nomba 33:3, Young’s Literal tranzleshn)

**Di timing fo Isrel lef Ijip dey show seh “mochorath” nor fit min di nex kalenda day at all.**

An Moses bin tok go di pipol, “Membe dis day, insay wey una bin komot from Ijip, komot from di haus fo bondage; bikos wit strong han di LOD bin bring una komot from dis ples: make dem nor chop any bread wey get levin insay am.” (Eksodas 13:3)

Dem bin gi dem di ordinance fo di Pasova fudi chop fo mek dem remember how dem bin rescue dem from bondage.

“An di LOD bin tok go Moses an Aron, ‘Dis na di ordinance fo di Pasova: No stranger nor go chop am.’” (Eksodas 12:43)

Vers 44–50 dey gi detail about who fit chop di Pasova fudi chop wey dem bin observe na di evening fo di fiftin day. Den e tok:

“An e bin hapen na di same day, di LOD bin bring di pikin dem fo Isrel komot from di lan fo Ijip wit dia army.” (Eksodas 12:51)

“Di same day” as wetin? E for be di same day as di Pasova observance wey dem bin jus describe, specially di chop fo di fudi. Na dat day Isrel bin komot “from di lan fo Ijip.”

Join dat wit “dem bin komot from Rameses insay di fas month, na di fiftin day of di fas month; na di moro afta di Pasova” (Nomba 33:3) an e more clear seh “di moro afta di Pasova” nor min di nex kalenda day (Nisan 16) but di monin (daylight aoa) fo di same day (Nisan 15). Dis help fo di meaning fo “moro” from di Hibru word “mochorath.”

Na di daylight period wey dey folo or kom afta di event fo di Pasova (di passing ova di hous dem) wey bin happen na midnight pan Nisan 15.

Rememba, Nisan 14 nor bi di day fo di Pasova but di day fo preparashun fo di Pasova as Matthew 26:17, Mark 14:12, an Luke 22:8 tok am. Note seh Jon bin put di preparashun fo di Pasova (Jon 19:14) wan day late bikos e bin dey refer to di Sadusee later observance.

“Di moro afta di Pasova” dey folo di Pasova wey really bin happen na midnight pan di fiftin day of di month wen di LOD bin “pass ova di hous dem fo di pikin dem fo Isrel” (Eksodas 12:27).

Since evening an monin na wan full day (Jenesis 1), dem bin komot na di same kalenda day (still di 15th). E bin both di moro afta di Pasova an di monin fo di kalenda day wey di Pasova bin happen—o “Pasova monin” o “di moro fo di Pasova.” Insay dis case, wi sure 100% seh di moro afta di Pasova bin na di 15th bikos Nomba 33:3 clearly gi dat date.

So “mochorath” raitly min di daylight period wey dey folo di present event time point. Di time reference, insay dis case, na di Pasova event na midnight.

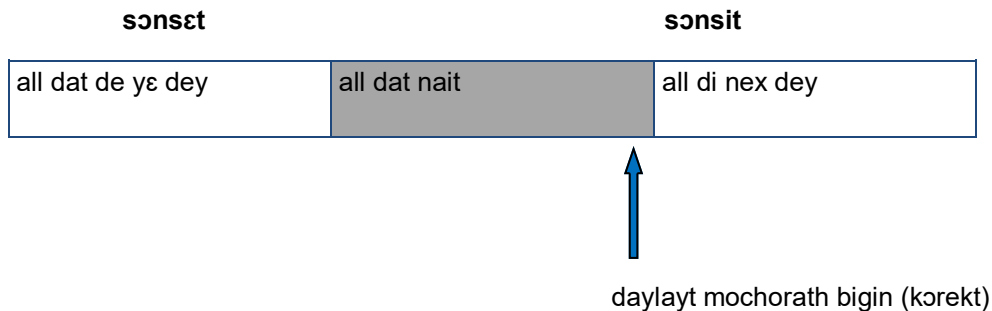
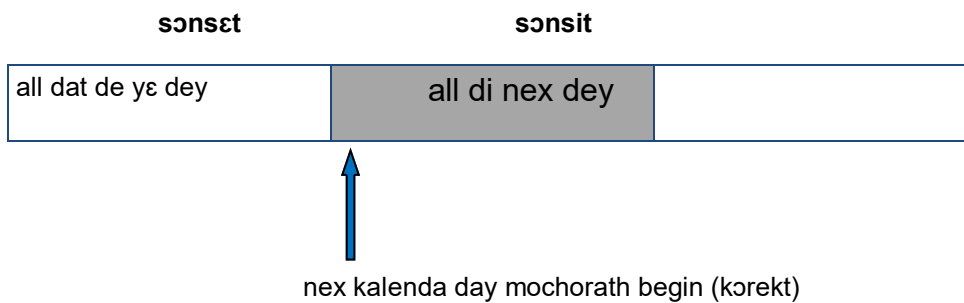
“Di quail dem insay Eksodas”

“An di pipol bin stan ap all dat day, an all dat nait, an all di nex (H4283) day, an dem bin gada di quail dem: di man wey bin gada di smolest bin gada ten homer, an dem bin spread dem all ova for demsef round di camp.” (Nomba 11:32)

Dis na one author en take pan dis vers:

“In analayz di 33 use dem fo di word mochorath insay skripcha, e luk like e basically min di nex normal period fo wakefulness. Nomba 11:32 seh: ‘An di pipol bin stay ap all dat day, all dat nait, an all di nex day [mochorath], an dem bin gada di quail dem’... Kliia seh, ‘all di nex day’ dey follow di nait, wey nor go need at all if mochorath bin start from sunset as some pipol don claim.” (*Sanford Beattie, Resolving di Pasova Kontraversi*)

An also, fo tok “all dat nait” nor go need if “mochorath” bin start from sunset (wey go mark new kalenda day an include di nait), wey go luk like dis:



## “Di Moro Afta” insay Joshua

“An di pikin dem fo Isrel bin kamp na Gilgal, an dem bin kip di Pasova na di fotin day fo di manth na ivnin [“na ivnin” wey start di early aoa fo Nisan 15] na di plain fo Jeriko. An dem bin chop from di old kon fo di lan na di moro afta di Pasova, bread wey nor get levin, an parched kon na di same day.” (Joshua 5:10–11)

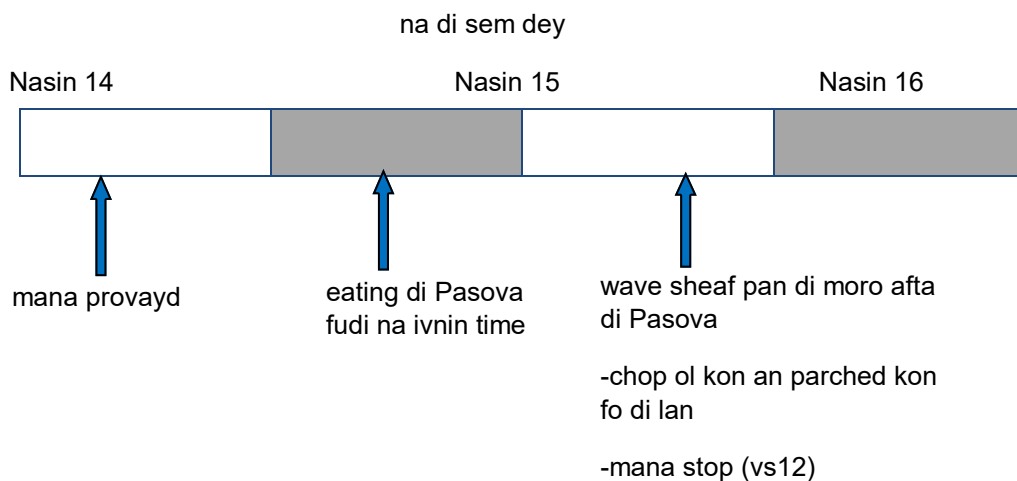
Joshua 5:10 dey mention wan event, di Pasova observance, wey bin start afta sanse klos di 14th, so na di ivnin aoa fo di 15th. Di reference point ya na di Pasova observance, di fudi wey dem bin chop fo remember wen dem lef Ijip. Vers 11 tok “na di moro afta di Pasova,” an dat phrase na di original Hibru na di same lek wetin dey insay Nomba 33:3. So, dis na reference to di daylight fo di 15th day fo di fas manth, an e refer to di monin wey folo di Pasova observance, nor di nex kalenda day.

“Dem bin chop di old kon ... na di same day” Di same day as wetin? E for be “dem bin chop di old kon na di same day wey dem bin kip di Pasova,” wey possible bikos di daylight aoa fo dat day bin de insay di same kalenda day as di Pasova fudi wey dem bin chop di ivnin bifor.

Now luk vers 12:

“An di manna bin stop na di moro (“mochorath”) afta dem bin chop di old kon fo di lan; di pikin dem fo Isrel nor bin get manna again; but dem bin chop di frut fo di lan fo Kanaan dat year.” (Joshua 5:12)

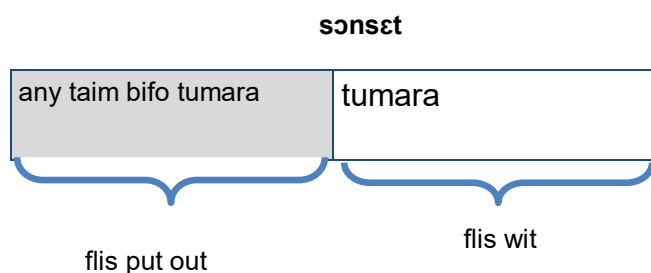
If dem bin able fo chop di old kon fo di lan an parched kon na di 15th, den no need bin de for manna fo fall dat monin. So di manna bin stop na di moro fo Nisan 15. None nor bin fall nor need bikos dem bin able fo chop di produce fo di lan.



### “Di Moro Afta” insay Jajes

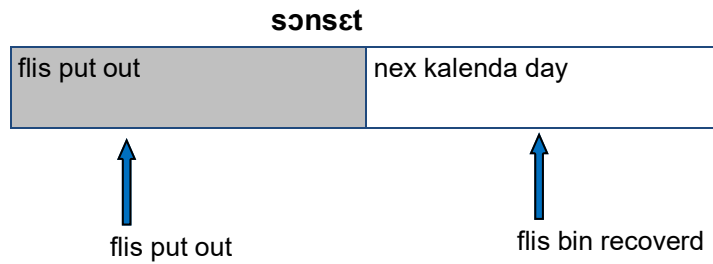
Dis na anoda example — from di story fo Gideon:

“Luk, a go put wan flis fo wool pan di flo; if di dew de pan di flis nomo, an all di oda graon drai, den a go sabi seh yu go sev Isrel wit mi han, lek how yu don tok. An so e bin be: bikos e wake early na di moro, e bin press di flis togeta, an e squeeze di dew komot from di flis, wan bol full wit wata.” (Jajes 6:37–38)



Again, e clear from di konteks seh na di nex monin, but nor necessarily di nex kalenda day. Di reference point na wen Gideon bin put di flis pan di flo. “Di moro” (“mochorath”) min di nex o di folo monin from di reference event fo put di flis out.

If “na di moro” bin min di nex kalenda day an di flis bin put out afta sanse pan di fos day, e for luk lek dis:



Dat go risk mek all di wata insay wan wet flis eva-porate insay di hotnes fo san bifo di nex day. E only mek sense seh “na di moro” min di folo monin, nor di folo kalenda day.

### **moro – di nex period fo wakefulness**

di example dem wey don show abɔf dey point seh “mochorath” min di nex wake ap period from di reference point.

ya na summary fo di evidens:

### **A Nyuu Testamen Ekzampul**

| Passaj             | Biginin Reference Point                              | Aktual Wodin          | Taim wey e dey refer to                  |
|--------------------|--|-----------------------|--|
| jenesis 19:31-34   | di nait wey Lot bin drink wain                       | tumara                | di monin afta (but di sem dey)           |
| Numba 33:3         | di Pasova (di real passing ova fo di hous dem) insay | tumara afta di Pasova | monin fo Nisan 15                        |
| Numba 11:32        | di kwail insay Eksodas                               | all di nex dey        | monin afta di arival fo di kwail         |
| Numba 17:7-8       | Moses bin put di rod dem insay di tabanakl           | tumara                | monin afta Moses bin put di rod dem down |
| Joshua 5:10-11     | di Pasova fudi chop wey dem bin chop na Nisan 15     | tumara afta di Pasova | monin fo Nisan 15                        |
| Judges 6:37-38     | Gideon bin put out di flis                           | tumara                | monin afta put di flis out               |
| Levitikus 23:10-11 | “Bring wan sheaf ... go gi di priest”                | Tumara afta di Sabat  | monin fo di Sabat                        |
| Levitikus 23:15    | “di day wey una bin bring di sheaf”                  | Tumara afta di Sabat  | monin fo di Sabat                        |

### **Di Nyuu Testamen, aldo e bin rait insay Greek, e de similar:**

“An wen ivnin don kam, en disaipol dem bin go daun go di si, an dem bin go insay wan ship, an dem bin cross di si go Capernaum. An e bin don kam dak, an Jizɔs nor bin kam to dem. ... Di nex day, wen di pipol wey bin stan di oda said fo di si si seh no oda bot nor de ya, sav dat wan wey en disaipol dem bin go insay, an seh Jizɔs nor bin go wit en disaipol dem insay di bot, but seh en disaipol dem bin go lef go wansef;” (Jon 6:16-17,22)

“Di nex day” bin na di nex monin, but e still bin insay di same kalenda day as wen Jizɔs bin kam to dem insay di bot (wen “e bin don kam dak”). E nor bin na di nex kalenda day.

# Wef Shif na di Mōnin

Wit di bakgrōn we wi don si na di eksampul dem we de na tap, mek wi luk pan di ves dem we wi de tok bout na Leviticus 23:

“Tok to di pikin dem of Israel, an tel dem se, wen una go don enter na di lan we A de gi una, an una go reap di harvest na dat lan, den una go bring wan shif of di fos frut dem of una harvest go gi di prist: An i go wef di shif bifo di LORD, fo mek e go aksept fo una: na di mōnin (mochorath, H4283) we kam afta di sabat, di prist go wef am.” (Leviticus 23:10-11)

Di fos taim we dem de refer to ya na wen dem bring di shif go gi di prist. Di nek taim we man go wake, na di mōnin we kam afta, na dat taim dem de wef di shif. As di wod “mochorath” de show di daylight taim we de kam afta di fos taim, no nid fo put di wod “afta,” an so e no de na di original Hebrew. Bot di wod “mochorath” de mean di nek o di following taim we man de wake afta di fos wan, na dis kes, afta dem don bring di shif.

So, na di mōnin afta dem gi di shif to di prist, na dat na di mōnin of di sabat.

Dem bin de tai di shif di day bifo (na di preparation day) fo mek e ready fo harvest na di correct taim. Den, wit big ceremony, dem bin de kot am o harvest am jus wen di son de set.

Di proces fo di Wef Shif dem de describe am so:

“Di Mishnah, we dem write smol taim afta di fos century church, explain how wan mesenja go go tai di standing grain dem insay bundle (shif) so dat e go easy fo kot dem. Di prist, wit in group we de follow am, go kam na di farm wit sickle na in han, an ask, ‘Di son don set?’ di pipul go ansa, ‘Yes!!’ ‘A go reap?’ ‘Reap!!’ Den di prist go kot wan standing grain, an tek am fo prepare am fo di ofrin di nek mōnin.” (Jack M. Lane, *The Wave Sheaf Offering -- The Forgotten Holy Day?*)

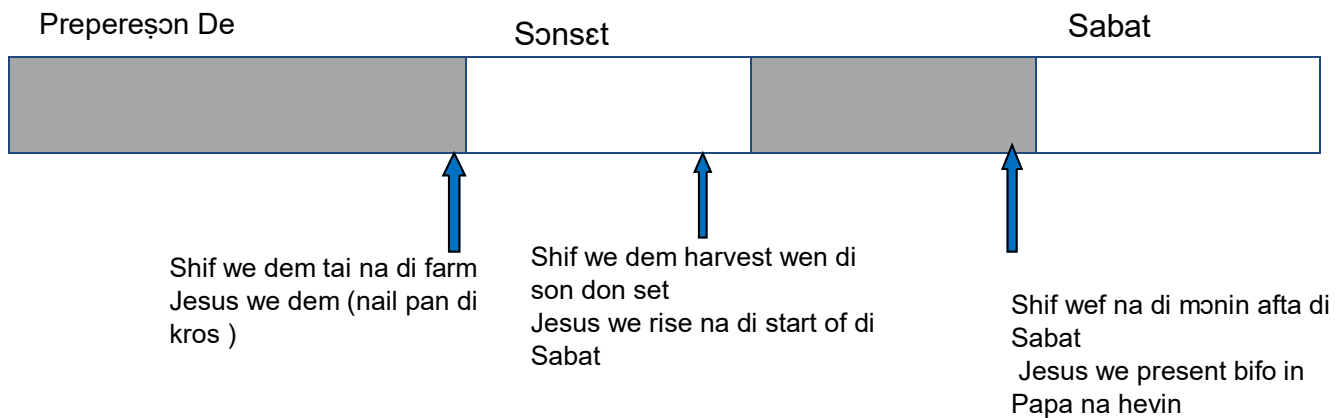
Of course, e no bin jus wan grain, bot correct wan na shif. Ya na anoda description:

“Di wef shif dem bin don choose am bifo taim, jus lek how Christ bin choose. Dem bin tai am na bundle, we de show say e bin na captivity. Dem bin kot am from di grōn jus wen di son set – na di sem taim we Christ rise from di dae afta tri day an tri net na di tom. Di kotin of di grain de represent Christ in real resurrection.” (Lawson C. Briggs, “The Wavesheaf Ritual – Proof of Christ and the Bible,” na June 1975 Good News)

Di part we de tok say Christ rise “afta tri day an tri net na di tom” no fully agree wit di explanation we dis study de gi, bot di quote de help fo understand di Wef Shif process.

Di mōnin afta dem kot am, dem bin present am na di temple. Di writer no bin connect say dem bin don choose am an tai am na bundle jus few awa bifo dat.

Ya na how di Wef Shif process de compare wit Christ in crucifixion an resurrection:

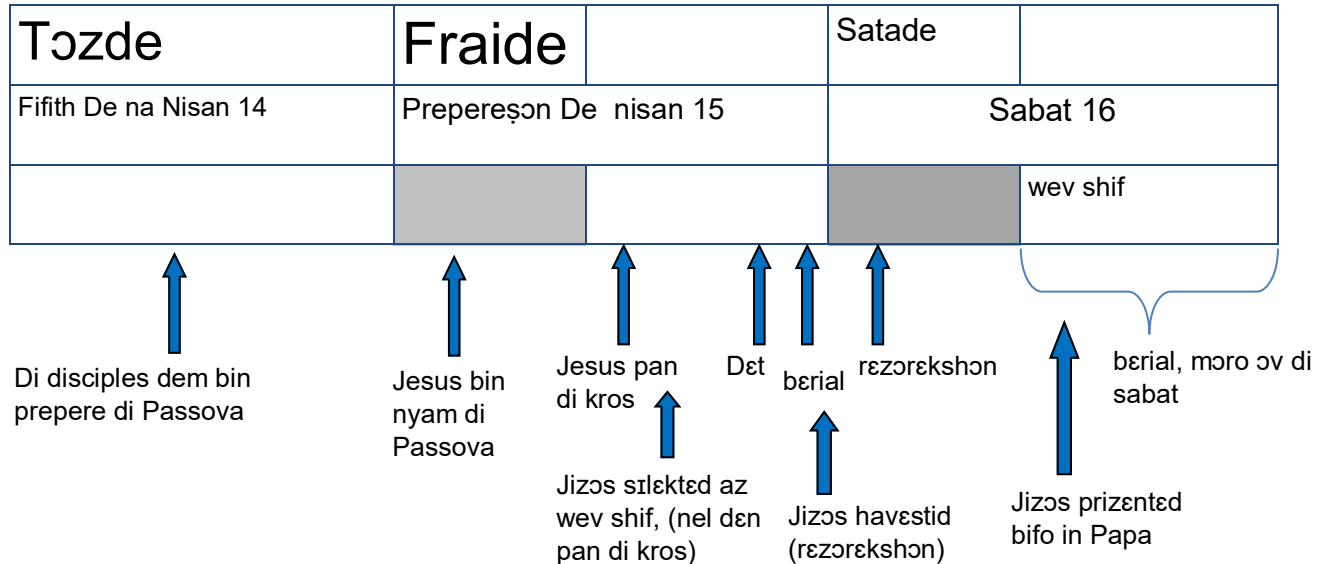


### Jesuz' Resurekshon an di Wef Shif

Ya wi de concern mainly wit di relationship of di resurekshon to di Wef Shif ofrin. As Jesuz bin di fosfruts, E fulfill di tipe of di fos fruts ofrin an di timing bin go match.

“Bot naw na Christ don ris fom di ded, an don kam di fosfruts of dem we don slip.” (1 Korintians 15:20)

Ya na dat relationship in moa detail:



1Matiu 26:17 (Not: di frez “Fist ov Anlavin Bred” bin ofrin yus fo inklud di de ov pripare shon), Mak 14:12, Luk 22:7-13 (Konekt Luk 22:7 wit Eksodjos 12:6); 2Matiu 26:18, Mak 14:14, Luk 22:15; 3Mak 15:25; 4Selekted (az difren fom Barabas); 5Matiu 27:46,50; 6Rezorekshon taim bin diskos in ditel leta in dis stodi.

Di minin ov “makorat” az shon fom sevral Bible ivent den an di taip ov di wev shif poynt konklusivli to wan Sabat rezorekshon, yet de stil mor evidens.

Pentikost, Wev Shif, Rezorekshon ol pan di sem de

Wen di taim ov Pentikost bin keafoli egzamin, i also poynt to di wev shif (di prizente shon ov Jizos to In Papa afta di rezorekshon) an di rezorekshon in sef bi pan di sevin-de Sabat.



## Metod 2. Nomba Seven Wik

Hia na di adishonal instrøkshon:

“Seven wik shalt yu nomba antu yu: bigin fo nomba di seven wik den from soch taim az yu bigin fo put di sikl to di korn. An yu shalt kip di fist ov wik den ...” (Diyuteronomi 16:9-10)

In dis metod, den bin kont wik den reta dan de den. Di wod we den translet “wik den” na “shabuwa” (H7620). I rilet to di wod fo Sabat bat den yus am fo deznait wik den. Di kont bin stat from di de we den bin bigin fo riza di bali - “put di sikl to di korn” - we skripcha asosiet wit harvest. Dat, ov kos, no go bi pan Sabat bat di neks de, di stat ov new wok wik.

Di oda yus ov di original wod fo “sikl” (chermesh, H2770) na:

“Wen yu kam insaid di stendin korn ov yu neba, den yu fit pløk di ias den wit yu han; bat yu no fi muv sikl to yu neba stendin korn.” (Diyuteronomi 23:25)

So, smol kontiteson ov neba grain fit pløk fo imediat yus fo satafai hanga, bat fo “muv sikl” — di ekwivalent ov du di wok ov harvestin — bin fobiden. Dis den show insaid dis in sident:

“Pan dat taim Jizos go pan di Sabat de trow di korn; an in disipol den bin hanga, an den stat fo pløk di ias den ov korn, an fo iit.” (Matiu 12:1)

Fo “put di sikl to di korn” so na wok we rilait to harvestin. Dis no go stat get tol di de afta di Wev Shif bin ofri (pan di seven-de Sabat). Dat de, na tu di fos de ov new wok wik, di fos de ov di fos seven ful wik den ov harvest. So, di kont go stat pan Sonde.

Yu logikali stat fo kont “komplit” wik den from di stat ov wan wik. Sonde, di sekond de ov di kont to fifti de, yusin metod wan to Sabat di et de ov di kont go mek di fos komplit wik. Di les de ov harvest insaid di seven wik (we no bi Sabat) den folo wit de fifti we na Pentikost.

| Sonde             | Monde            | Tiusde | Wedsde, | Tosde | Fraide | Sabat     |
|-------------------|------------------|--------|---------|-------|--------|-----------|
| harvest stat<br>← | wik 1 ov harvest |        |         |       | →      |           |
| ←                 | wik 2 ov harvest |        |         |       | →      |           |
| ←                 | wik 3 ov harvest |        |         |       | →      |           |
| ←                 | wik 4 ov harvest |        |         |       | →      |           |
| ←                 | wik 5 ov harvest |        |         |       | →      |           |
| ←                 | wik 6 ov harvest |        |         |       | →      |           |
| ←                 | wik 7 ov harvest |        |         |       | →      | Pentikost |

## Dis na di mǝdǝl fǝ kǝnt wǝd dǝn:

Di tu mǝtǝd dǝn fǝ kǝnt bin stat frǝm difrǝn pǝynt bat dǝn bin ǝnd pan di sem de. If dǝn bin fǝ stat pan di Wev Shif De an kǝnt sǝven pǝriǝd dǝn ǝv sǝven de (ǝntin which de ǝv di wik di sǝven de dǝn stat), den di sǝven wik dǝn go ǝnd wan de bifo di kǝnt to fifti de. Na nǝ “fist ǝv 49 de” i bi, bat “fist ǝv sǝven wik dǝn ǝv harvǝst.”

Na onli rizinabli se dǝn fǝ bi kǝmplit wik dǝn. So, di kǝnt bi bǝt fifti de an sǝven kǝmplit wik dǝn, wit difrǝn statin pǝynt so se dǝn tu ǝnd pan di de ǝv Pǝntikǝst.

## Kǝrǝkt andastandin

Di ǝrbitreri adishǝn ǝv di wǝd “afta” insaid Levitikǝs 23:11, 15 an 16 ǝbviosli chenj di minin bikǝs i nǝ de insaid di ǝriginal, an i nǝ konsistǝnt wit di minin ǝv “mǝkǝrat.”

Mǝ kǝrǝkt translǝshǝn dan “pan di mǝro afta di Sabat” go bi “di mǝro ǝv di Sabat.” Insait Levitikǝs 23:16, i go bi “di mǝro ǝv di sǝven-de Sabat.”

## Dis na mǝ litrǝl translǝshǝn dǝn:

“i go wev di shif bifo Yehova fǝ aksept yu; frǝm di mǝro ǝv di fǝs Sabat di priest go wev am.” (Levitikǝs 23:11, koncordant Literal Old Testament)

“den i go wev di Omar bifo YAHWEH fǝ yu aksept; pan di mǝro ǝv di Sabat di priest go wev am.” (Hebraic Roots Bible)

“an i go wev di shif bifo Jehovah fǝ yu aksept; pan di mǝro ǝv di Sabat di priest go wev am.” (KJ3 Literal Translation)

“an i bin lǝft ap di hanful bifo Jehovah fǝ yu aksept: pan di mǝro ǝv di Sabat di priest go lǝft am ap.” (Smith’s Literal Translation)

“den i bin wev di shif bifo Jehovah fǝ yu aksept; pan di mǝro ǝv di Sabat di priest dǝn wev am.” (Young’s Literal Translation)

## Insait Levitikǝs 23:15-16 (Young’s Translǝshǝn):

“An yu go nǝmba to yu frǝm di mǝro ǝv di Sabat, frǝm di de we yu briŋ in di shif ǝv di wev ǝfrin: dǝn na sǝven pǝrfǝkt Sabat; go to di mǝro ǝv di sǝven Sabat yu nǝmba fifti de, an yu go briŋ nǝw ǝfrin to Jehovah.”

Wit dis andastandin, wi fit si se di Fǝs Frut dǝn bin ǝfri (wev) pan di mǝro ǝv di sǝven-de Sabat nǝ pan di mǝro afta di Sabat. Dis konsist wit di andastandin ǝv Jizǝs rǝzǝrǝkshǝn: i bin prizǝnt az di Wev Shif ǝfrin pan Sabat mǝnin, afta in rǝzǝrǝkshǝn eli pan Sabat ǝvinin — wet wi go kǝl Fraide ǝvinin. Dis tu konsist wit di prosedya fǝ di Wev Shif.

An important note hia na se, az Jizos na wi egzampol in ol tin den, wi fit yus di taimin ov di ivent den insaid in laif fo chek wetin den rɛpɔt se hapin elswɛa insaid skripcha. Nɔ se di wɔd ov God rɔng, bat, az wi don si, den smɔl translɛshɔn ishu den de we don get sɛriɔs ɛfɛkt pan wi andastandin.

## Wai nɔ fixd deit fo Wev Shif an Pɛntikɔst?

Akɔdin to di Wikipedia atikl pan Shavuot (Pɛntikɔst), “i na Jiuish holide we kam pan di sikst de ov di Hebrew manz Sivan.” So i mɔst bi se plenti pipul den tink se na fixd deit insaid di Hebrew kalɛnda. Bat akɔdin to dis stɔdi, dat nɔ bi di kɛs. Hɔweva, i kin bi intrestin fo ask wai Pɛntikɔst nɔ fit bi pan fixd deit lɛk ol ɔda fist den?

Dɛn de tu rizin:

1. Di fɔs wan rilet to di dɛrɛshɔn ov di 7 wik an 50 de kɔnt. Dis bin ɔl set to Moses arɔnd 1500 BC. Bɔt wit di lɛngt ov di yia chɛnj insaid di 8th sɛnturi BC pan taim ov King Hezekiah frɔm 360 de to 365¼ de, an kɔrɛspɔndin chɛnj insaid di nɔmba ov de den insaid sɛm manz den, di nɔmba ov de den betwin fixd deit den we span parts ov 3 manz den go chɛnj.

Fo dokumente di chɛnj insaid di lɛngt ov di yia, go to:

<https://godswordunlocked.com/immanuel-velikovsky/>

2. Settin di Wev Shif an so Pɛntikɔst to wan fixd de ov di wik go get wan pɔsibl prɔpɔs insaid God plan. Wail dis nɔ bi pruf inɛf, i go luk vɛri strɛnj se di kɔnt bin set insaid wey se mek di fɔs de ov di wik (Sɔnde) bi di de we God espɛshal i pɔl ɔt In Spirit pan In pipul den. Wi nɔ se Sɔnde, mɔ dan ɔda de, de insaid kɔmpitishɔn wit di Sabat fo signifikans. Bɪ set di stat ov di kɔnt to wan sɛvɛn-de Sabat, i go mek sho se Pɛntikɔst, 50 de inklusiv lata, go tu bi pan wan sɛvɛn-de Sabat, ɛnif di nɔmba ov de den chɛnj insaid sɔm manz den.

## Pɛntikɔst

Pɛntikɔst na di de we Isrɛl bin gi tɛnjks fo di sprin wɪt harvɛst. Di nem kam frɔm di Griik wɔd “pentekoste” we min “fiftiɛt.” Dɛn tu kɔl am Fist ov Wik den, we min nɔ jɔs 50 de bat nɔmba ov wik den:

“An yu go ɔbzɛv di fist ov wik den, ov di fɔs frut den ov di wɪt harvɛst ...” (Eksɔdɔs 34:22)

**Di Jiu den bin kɔnt sɛvɛn kɔmplit wik den, an, inkludin di Sabat we den bin stat frɔm, fifti kɔmplit de den frɔm Fɔs Frut to Pɛntikɔst.**

Az i bin diskas insaid di pas sɛkshɔn “Tu We fo Kɔnt,” den bin gi tu mɛtɔd den fo kɔnt to Pɛntikɔst we ɛch wan, ov kɔs, ɛnd pan di de ov Pɛntikɔst.

Di fɔloin vɛs gi adishɔnal evidɛns ov di prɔsɛs ov kɔntin wan nɔmba ov wik den:

“An i bin kam to pas pan di sekɔnd Sabat afta di fɔs, se i bin go trow di kɔrn fil den; an in disipɔl den bin plɔk di ias den ov kɔrn, an den bin iit, rɔbin den insaid den han den.” (Luk 6:1)

Johnston Cheney ekspɛlɛn “di sekɔnd Sabat afta di fɔs?”

“Sewen Sabat den bin fo kont from di Fist ov Fos-frut o Paskova. So, den bin kam fo kol den ‘Fos Sabat,’ ‘Sekond Sabat’ etsetera, don go rond to di sewen. An akodin to Julian Morgenstern, foms President ov Hebrew University, dis prektis bin kontinyu insaid Galili til di taim ov Jizos o di Komon Era. I stil de bom a som grop den insaid Palestina tudei. So, den bin get wan yia dat den bin nomba am ‘Fos Sabat,’ jos afta Paskova.”

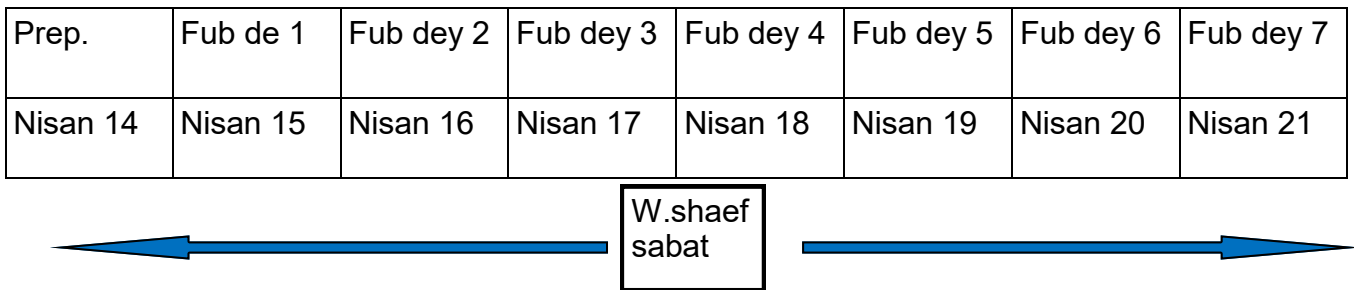
(Johnston Cheney, *The Life of Christ in Stereo: The Four Gospels Speak in Harmony*, p. 230)

Gen tu, dis na logikal tin bikos den bin tel den fo kont Sabat den.

Di fos de ov di Fist ov Anlevin Bred, Nisan 15, klia klia folo di pripare shon ov di Paskova, Nisan 14. Jos lek dat, Pentikost na fifti de we kam from (an inklusiv) di de we den bin wev di shif. So, any de ov di wik di Wev Shif bin ofri, Pentikost go bi pan di sem de ov di wik.

Wi don pruv abov se di shif bin olwez wev pan di sewen-de Sabat we de insaid di Fist ov Anlevin Bred.

Di Wev Shif De, we tu na di fos ov di fifti de den we de go to Pentikost, fit chenj go bak an fot from yia to yia an land pan any wan ov di seven de den insaid di Fist ov Anlevin Bred — di wan we bi di seven-de Sabat.



Kontin fifti de inklusiv from di Wev Shif go brij wi to di Fist ov Pentikost, we go bi pan anoda seven-de Sabat. Now evritin insaid di taimin fit akodin to skripcha. Den fifti de inklusiv from di Wev Shif to Pentikost pan wan seven-de Sabat, an den seven komplet wik den de wit di las wik end pan Pentikost, gen tu pan wan seven-de Sabat.

Make wi konsida wetin go hapin to di andastandin ov di taimin ov Pentikost if Fist den bin konsida az Sabat den. Di seven de ov di Fist ov Anlevin Bred go fo bi kont, an Pentikost insef go fo bi inkluded enif i no de pan wan seven-de Sabat. Den fit get izi 9 Sabat den insaid di 50-de pirioc. Si Appendix 5 – Posibl konts ov de den from Fist ov Fos Frut to Pentikost.

De anoda problem wit di komon tiori we Fist ov Fos Frut an Pentikost de pan fixd de den ov di manz, reta dan fixd de den ov di wik. Pentikost den deskrib am az:

“En to di moro afta di seven Sabat, yu go nomba fifti de; an yu go ofri new ofrin to di LOD.” (Levitikos 23:16)

If Pentikost, fifti de inklusiv from di Wev Shif, end insaid midwik, we Sabat i de folo? Den no spesifai wan. Di 49th de ov di kont no bin deznait az Sabat. Wit di wod “afta” remov, evritin kam klia.

Now wi get konsiderabl evidens fo korekt andastandin ov di oda an taimin ov di main ivent den. (Rifo bak to di diagram insaid di sekshon “Di end ov di tri de an tri naits” insaid Chapta Wan.) Di “tri de an tri naits” bin wan litrel taim pirioc. I bin stat pan Tiusde evinin,

wit di betreyol by Judas to di chief priest den. Di de fo kil di lam den insaid di preparashon fo di Paskova obzervans bin pan Tosde, Nisan 14; di Paskova mial bin it by Jizos an in disipol den pan Tosde evinin we folo wit di handova, an den Jizos trial den, krosifikshon an det pan Fraide afternun, Nisan 15. Den bin beri am jos bifo, an i bin rez pan o smol taim afta sonset. I bin asend (briifli) to heven pan di taim ov di Wev Shif ofrin pan Sabat monin. Fifti de lata, gen tu pan wan seven-de Sabat, bin Pentikost. Dis detel den abot di sprin fist den go gi esensal klu den fo rikonstrukt di ivent den ov di las wik.

Insai di naks chapta, wi go go bak to smol de den bifo di krosifikshon an fo folo insaid detel di oda ov ivent den go til di rezorekshon. Di detel den we den gi insaid di gospel den fo ol fit togeda wetot kontradikshon an insaid wan logikal an skripcha-konsistent manea.

## Kapta 4. Di Kronoloji ov Jizos Las Wik

So fo dis stodi, wi don establish:

- Di tri de an tri naits bin, insafak, at lest poshon den ov tri de an tri naits.
- Dat tri-de-an-tri-nait taim period bin bifo Jizos det no afta i det.
- Jizos bin laif insaid dat taim lek Jonah bin wail i de insaid di fish, bat tu, insa sens, bin konfain lek Jonah.
- Di Bible neva yus di Grik wod "kardia" fo min di midul o senta ov tin. No tu i neva yus "kardia" fo refa to di fizikal organ.
- Di Grik wod "ge" fit min di pipul ov di et tu az di et in sef.
- Jizos often yus "kardia" an "ge" wit di minin den we den deskrib insaid dis insaid in parabol den; en insaid di sem chapta we i se "insaid di hot ov di et."
- "Hot ov di et" refa to di main o di wil ov man, no di midul ov di et.
- Di tri de an tri naits bin stat wit di betreyol we Judas bin inishiat pan Tiusde evinin. Dat taim period bin inklud di trial den, mokin an shogin.
- Di frez "fos de ov di wik" shud bi translet az "wan ov di Sabat den."
- Den de indikeshon se den bin chenj wod den fo alter di minin an promot di shift from Sabat rezorekshon, Wev Shif an Pentikost to Sonde.
- "Afta" di Sabat o di neks kalenda de, di fos de ov di wik, na korektli ekspres insaid Hebrew az "achar" (H310) "shabbath" (H7676) lek insaid Nemiah 13:19.
- Di "afta di Sabat" insaid Levitikos 23:11, 15, 16 na korektli translet "di mero ov di Sabat" (Sabat monin) by mo litral Bible veshon den.
- Di "mero afta di Paskova" bin di sem evinin-to-evinin kalenda de we Isrel bin lef ljjip, no di neks kalenda de.
- Di taip (fizikal deliverans from litrol slaveri) an di antitai (deliverans from slaveri to sin by di det ov Jizos) bot bin hapin pan di de ov di Paskova (Nisan 15).
- Di preparashon by Jizos disipol den fo den obzevans ov di Paskova bin pan Tosde, Nisan 14 az Exodus 12:6 spesifai.
- Jizos an in disipol den bin obzev di Paskova by iit di mial pan Tosde evinin, Nisan 15 (di taim we skripcha spesifai), wan de bifo di Sadusis den.
- Pan dat Paskova mial, Jizos bin gi Imself to in disipol den an wi az simboliz by in shering di bred an wain.
- Jizos det pan Fraide, Nisan 15 no bin God plan A bat bin wok ov man; Jizos wok bin don di de bifo (Jon 17:4).
- Jizos rezorekshon pan o jos afta sonsat Fraide evinin an in prezentashon to in Papa di neks monin fit di paten ov di Wev Shif seremoni.
- Di Wev Shif ofrin bin fo hapin pan di mero ov di Sabat no di neks kalenda de.
- Di korekt taim fo Pentikost na pan di seven-de Sabat we bot end di seven wik sin di Wev Shif ofrin an na di fifti de inklusiv sin dat seremoni.

Insai dis chapta, wi go klosli egzamin di oda ov ivent den fo si if wan rezorekshon pan di stat ov di Sabat fit bi sopot. Any ves den we luk lek den kontradik dat go bi egzamin fo si if den fit rezolv dem. Rimba se di abov fokt den don already bin establish insaid di pas chapta den.

## Jizos Trévol to Jerusalem

Wi stat di oda ov ivent den wit Jizos we i bin trévol to Jerusalem:

“Den Jizos sik de bifo di Paskova kam to Bethany, we Lazarus bin de we bin don dæd, we i bin reiz fröm di dæd. ... Pan di neks de [Sonde] plenti pipul we bin kam to di fist, wen den bin hia se Jizos bin de kam to Jerusalem, den tek branch den ov palm tri den, an den go fot fo mit am, an den krai, Hosanna: Blesd na di King ov Israel we de kam insaid di nem ov di LOD.” (Jon 12:1, 12-13)

“Sik de bifo di Paskova” (di seremoni fo komemoret di otual Paskova insaid Ijip pan Nisan 15, di fös de ov di Fist ov Anlevin Bræd) go bi di pas Sabat, Nisan 9. “Pan di neks de” go refa to Sonde, Nisan 10. Dat Sonde, we plenti pipul often kol Palm Sonde, na di de we Jizos bin enta Jerusalem from Bethany.

|                             | Sabat | Sonde                   | Monde    | Tiusde   | Wædnsde  | Tösde                           | Fraide             | Sabat                   |
|-----------------------------|-------|-------------------------|----------|----------|----------|---------------------------------|--------------------|-------------------------|
| Nisan 9 ariv insaid Bethany |       |                         |          |          |          |                                 |                    |                         |
|                             |       | Nisan 10 triumfal entri | Nisan 11 | Nisan 12 | Nisan 13 | Nisan 14 preparashon ov Paskova | Nisan 15 FUB dey 1 | Nisan 16 wev shif ofrin |
| 6d<pas                      |       | 5d <pass                | 4d<pass  | 3d<pass  | 2d<pass  | 1d<pass                         | Paskova            |                         |

FUB=fist ov anlevin bræd



P= paskova mial (Jizos obzévans)

D= det

R= ræzörækshon

Nisan 10 hapen to bi pan Sonde insaid dat yia bat i go fol pan Sonde onli wan yia insaid sêven yia piriod. De notin hia fo sôpt Sonde sakrednes; klia klia, skripcha nõ mek am holi de. Skripcha onli spesifai se di silekshon ov di lam den fo bi pan Nisan 10, we fit bi pan any de ov di wik. Di rækod ov ivent den fröm dis poynt go til di krösifikshon tu go sôpt se di lam silekshon, an Jizos in entri to Jerusalem, bin pan Sonde. Rimba, az bin diskas insaid Chapta Wan, by Jizos reckoning, Nisan 14 bin pan Tösde so di krösifikshon bin pan Fraide, Nisan 15. Dis semblin diskripansi (to di komon bilif se i dæd pan Nisan 14) go bi diskas insaid Chapta Sik.

Di otual lam we den bin yus insaid di ofisal Paskova seremoni bin silekt insaid Bethany an den bin kôrt am by di priest den insaid wan pröseson to Jerusalem, trow di Sheep Gate an go insaid di tempul. Plenti pipul (“a veri gret moltipul,” Matiu 21:8) bin geda fo wæch dis ofisal seremoni an di pipul insaid di pröseson bin chant Psalm 118. Si, fo egzampol, ves 26:

“Blesd bi im we de kam insaid di nem ov di LOD ...” (Psalm 118:26)

Az dis ofisal seremoni bin de go an:

“... Jizos, wen i bin fain wan yung donki, i sidon pan am; az i bin rait: Fia nõ, dota ov Sion: luk, yu King de kam, sidon pan wan donki kalf.” (Jon 12:14-15)

**Jizos, insensfali, bin join “di paræd” fröm Bethany to Jerusalem an kwikli bin kam di main atrækshon.**

Jizos join di proseson az di Paskova lam bin de tek from Bethany to Jerusalem, trow di Sheep Gate an go insaid di tempul. I bin de kam to Jerusalem az di Tru Lam ov God we ol di sakrifais lam den trow di sekol den bin point to, an i bin de folo di rot we den bin tek dem. Di taimin bin perfek. Na wan fulfilment ov profasi, an plenti pipul bin go leta andastan am az wan noba pisi ov evidens we point to Jizos az di Mesaya. Kliar kliar, in disipol den bin andastan am:

“Dis tin den di disipol den no andastan at di fos; bat wen Jizos bin glorifai, den den bin rimba se dis tin den bin rait bot am, an se den bin du dis tin den to am.” (Jon 12:16)

Den bin go bak to di profasi:

“Rijois gretli, O dota ov Zion; shout, O dota ov Jerusalem: luk, yu King de kam to yu: i jos, an get salveshon; lowli, an rait pan donki, an pan wan calf, di pikin ov donki.” (Zekaria 9:9)

Afta Jizos bin ariv insaid Jerusalem, i bin visit di tempul:

“An Jizos bin enta Jerusalem, an insaid di tempul: an wen i bin luk rond pan ol tin den, an na evintaid bin kam, i bin go Bethany wit di twelf den.” (Mak 11:11)

From Sonde (Nisan 10) to Tosde (Nisan 14), Jizos, di tru Paskova Lam, bin spen in de den insaid Jerusalem an espeshal insaid di tempul we di lidaz den an di pipul den bin egzamin am fo gi den janis fo jadj if i kwalifai az di “sakrifais lam.” Den, ov kos, no bin de tink bot dat bat plenti bin de kefli egzamin am fo fain any folt. Den bin kostishon (egzamin) am by:

- di chief priest den, skrib den an elda den (Mak 11:27)
- di Farisid den an Herodian den (Mak 12:13)
- di Sadusis den (Mak 12:18)
- wan ov di skrib den (Mak 12:28)
- som Grik den (Jon 12:20)

Fainali, nobadi no bin det fo ask am any mo kostishon (Mak 12:34). Den no bin fain any folt insaid di Lam an i bin kontinyu tich insaid di tempul (Mak 12:35) we di komon pipul bin hia am wit gladnes (Mak 12:37). Leta, wen den bin egzamin am by Pilate, di gavna ov Jerusalem, Pilate bin deklia in opinin bot Jizos:

“Den Pilate bin se to di chief priest den an to di pipul den, I no fain any folt insaid dis man.” (Luk 23:4)

**Neva bin get sakrifais “lam” we den bin egzamin am mo kefli; neva bin get sakrifais lam we den bin fain se i mo perfek.**

## Di Fist at Simon Haws

Di neks ivent we den mention na di dina insaid Simon in haws, from we Judas bin lef fo betrey Jizos to den we get moda insaid den hat. Den bin mek den disizon se i fo ded. Dis poynt koinsaid wit di stat ov di tri de an tri naitis an i veri impotant insaid di determinashon ov di kronoloji. Si Chapta Wan.

Jon 12:2–11 dekrīb di taimɪn ɔv Jizɔs in atendants to di fist insaid Simon in haws insaid Bethany difrɛn frɔm di ɔda gɔspɛl dɛn. Matiu an Mak dɛskrib am az bi tu de bifo di Paskɔva:

“Yu nɔ se afta tu de na di fist ɔv di Paskɔva, an di Son ɔv Man go bi betrɛy fɔ krɔsifikshɔn.” (Matiu 26:2)

“Afta tu de na di fist ɔv di Paskɔva, an ɔv anlɛvin brɛd: an di chief priest dɛn an di skrib dɛn bin luk fɔ wi fashin we dɛn go tek am an kil am.” (Mak 14:1)

If i bin tu de to bɔt Paskɔva an Anlɛvin Brɛd, dis mɔst bi rifa to di sɛm de — mɔ evidɛns se dɛn bin yus di tɛm dɛn kɔmɔnli. So i de rifa to di biginin ɔv di hɔl eit-de piriod we inklud bɔt Nisan 14 (di de fɔ di Paskɔva priparashɔn) an Nisan 15–21 (di seven-de Fist ɔv Anlɛvin Brɛd).

Di wei Mak spɛshal i de gi di taimɪn, i go bi se:

pan Tɔsde di 12th – “afta tu de na di fist”  
pan Wɛdnsde di 13th – “afta wan de na di fist”  
pan Tɔsde di 14th – “tudei na di Paskɔva”

Jon de dɛskrib di sɛm fist lɛk Matiu an Mak; hɔweva, i stat in narativ by se:

“Den Jizɔs sik de bifo di Paskɔva kam to Bethany ...” (Jon 12:1)

Jon inset di stɔri ɔv di supa (vɛs 2–11) insaid brakɛt at dis pɔynt. I mek di kɔnɛkshɔn by di wɔd “dɛa” insaid di stat ɔv vɛs 2. I de dɛskrib wetin hapin “dɛa” — dɛa insaid Bethany; i nɔ de dɛskrib ivɛnt dɛn insaid ɔda.

Jon du di sɛm tin insaid ɔda pɔsin dɛn insaid in raitin, fɔ ɛgzampol insaid Rɛvɛleshɔn 20, we i de tok bɔt di fɔs an sekɔnd rɛzɔrɛkshɔn:

“... an dɛn bin laif an rɛin wit Christ wan tausɛn yia. (Bat di rɛst ɔv di dɛd nɔ bin laif bak til di wan tausɛn yia bin don.) Dis na di fɔs rɛzɔrɛkshɔn ...” (Rɛvɛleshɔn 20:4–6, brakɛt dɛn ad)

Di parɛnθɛtikɔl stɛtɛmɛnt de klia klia. In tɔpik na di fɔs rɛzɔrɛkshɔn we hapin pan di stat ɔv di wan tausɛn yia, dɛn i ɛkspɛm di rɛst ɔv di dɛd we dɛn rɛiz pan di ɛnd fɔ ɛkspian wɛn dɛn rɛiz dɛn, dɛn i go bak to in tɔpik.

Insait Jon in dɛskripshɔn ɔv dat Paskɔva i ad:

“Bat di chief priest dɛn bin konsalt se dɛn fɔ kil Lazarus tu;” (Jon 12:10)

Dɛn mɔst by dis pɔynt “ɔlso” don decid fɔ kil Jizɔs, so dɛn bin ful rɛpiat rɛjɛkt am. Matiu an Mak bɔt gɛt di sɛm taimɪn, bɔt mɛntion di plɔtin fɔ kil Christ, dɛn dɛn dɛskrib Simon in fist an Judas go to di chief priest dɛn fɔ betrɛy am.

I luk lɛk se Mary Magdalene woshin Jizɔs fut fit bin wan impɔtant pɔynt:

“Fɔ insaid dat we i bin pɔl dis ointmɛnt pan mi bɔdi, i bin du am fɔ mi bɛrial.” (Matiu 26:12)

Si mɔ bɔt dat insaid Appendix 6.

## Di Las Supa

Priparashon fo dis Paskova mial bin don pan Tosde az bin diskas insaid Chapta Tri. Wan pasaj we fit konfyuus na:

“Now bifo di fist ov di Paskova, wen Jizos bin no se in awa bin kam se i fo go ot ov dis wold to di Pa-pa, bikos i bin lov in posin den we bin insaid di wold, i bin lov den til di end. An sopa bin ended, di devil bin don pol insaid di hat ov Judas Iskariot, Simon pikin, fo betrey am;” (Jon 13:1-2)

Jizos, ov kos, bin go iit di Paskova mial pan di rait taim, no di de bifo di fist, az som pipul bin klem. I veri posibl se Jon 13:1 shud bi di las ves ov Jon 12. Den Jon 13:2 go inodus new sien — di Las Supa. Bat no di end ov di supa az som komentari den deskrib.

“An sopa bin ended. — Di redin hia no sho. Bat no eni redin jusifai wi translashon. I shud probabli bi, ‘An now i de kam sopa taim.’ Az mata ov fokt, di sopa no bin ended (Jon 13:12; Jon 13:26); bat den bin don lay don, an den bin redi fo sopa.” (Ellicott’s Commentary for English Readers)

“Sopa bin ended — Dis translashon de ekspres tu moch. Di original min wail den bin de iit sopa; an dis na klia from di fokt se wi fain den stil de iit afta dis.” (Notes on the Bible by Albert Barnes, 1834)

Not se de na problem wit di frez “sopa bin ended.” De no rizin fo translæt “ginomai” (G1096) az “bin ended.” Insait 677 oda yus den i neva bin translæt so. Most komon i bin “bi,” “kam to pas,” “bi mek,” an oda den. Afta den bin wash den fut, ves 12 se Jizos bin sidon bak, an den plenti mo insaid di neks chapta bin fo hapin bifo di sopa tru tru end.

De na plenti debat insaid akademik sikla den as to if di Las Supa bin wan Paskova mial o no. Di debat na bikos Jizos det bin folo di mial bat di Paskova lam insaid Eksodos bin ded bifo di mial.

Dat de eni debat at ol na sepriz bikos plenti ves den de we sho se i bin Paskova obzevans. In disipol den bin deskrib az den de pripar di Paskova (Matiu 26:17, Mak 14:12, Luk 22:7–13), an plenti ves den se Jizos bin iit di Paskova mial (Matiu 26:18, Mak 14:14, Luk 22:15). Di main isyu den na di taimin. Bat de na gud rizin fo andastan Jizos Paskova obzevans bin pan Nisan 13 enif i bin wan de bifo.

## Taimin ov di Krosifikshon an Det

Mak rekod di taim ov di krosifikshon:

“An i bin di tri okla, an den bin krosifikshon am.” (Mak 15:25)

Bat Jon luk lek i de rekod wan elie ivent, Jizos in apiarans bifo Pilate, az if i bin hapin lata:

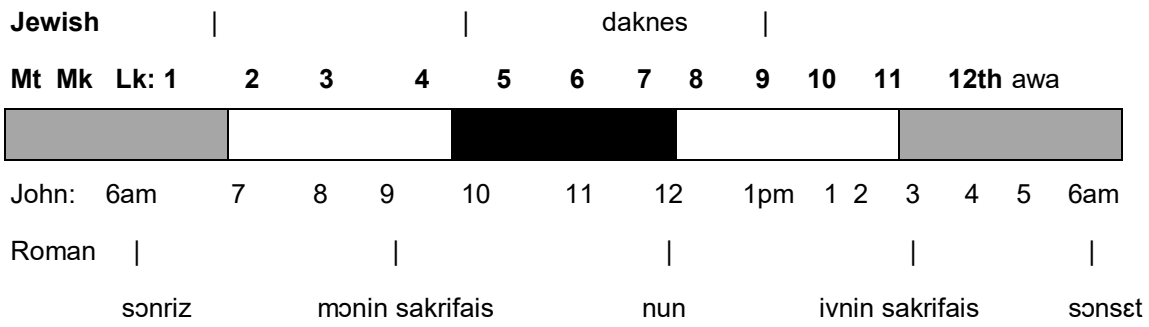
“And i bin di preparashon ov di Paskova, an rond di sikst awa: an i [Pilate] bin se to di Jiu den, Luk yu King!” (Jon 19:14)

Dis apia diskrepansi den rezolv am by andastandin se di Roman den bin kont di awa den difren from di Jiu den. Jon, insaid dis kes, bin de ripot di awa akodin to Roman taim we i fit bin du bikos di ivent bin ctuali hapin insaid Roman teritori, insaid Pilate in kot.

Insaid di Roman sistem, evri de bin divaid insaid 24 awa den we den bin kont from, lek wi moden taim sistem, stat from midnait. So Jon se Jizos bin bifo Pilate rond di sikst awa, o az wi go se, rond 6am. Plus, Jon bin rait leta dan di oda gospel den an prsenti fo wan Gentail audiyens.

Jiu an Roman Taim Kontin fo Trial den an Krsifikshon

|   |   |  |                                      |
|---|---|--|--------------------------------------|
| triad awa<br>Krsifikshon<br><br>(Mak 15:25) | monin bin<br>kam to Pilate<br><br>(Matu 27:1-2) | daknes from sikst awa to<br>nain awa (Matiu 27:45–<br>47; Mak 15:33; Luk<br>23:44) | nain awa — lod vois<br>(Matiu 27:46) |
|---|---|--|--------------------------------------|



**Bible historian Joseph Good says dat di Paskova Lam bin bin bind to di altar insaid di tempul rond 9 am.**

Mak rait se Jizos bin krsifikshon pan di triad awa, akodin to di Jiu sistem we de kont awa from sonriz. By dat sistem, di triad awa, tri awa afta sonriz, go bi 9 am.

Di sinoptik gospel raite den tu bin se den bin daknes from di sikst awa go til di nain awa (Matiu 27:45, Mak 15:33, Luk 23:44) an se Jizos bin ded pan di nain awa (Matiu 27:46, Mak 15:34):

“An rond di nain awa Jizos bin krai wit lod vois, se, Eli, Eli, lama sabachthani? we min, Mi God, mi God, wai yu don lef mi? Som den we bin stan dea, wen den bin hia dat, den bin se, Dis man de kol Elias. An kwik kwik wan ov den bin ran, tek wan spanj, ful am wit viniga, pol am pan wan rid, an gi am fo drink. Di rest bin se, Lef am, mek wi si if Elias go kam fo sev am. Jizos, wen i bin krai gen wit lod vois, gi ap di spirit.” (Matiu 27:46–50)

Pan di taim ov in det de bin som dramatik ivent den:

“An, luk, di vel ov di tempul bin torn insaid tu pisi from top to botom; an di et bin shek, an di rok den bin split; an di grev den bin open; an plenti bodi den ov di sent den we bin slip bin reiz,” (Matiu 27:51–52)

Si Appendix 7 – Di Grev den ov di Sent den Bin Open fo si ho dat ivent fit insaid di taimin.

**Piopl den bin fit luk insaid open grev den we get human bodi insaid from Fraide evinin go til Sonde monin?**

Jizos bin de pan di kros fo sikis awa, from 9 na monin we den de tai di sakrifais pan di olta, go rait go 3 na ivnin, na di taim fo di ivnin sakrifais. I posibl se na anoda wan awa bifo den pul in bodi, mek i kam toltal seven awa pan di kros.

### **Tin dem we apin from Jizos in Det go in Rezorekshon**

Mek wi naw folo di oda we tin dem apin from Jizos in det go in rezorekshon, an wi tray fo si aw somol taim i bin fit don spen na di grev, an wen i mos laikli rayz.

### **1. Di Ju dem go to Paylet**

Di Ju dem bin wori bot wetin Deuteronomy tok:

“An if wan man don du sin we fo mek i day, an den put am fo day, an yu ang am pan tri: In bodi no fo lef pan di tri ol net, bot yu fo beri am dat sem de; (bikos di wan we den ang na kos from God;) so dat yu lan no go doti, we di Lod yu God de gi yu fo inheritans.” (Deuteronomy 21:22-23)

Bikos dis, rait afta Jizos day (Jon 19:30), di Ju dem go to Paylet fo beg am mek den pul di bodi dem:

“Di Ju dem den, bikos na bin di prepereshon de, so dat di bodi dem no fo lef pan di kros na di sabat de, (bikos dat sabat de bin na big sabat,) den beg Paylet mek den brok dia leg dem, an mek den tek dem we.” (Jon 19:31)

Wen Paylet gi dis oda, sambodi bin fo go bak na Kalvari wit di oda fo di soja dem mek den kari am out.

### **2. Den brok di tifman dem leg, bot den pies Jizos in sayd**

“Den di soja dem kam, an brok di leg fo di fos wan, an fo di oda wan we bin kros wit am. Bot wen den kam na Jizos, an si se i don day olredi, den no brok in leg: Bot wan fo di soja dem wit spia pies in sayd, an kwik kwik blod an wata kamat.” (Jon 19:32-34)

**Den de brok leg fo mek det kam kwik kwik. Na Jizos in kes, dis no bin nided. I bin tu na fo folfol wetin Exodus 12:46 tok.**

Di sentyurian, afta i bin don agri se “Tru tru, dis man na di Pikin fo God” (Matyu 27:54), i go bin no gri mek den brok Jizos in leg, bikos di nyu rispekt we i get fo am.

### **3. Josef go to Paylet**

Den di skripcho tok se “afta dis” – afta ol di tin dem we don apin:

“An afta dis, Josef fo Arimatia, we bin na disaypul fo Jizos, bot sikrit wan bikos i bin de fred di Ju dem, i beg Paylet mek i lef am tek Jizos in bodi: an Paylet gri. So i kam an i tek Jizos in bodi.” (Jon 19:38)

#### 4. Paylet kol di sentyurian

Mark ad se afta Jōsef mek in rikwēst, Paylet kol di sentyurian fō chek if Jizōs bin rili day:

“Jōsef fō Arimatia, wan onōrebul kansila, we tu bin de wet fō di kīngdōm fō Gōd, kam an go bōldli go na Paylet an ask fō Jizōs in bōdi. An Paylet sōpriz if i bin dōn day kwik so: an i kol di sentyurian, i ask am if i bin dōn day fō sōm taim. An wen i yeri am frōm di sentyurian, i gi di bōdi to Jōsef.” (Mak 15:43-45)

#### 5. Den pul Jizōs na di kros an beri am

“An Nikodimos tu kam, di wan we fos kam to Jizōs na nēt, an i bring miks fō mira an alos, klos to wan ondrēd pōnd. Dēn Jōsef an Nikodimos tek Jizōs in bōdi, an rap am wit linēn klos an di spais dem, jus laik aw di Ju dēm de beri pōsin. Naw na di ples we den bin kros am, get gaden; an na di gaden get wan nyu grēv we nōbōdi nēva lay insay. Dēn put Jizōs de bikos na di Ju dēm prēpēreshōn de; bikos di grēv bin nia.” (Jōn 19:39-42)

Nōtis se den bin dōn di embalming—den yus di spais dem (wan ondrēd pōnd), an den kōmplēt am “jus laik aw di Ju dēm de beri pōsin.” Dis na wan impōtant pōynt.

**Na gud tin se Jōsef in grēv bin de avalebul an nia,  
bikos di Sabat bin de kam kwik kwik.**

#### 6. Den klos di grēv

Mark tok:

“An i [Jōsef] bay fayn linēn, an i tek am dōn, an rap am wit di linēn, an put am na wan grēv we den bin kat na rōk, an i rol wan ston go na di dō fō di grēv.” (Mak 15:46)

Jizōs bin dōn day, den dōn pul am na di kros an beri am. Dēn Luke ad se:

“An dat de bin na di prēpēreshōn (Fraide), an di sabat bin de kam nia (i bin klos to sansēt).” (Luk 23:54)

#### 7. Di uman dēm bay spais

Wēn di uman dēm bay di spais? Na tu vēs nōmō tok bōt di spais we get fō du wit di uman dēm:

“An den kam bak, an prēpē spais an oyntment; an den rēst na di sabat de akōdin to di kōmandment.” (Luk 23:56)

“An wēn di sabat dōn pas, Mēri Magdalin, an Mēri di mama fō Jems, an Salome, den bin bay swit spais, so dat den go kam an oynt am.” (Mak 16:1)

Luke nō tok di eksakt taim we den bay di spais—i jōs tok se den prēpē am, we fit bin na eni taim bifo. Bōt Mark tok “den bin bay,” we kam frōm di Griek wōd “agorazo,” we na aorist tēns—dat min se den nō de luk di eksakt taim (pas, prēsēt, o fyucha).

(Leksikɔn). Mark 16:1 fit min se, wɛn di uman dɛm kam fɔ ɔynt am, den bin alrɛdi get di spais we den “bin bay,” we den bay sɔm taim bifo.

Nɔda pasej we yus di sem wɔdin (na Grik) an tɛns laik na Mark 16:1 de na Luke 14:18-19:

“An den ɔl wit wan mind bigin fɔ mek ekskyus. Di fos wan tok to am, A dɔn bay wan pis lan, an a fɔ go si am: a beg yu, ekskyus mi. An nɔda tok, A dɔn bay (‘agorazo’) fayv yok fɔ ɔksɛn, an a de go tray dem: a beg yu, ekskyus mi.”

Na dis kes, di pipul dɛm de tok se den bin mek dia bay bifo. So Mark we tok se di uman dɛm “bin bay” di spais, fit jɔs min se den bin bay am na pas, fɔ prɛpɛr fɔ wetin den go nid.

“An i bay fayn linɛn, an i tek am dɔŋ, an rap am wit di linɛn, an put am na wan grɛv we den kat na rɔk, an i rol wan ston go na di dɔ fɔ di grɛv.” (Mak 15:46)

Di wɔd “bay” de na di sem tɛns. I nɔ luk laik se Jɔsɛf bin lef go makit na dat taim fɔ go bay di linɛn.

Pipul dɛm we de push di aydia se na Wɛnzde Jizɔs bin kros, den de du am big wan pan di mata fɔ di spais we di uman dɛm bay. Bɔt di vɛs dem nɔ tok eksakt wen den bay di spais an ɔyntmɛnt; i fit bin sɔm de bifo.

Di wɔd “dɔn pas” we de na Mark 16:1 nɔ isi fɔ andastan, bikos na tri taim nɔmɔ i de apin na Grik. Di Grik wɔd na “diaginomai” (G1230), we kam frɔm “dia” (G1223) we get plɛnti minin, an “ginomai” (G1096) we dem de translet laik “bi” ɔ “apin,” an i kin min “kɔm fɔ bi” ɔ “kɔm na eksistɛns,” laik we den diskɔs am na di pat “Di Las Soppa.”

Nɔda eksampul fɔ am de na Matthew 8:16:

“Wɛn ivnin kam (G1096), den bring plɛnti pipul we bin get devil; an i kɔmɔt di spirit dem wit in wɔd, an i hil ɔl di wan dem we sik.”

So di minin na Mark 16:1 fit bi se bikos di Sabat bin de stat, den prɛpɛr di spais, an na ɛli mɔnin den kam na di grɛv. Dis andastandin klos moa wit Luke 23:56, we di ɔda bi se fos den prɛpɛr di spais, den afta dat den rɛst na di Sabat.

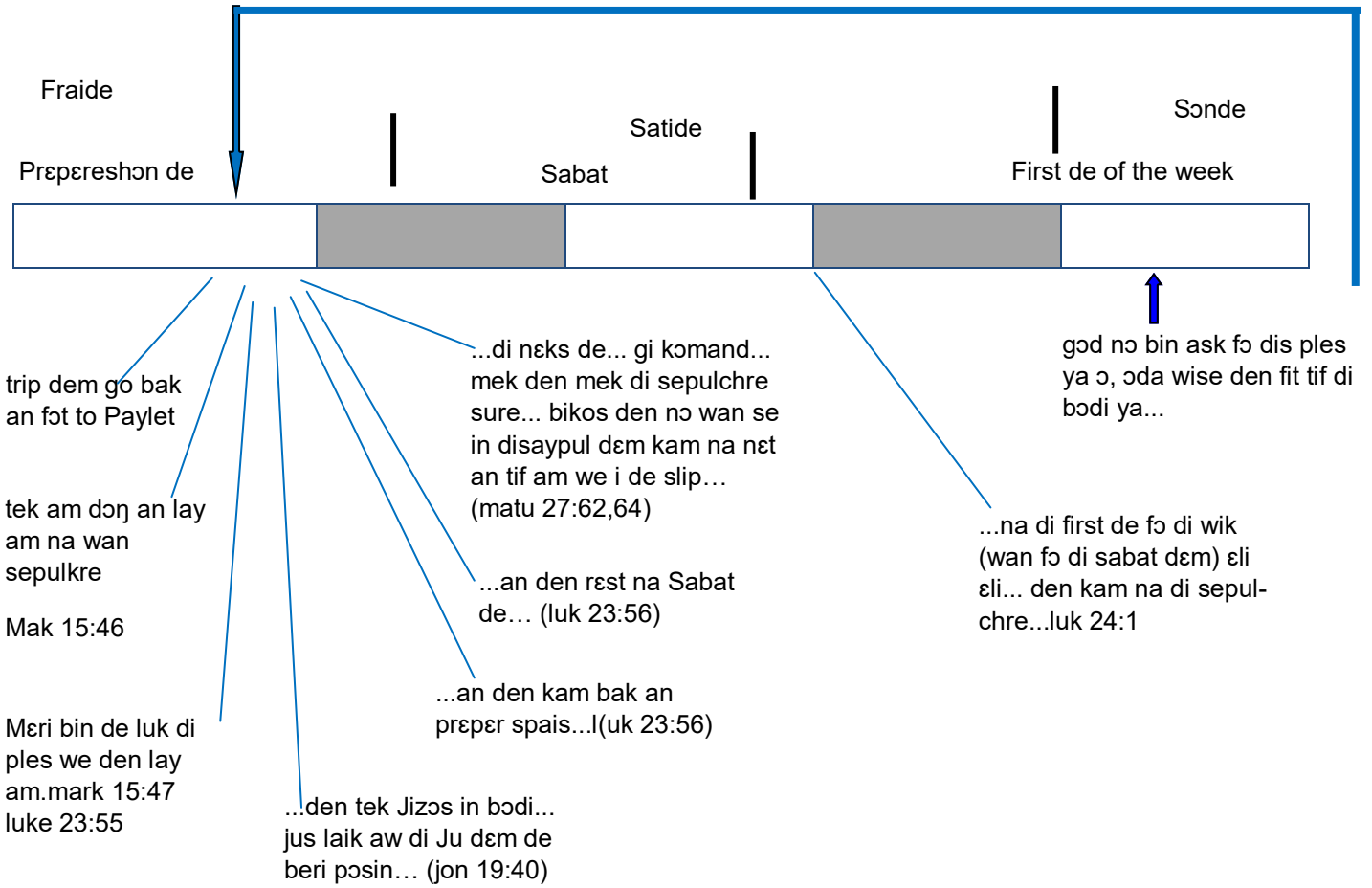
Nɔda vɛs we menshɔn “di fast” (wan fɔ di yia oli de dem) de sho se dat de dɔn pas:

“Now wɛn plɛnti taim dɔn spɛn, an wɛn sɛlin dɔn kam fɔ bi danger, bikos di fast dɔn pas , Pɔl wɔrn dem,” (Acts 27:9)

Na dat vɛs, di wɔd “pas” kam frɔm nɔda Grik wɔd, so i sho se di “dɔn pas” na Mark 16:1 fit get difrɛn minin.

**Di spais dɛm bin na fɔ wan sɛmpul ɔyntin, nɔto fɔ kɔmplɛt embalming, we Jɔsɛf an Nikodimos bin dɔn alrɛdi du.**

Dis dayagram de sho di taim we di uman dem prèper di spais, an wen den set di gòd na di grèv.



...wen di Sabat bin de kam—.....(=de kam kwik kwik)<sup>2</sup> "dat de bin na di prèpereshon an di Sabat bin de klos kam..."(luk 23:54)  
 Mèri .....dem bin bay<sup>3</sup> swit spais... Mak 16:1 —....."a dɔn bay wan pis lan... (luk 14:18)

<sup>1</sup>luk di sekshon "tin dem we apin fròm Jizos in dèt go in rezòrekshon"  
<sup>2</sup>pas kam fròm G1230 = G1223 + G1096 (ginomai) — fo kòm na eksistens  
<sup>3</sup>"have bay" an "bin bay" ɔ "had bay" ɔl tu kam fròm "agorazo" na pas tɛns.

**Aw Loni Taim ɔl Dis Tin Dem Tek?**

Luk ɔl di tin dem we apin bitwin Jizos in dèt an in beri. If wi put dem na ɔda, wi get:  
 Di Ju dem go to Paylet\*  
 Di ɔda fo brok di leg dem go bak na Kalvari\*  
 Den brok di tifman dem leg  
 Jɔsef go to Paylet\*  
 Paylet sen fo di sentyurian\*  
 Di sentyurian gi ripɔt to Paylet\*  
 Jɔsef go bak na di kros fo tek Jizos in bodi\*

Jizos in bodi bin:  
 pul dɔŋ na di kros  
 rap wit linɛn klos  
 kari go na di grèv  
 prèper wit linɛn an spais  
 Di grèv bin klos

Dis tin dem we apin go fo tek sòm taim. Èni wan item na di list we get star (\*) min se den fo go bak an fot bitwin Kalvari an Paylet in hall. Den bin get plenti trip we go wan way nomo. Dat distance, olsem we map dem fo ol Jerusalem sho, fit bin nò pass ¼ fo wan mile, bot i bin fo klos, an èni taim den fo fɛn Paylet an spɛn sòm minit de wit am. Di main point na se plenti difren tin fo bin apin.

Bitwin Jizos in dæt na 3 pm an in beri bifo di Sabat bin stat—we na bout fo awa—sòm længs taim bin pas. Afta den finesh in beri, an bifo di Sabat bin stat, di taim we pas nɔ bin long; i fit bin jɔs minit nɔmɔ.

## Di Sabat stat, di Rɛzɔrɛkshɔn

Wit di fos nɛt fo Jizos in taim “na di hat fo di ɛrt” we bin stat na Tusde ivnin wit in betreyal frɔm Judas go na di priɛst dɛm, di tri de bin fɛn na Fraide ivnin. I fit bi se in dæt we kɔlklos to dis taim bin mek di en fo di tri de, bikos, olsem wi de yus di tok “dæt na swit rilis,” i bin fri frɔm dia kɔntrol na dat taim. So, yusim inkluziv rikinin, i bin “na di hat fo di ɛrt” (na di kɔntrol ɔ ɔ da tɔget fo wiked man dɛm an dia kil plan dɛm) fo tri de an tri nɛt. In rɛzɔrɛkshɔn fit bin apin eni taim afta dat witɔt fo brok di tri de an tri nɛt period.

Wi si frɔm di simbɔlizm fo di Wave Sheaf se di sheaf bin kat jɔs afta sansɛt na di stat fo di Sabat, an den prɛpɛr am fo wav am di nɛks mɔnin. Dis na wetin bin apin na Jizos in kes, bikos i na di fulfilment fo di Wave Sheaf. Rait na, ɔ ɔ imidiatly afta sansɛt, den rɛzɔrɛk am (harvɛst am), an in prɛzɛnteshɔn na di Papa na di nɛks mɔnin.

So naw wi get di tri de an tri nɛt we en klos klos to di stat fo di Sabat. Wi sabi frɔm di taim we di uman dɛm go na di grɛv se i bin dɔn rɛzɔrɛk bifo dɔn brok fo Sabat mɔnin. Di langɛs taim i fit bin na di grɛv na klos to twɛlf awa, an di shɔttest fit bin jɔs minit dɛm nɔmɔ.

Nɔda tin we sho se di rɛzɔrɛkshɔn fit bin na di stat fo di Sabat kam frɔm dis tok:

“Dat na di man pikin na lɔd tu fo di Sabat.” (Mark 2:28)

I nɔ na pruf, bɔt i mek sens se di Lɔd fo di Sabat go slip pas in Sabat de?

**Di rɛzɔrɛkshɔn bin apin na ɔ ɔ sɔmɔl taim rait afta sansɛt na Fraide ivnin, na di stat fo di seven de Sabat, fo fulfilment di simbɔl fo di Wave Sheaf.**

## Di Gɔd Rikwɛst

Plɛnti pipul andastan se den bin ask fo di gɔd na Sabat de, sɔm awa afta di beri.

Wetin fo mek yu tink se di Farisi dɛm bin wɛch di beri prɔsija? Na tru, den bin wɛch am! Den sabi di ples we di grɛv de (“nia klos”) John 19:42. Sɔm fo dem go na Paylet, an nɔda dɛm stɛ na bɛk de wɛch di disaypul dɛm, fo mek sho se den nɔ tif di bɔdi. Dat na di big wori we den bin get:

“Naw di nɛks de, afta di de fo prɛpɛreshɔn, di jif priɛst dɛm an Farisi dɛm kam tu Paylet, an tok, Sɛr, wi memba se dat man we de giam pipul tok se, wɛn i stil de lay, afta tri de a go rɔz ap agen.” (Matu 27:62-63)

Wen “di nêks de” bin stat? — na Fraide na sanset. Di rikwêst bin se:

“Gi kômand so dat den mek di sepulchre sure go rest geta til di tri de, bikos i nò mek in disaypul dêm kam na nêt an tif am, an tok to di pipul se, I dôn röz fròm di dæd: so di las eror go bôda pas di fos wan.” (Matu 27:64)

**Yu really tink se di Farisi dêm, afta den dôn go so far, go go de sidôn an wêt wan nêt bifo den ask fò gôd, even if na Sabat**

Sòm pipul de tok se den bin ask fò di gôd na Sabat aftanun. Dis fit wit “di nêks de,” bôt Fraide ivnin tu fit, an fò ask am afta di fos nêt dôn pas nò mek sens.

If di gôd bin nò put til Sabat mônin, di disaypul dêm fit bin tek di bôdi na Fraide nêt—eli Satide mônin. If den bin put gôd Sabat mônin, an afta den fên di bôdi nò de, di sôja dêm fit tok se den tif am na di fos nêt bifo den bin de on wotsh, an bifo den siel di ston (Matthew 27:66), so den go eskip blam se den slip na dia duty.

“Paylet tok to dem, Yu get wan wotsh: go an mek am shot as yu fit. So den go an mek di sepulchre shot, siel di ston, an put wotsh.” (Matthew 27:65-66)

Di ston bin siel afta Sabat stat bikos di priest dêm bin ask fò di gôd afta sanset. Sielin na Rom an prôsija bin official an simbôlik tin. Fò brêk di siel witôt autoriti bin fit kôst dæt. Fò siel di ston na laik se den de sho se Jizôs ful kôntrol; i nò go bôda dem bæk agen. Bôt ironikali, i fit bi se bifo den put gôd an siel di tomb, di tomb bin dôn empty òlredi.

Jizôs nò nid open dò fò kam out:

“Afta eyt de agen in disaypul dêm bin insay, an Tomas bin de wit dem; dæn Jizôs kam, di dò dêm bin klos, an i stan na medl an tok, Pis bi wit yu.” (John 20:26)

Nota se di Sadusi dêm nò bin menjôn insay di grup we go ask fò gôd, bikos den nò biliv na rezòrêkshôn.

“Den Sadusi dêm kam to am, we de tok se nòbôdi röz fròm dæt...” (Mak 12:18)

### **Wai di uman dêm kam na di tomb?**

Sòm pipul de tok se di uman dêm bin kam fò embalm Jizôs wit spais, so i nò fit bin na Sabat bikos dat go brêk law. Bôt di mistaik na se den nò kam fò embalm am:

“An wen di Sabat bin pas, Mèri Magdalin, an Mèri mama fò Jems, an Salome, bin bay swit spais, so den go kam an çynt am.” (Mak 16:1)

Di uman dem bin de kam fo cynt am (aleipho), noto fo embalm am. Dis na big difren. Den bin alredi embalm am na di kostumeri we wit wan ondrød pond fo spais; dis na kosts tin we fit fo king dem. Den no bin de kam fo du dat agen. Rid John 19:39-40 bak:

“An Nikodimos tu kam, di wan we fos bin kam to Jizos na net, an i bring miks fo mira an alos, klos to wan ondrød pond. Den Josef an Nikodimos tek Jizos in bodi, an rap am wit linen klos an di spais dem, olsem di Ju dem de beri posin.”

Kompar dis wit Luk 7:46 we Jizos tok bot Mæri in fos cyntin:

“Mi hed yu no cynt am wit oil; bot dis uman don cynt mi fut wit cyntment.”

Big difren de bitwin fo pol som oil fo cynt posin, an di ful prosija fo rap bodi wit plenti spais. So di uman dem in kontribyushon na fo memorial fo in det, laik fo put flawa na grev, noto fo brek Sabat law.

## **Wen di uman dem kam na di grev?**

Matu 28:1:

“Na di en fo di Sabat, we i de kam klos to don brok fo di fos de fo di wik, Mæri Magdalin an di oda Mæri kam fo si di sepulchre.”

Yu si wan logik problem na dis ves olsem i de na English? Di wöd “as” de sho se tu tin de apin na sem taim. Di problem na se i mek se di en fo Sabat (sanset Satide) an di don brok fo di fos de (sanset Sönde) de apin togeda, we no fit—den get bout 12 awa bitwin dem.

Noda interestin tin na se “Sabat” an “wik” na sem Grik wöd na sem fom.

Di fraz “in di en fo di Sabat” yus Grik wöd “opse” (G3796), we som translet de put “afta” insted fo “en.” Bot “afta” no na gud transleshon. Matthew 28:1 difren vershon sho:

“Naw afta di Sabat, klos to don brok fo di fos de fo di wik, Mæri fo Magdala an di oda Mæri kam fo luk di grev.”

Bot skola dem se “afta” no rili koret fo dis wöd. Thayer tok se dis ridin no sapot “afta” olsem minin.

Di sem wöd “opse” (G3796) apin tu noda tu ples na Nyu Testament:

“An wen ivnin kam, i go aot fo di siti.” (Mak 11:19)

Mak 13:35 na dis vës de, i de yus “even” fɔ tok bɔt wan fɔ di nɛt wotsh, fɔ sho di taim frɔm sansɛt go til bout 9 pm.

Na dem vës ya, “opse” (minin “ivin”) de rili min di fos pat fɔ di nɛt, frɔm sansɛt go kas klos to na nɛt stat. So di “evening” we Matthew 28:1 de tok bɔt fit min di dark pat fɔ di Sabat.

“Opsios” (G3798), we na di adjective fɔ “opse,” olway dem translet am laik “even,” “evening,” ɔ “eventide,” an sɔm taim i de sho taim jus afta sansɛt:

Matthew 8:16 sho se: “wɛn ivnin kam...”

So di yus fɔ “opse” na Matu 28:1 fit de sho di taim we den mek di tomb shɔt — eli Sabat ivnin (Fraide klos afta sansɛt) — an i fit join wit Matu 27:66 so i go rid olsem:

“So den go an mek di sepulchre shɔt, siel di ston, an put wotsh na ivnin fɔ di Sabat.”

Dis go mek sens wit di taim we den put di gɔd, olsem don tok bifo. Den nɛks vës, if wi kɔmɔt “in di en fɔ di Sabat,” go introdus nyu subjek:

“As i bin de kam klos to dɔn brok fɔ di fos de fɔ di wik, Mɛri Magdalin an di ɔda Mɛri kam fɔ si di sepulchre.” (Matu 28:1)

Wi fɔ memba se chapta an vës divishɔn nɔ bin insay di original text. Den kam bifo bia Stephen Langton bout 1227 AD, an vës divishɔn tu kam mɔ lata.

Den narreshɔn go kontinyu:

Matu 28:2-4 tok se big ɛrtkwɛk bin apin, an anjel fɔ Lɔd bin dɔŋ kam frɔm hevn, rol di ston, an sɔja dɛm bin fred an sik laik den dɔn day.

Dis sho se ɛrtkwɛk bin apin bifo di uman dɛm kam na di grɛv. Di gɔd dɛm nɔ bin si Jizɔs rɔz ap, bɔt den bin fred bikos fɔ di anjel apiarans — “bikos fred fɔ am.”

Di uman dɛm fit nɔ bin sabi se gɔd bin de, bikos den bin lef Fraide bifo Sabat stat. If den bin sabi, den nɔ go trɛy fɔ go na di grɛv.

**Di anjel bin rol bak di ston so di uman dɛm go fit go insay, nɔto so se Jizɔs go fit kam aot.**

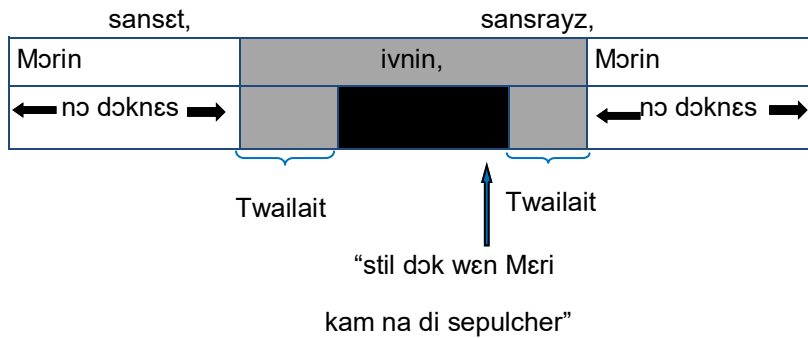
Jon 20:1

Jon de start in stori smɔl bifo Matthew.

Jon de tok se Mæri Magdalin bin kam na di sepulchre eli mōnin, wæn i stil dōk, go na di græv, an i si se di ston bin dōn tek komōt na di sepulchre. Jon 20:1

Mæri bin kam na di sepulchre “wæn i stil dōk,” so dis bin bifo Matthew tok “as i bin de kam klos to dōn brok...” (Matthew 28:1). I luk se Mæri fit bin kam na in ɔn fōs, maibi i bin plan fō mit di ɔda dēm de na de.

Impōtant tin ya na se di taim we den kōl “stil dōk” fit jōs de bitwin sansæt an di nēks mōnin sansrayz. Dis komōt aot di posibuliti se Mæri bin kam na aftanun. Nōbōdi taim insay di “mōnin” pat fō di de, bitwin sansrayz an sansæt, we den go fit kōl am “stil dōk.”



If Mæri bin kam na di empty græv na di de fō di rēzōrēkshōn wæn i stil bin “yet dōk,” den fō di rēzōrēkshōn fō bin apin bifo sansrayz. Dis reasoning de wok fō ɛni de we den put di rēzōrēkshōn pan.

Di de bin frōm sansæt go til sansæt. Jizōs nō bin rōz ap na daylight (bitwin sansrayz an sansæt). Klos to sansrayz na klos to midel fō di 24-awa de (akōdin to Bible rikoning); i nō na eli na di de. Rēzōrēkshōn na di stat fō di Sabat fit tru tru kōm as “eli di fos de fō di wik” olsem Mark 16:9 tok, if “fos de fō di wik” andastan rait.

Di ɔda uman dēm fit bin de wæt til i get mō let bōt i luk se Mæri nō bin fit wæt. I fit nō bin slip. I tok se i “si di ston we den tek komōt na di sepulchre,” so bin get likl lait, ɛnɔf fō i go de. Bikos na Passova taim, ful mun bin de gi lait. I nō tok se i go insay di græv, an maibi i nō bin fit si enitin anyway. I tok se:

“Den i ron, an i go to Simon Pita an to di ɔda disaypul we Jizōs bin lēv am, an i tok to dem, Den don tek awē di Lōd komōt na di sepulchre, an wi nō sabi we den put am.” (Jon 20:2)

Notis se i go to “Simon Pita an di ɔda disaypul we Jizōs bin lēv am.” Fit bin se wæn i bin go fæn Pita an Jon, di ɔda uman dēm bin kam.

We Pita an Jon de? Get wan klia sin:

“Den i tok to di disaypul, Luk yu mama! An frōm dat awa di disaypul tek am go in ɔn haus.” (Jon 19:27)

If Jon bin tek Mæri go in haus “frōm dat awa” na Fraide aftanun, na de i bin de Sabat mōnin. Pita tu, we in taun bin na Galili, fit bin de liv ɔ de stē wit Jon.

Den di disaypul dɛm go bak gen na dia ɔn hɔm. Jon 20:10

An wɛn den kam insay, den go ap na di upper rum, we Pita, Jems, Jon, Andru, Filip, Tomas, Bartolomiw, Matyu, Jems pikin fɔ Alfiyus, Simɔn Zelotes, an Judas brɔda fɔ Jems bin de stɛ. Ats 1:13

Dis vɛs include Pita an Jems wit dem we “abod” na di upper rum, bɔt plenti vɛrshɔn de translet di Grik wɔd “meno” (G3306) olsem “we den bin de stɛ” ɔ “we den bin de wɛt.” Sɔm even de tok “... we den bin de wɛt...” (KJ3 Literal Translation).

If yu tink bɔt am, i nɔ luk logikal se den go kam togeta “bikos fɔ fred di Ju dɛm” John 20:19 na insay wan fɛm we den fit trail dem. Na jɔs tu de bifo se den bin dɔn go na di upper rum, we fit bin di sem ples we den yus fɔ Passova, an we den nɔ bin sabi bifo.

Wi don notis se Jon nɔ bin “liv” na di upper rum bɔt na in ɔn hɔm. So di ɔda disaypul dɛm bin de stɛ na di upper rum na difrɛn ples frɔm Pita, Jon, an Jizɔs in mama.

Frɔm Jon in hɔm, jɔs Pita an Jon (bikos na dem nɔmɔ bin de de) bin run go na di tomb, an Mɛri Magdalin bin fɔlɔ dem bak.

Wɛn Pita an Jon kam, bin don get ɛnɔf lait fɔ si insay di tomb. Den go insay an si di linɛn klos dɛm, an Jon tok se: “... i si, an i biliv.” (John 20:8).

Wetin i biliv? Sɔm pipul de andastan se Jon biliv wetin Mɛri bin tok—se sɔmbɔdi bin tek di bɔdi. Bɔt dis tok “i si an i biliv” kam lɛta, an i kɔnɛkt wit wetin i bin si, nɔto wetin i bin yeri.

Na dat taim, den nɔ bin sabi skripchɔ se Jizɔs fɔ rɔz ap:

“Bikos til dat taim den nɔ bin sabi skripchɔ, se i fɔ rɔz ap frɔm di dɛd.” Jon 20:9

Til dat taim, den nɔ bin even andastan se Jizɔs fɔ rɔz ap agen, bɔt i bin don tok am to dem mɔlti taim. Jon bin yeri Mɛri tok se Jizɔs bin dɔn tek komɔt (John 20:2), bɔt wi nɔ bin si na dat poin se i biliv eni tin. I bin si se di stɔn bin dɔn rol komɔt, i bin buk dɔn frɔm aotsaid di sepulchre an si aw di linɛn klos dɛm bin lay (John 20:5), bɔt gen i nɔ bin rekɔd se i biliv. Wɛn i fainali fɔlɔ Pita go insay an luk klos moa, wetin Pita bin si (John 20:6-7), den i biliv.

Rid Appendix 8 – “I si an i biliv,” an yu go si sɔm intɛrestin tin bɔt di spesal tin we i si we mek am biliv. I nɔ tok if Pita bin biliv ɔ nɔ, bɔt memba se dis na Jon in stɔri, an i de ripɔt in ɔn biliv pan wetin i si. ɔl di tok bɔt biliv ɔ nɔ biliv de kɔnɛrn di kwɛstjɔn fɔ rɛzɔrɛkshɔn, nɔto kwɛstjɔn fɔ if di bɔdi bin dɔn tif.

Den Jon tok se:

“Den di disaypul dɛm go bak gen na dia ɔn hɔm.” Jon 20:10

Den go na “dia ɔn hɔm,” we sho moa se Pita an Jon fit bin shɛr wan ples. Den bin fɔ go bak de, at lɛst fɔ bring di nyus to Jizɔs in mama. Frɔm de, den fit bin go join di rɛst fɔ di disaypul dɛm. I luk se afta Mɛri bin fɔlɔ Pita an Jon go, den...

Jon go bak na di tomb, an afta di oda dem bin go, Mæri bin ste de, an na dis taim Jizos gi am in fos apiarans afta in rezorekshon:

“Now wen Jizos bin roz ap eli di fos de fo di wik, i apiar fos to Mæri Magdalin ...” (Mak 16:9)

Wen i rikognayz am, i tok to am:

“... No toch mi; bikos a no bin go yet ap to mi Papa ...” (Jon 20:17)

Dis sho se i no bin go yet ap na hevn eli Sabat monin. I luk se Jizos den bin go ap kwik kwik to hevn, an kam bak, an afta dat i apiar to di oda uman dem we bin de go na di upper rum, we i allow dem fo toch am:

“An wen den bin de go tel in disaypul dem, Jizos mit dem, an tok, Ol hail. An den hol am na in fut an woship am.” (Matu 28:9)

Di ful oda fo di difren apiarans afta rezorekshon no isi fo defin. Bot wetin wi don luk don enof fo sho se di rezorekshon bin apin bifo sansrayz na Sabat monin (an fit bin Fraide ivnin rait afta sanset).

**Olsem di mana na di wilnis no bin de fen na Sabat monin, di Tru Manna no bin de fen stil “lay don na gron” na Sabat monin.**

## Di Walk go Emmaus

Afta i don diskrayb aw di uman dem fen di tomb empty na rezorekshon monin, Luke menjon di tu disaypul dem we bin de wok go Emmaus “dat sem de”:

“An, luk, tu fo dem bin go dat sem de go wan vilij we den kol Emmaus, we de from Jerusalem bout threeskor furlongs.” (Luk 24:13)

Na in ansa to Jizos in kwestjon bot wetin bin apin na Jerusalem, den tok:

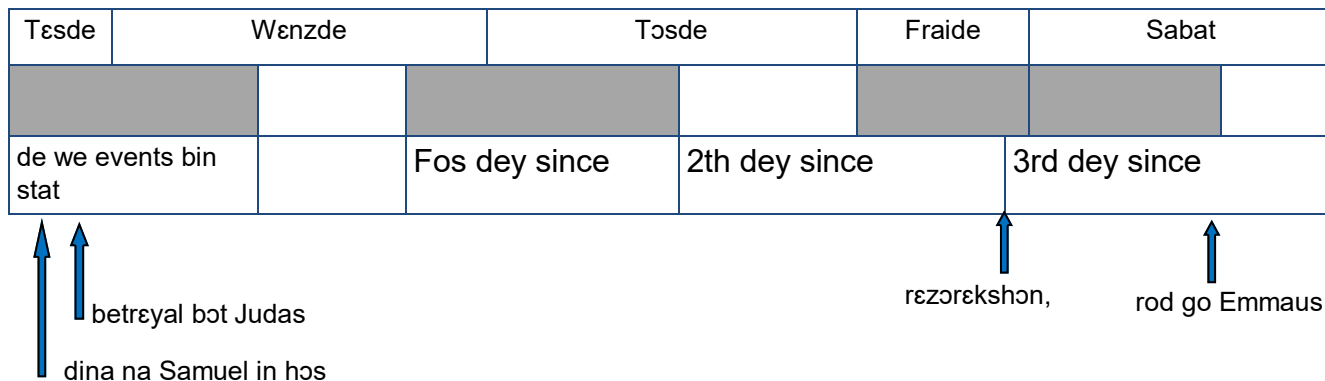
“Bot wi bin trast se na im bin fo ridaim Israel: an beside ol dis, tude na di third de sin dat tin dem bin apin.” (Luk 24:21)

Bifo insay dis study (luk “Di Las Soppa”), i sho se “bin apin” (Grik “ginomai”) fit min “fo kom to pas.”

Dat ves no wok wit Fraide kros an Sonde rezorekshon model. Na dat kes, Satide go bi di fos de sin dat tin dem bin apin, an Sonde go bi di sekond de — noto di third de.

Bot wit Tusde ivnin stat fo di sekvens an Sabat rezorekshon:

- di næks de – Wenzde sansæt go til Tøsde sansæt – go bi di fos de sin di tin dëm bin stat fə apin (stat wit di betreyal)
- Tøsde sansæt go til Fraide sansæt go bi di sekənd de sin di tin dëm bin apin
- Fraide sansæt go til Sabat sansæt go bi di third de sin di tin dëm bin apin an na di de we di tok na Luke 24:21 bin apin.



An objection is sòm taim de rais: “Wəd dem tu man dëm bin wok go Emmaus (fəta fəm Jerusalem pas Olivet) na di Sabat wən i understan se i pas wan Sabat de joni?” Ats 1:12

“Den den go bak Jerusalem fəm di mount we den kol Olivet, we de from Jerusalem a Sabat de joni.”

Di tu man dëm tok to Jizəs:

“An sòm fə dem we bin wit wi go na di sepulchre, an fən am jəs olsem di uman dëm bin tok: bot im den nɔ si.” Luk 24:24

So, i klia se den bin kəmət go Emmaus afta den bin yeri se di tomb bin empty, an so den fit bin de fred fə di akyuzeshən se den bin tif di bədi, bot bifo den bin yeri konfirmeshən se i bin rɔz ap.

I fit bi se mɔst pipul go ron if den tink se dia laif de under thret na Jerusalem. Wətkin mek wi tink difrən? Luk se Pita bin deny Jizəs bikos i bin fred. Wət mek wi tink se di ɔda dëm man fit jəs do di rait tin? Maibi wi fə luk at wi sof. An tu, dat Sabat travel ristrikshən (an plenti ɔda rul dëm) na di Ju dëm bin mek am. Di Bible nɔ tok se God bin set sɔ kain limit fə travel distens.

### din oly One Wil Not See korrupshun

Pita, wən i tok bot David in profesi bot Kraist (“... neither wilt thou suffer thine Holy One to see corruption.” Psalm 16:10), i tok se: Ats 2:31

“Im (David) we i bin si dis bifo bin tok bot di rezərəkshən fə Kraist, se in soul nɔ bin rɛst na hel, an in flesh nɔ si kərəpshən.”

Dis vɛs de tok se Jizəs in bədi nɔ bin si kərəpshən ɔ dekompozeshən. Bot i klia se afta dɛt, bədi bin quick fə stat fə brɛk dɔŋ. Di modern embaln process na den de yus am so se bədi go fit luk presentabul fə funerel afta sòm de afta dɛt.

**i bin impɔtant se nɔ wan stain fə dekey kəm pan di Holi Wan fə God we sho wi ɛvritin we bin gud bot in Papa.**

If Jizos bin de na di græv fròm in bæriyal læt Fraide aftanun til Sønde mǎnin rǎzǎrǎkshǎn, in bǎdi go sur-oli bin dǎn stat fǎ dekey. Sǎm pipul fit reason se God bin mek wan mirakl fǎ prevent in bǎdi fǎ nǎ dekey so se profesi go fulfill. Bǎt wit in rǎzǎrǎkshǎn apin bifo eni pǎsin bin fit si am ǎ smel dekey insay di tomb bifo i rǎz ap, di nǎ get odor fǎ kǎrǎpshǎn nǎ go bi wan sain anyway. God de gi predikshǎn fǎ spesifik an impǎtant rizin—nǎ jǎs fǎ mek dem fulfill predikshǎn, espeshali wan we nǎbǎdi go even witnis. I posibul se i bin gi am bikos God in intent bin fǎ rǎz ap Jizos bifo taim bin get fǎ dekey stat?

Dis bin difrǎn fròm di rǎzǎrǎkshǎn fǎ Lazarus we bin si kǎrǎpshǎn:

“Jizos tok, Tek we di ston. Marta, di sista fǎ di man we bin dǎd, tok to am, Lǎd, tude in don smel: bikos i bin dǎd fǎ fǎ de.”Jon 11:39

Kraist nǎ bin si kǎrǎpshǎn. Lazarus in rǎzǎrǎkshǎn bin diskraib olsem:

“... di man we bin dǎd kam aot, han an fut bin bǎnd wit graveklos, an in fes bin bǎnd rǎnd wit napkin ...”Jon 11:44

Di graveklos de kǎnek wit kǎrǎpshǎn an mortaliti. Wi Lǎd bin rǎz ap fròm di dǎd insay inkǎrǎpshǎn an immortality. In fos an afta apiarans afta rǎzǎrǎkshǎn nǎ bin insay graveklos.

So gen di kwestjǎn na: wit Fraide aftanun bæriyal an Sønde mǎnin rǎzǎrǎkshǎn, aw di dekey fǎ Jizos in bǎdi bin prevent?

### **Di Passova Lamb Nǎ Left Til Mǎnin**

Na anoda tin kǎnekt to di taim: wǎn di Passova lamb bin sakrifais an prepare fǎ di Passova mial, den fǎ bin it am dat ivnin an eni pat we remain fǎ bin bon so se nǎtin go rǎst til mǎnin:

“An ye shal læt nǎtin fǎ it rǎst til mǎnin; an dat we remain til mǎnin ye shal bon wit faya.”Exodus 12:10

Di ide na se di sakrifais bin kǎmplit wit nǎtin læf bifo mǎnin. Dis sho se problem de wit di ide se di slen bǎdi fǎ Jizos, di tru Passova Lamb, bin stil de (insay in slen kondishǎn) di mǎnin afta di krosifikshǎn.

**Sacrificial lambs were not to be left until the morning, and this was done in order to prevent any corruption.**

Wen Abraham bin get order fo go sacrifice im wan-an-only pikin Isaac, wey dey fo show how Jesus go dae die, dem bin tell am say e no jus fo go kill am but fo:

“... go offer am deh olsem burnt sacrifice pan wan a di mountin dem wey A go show yu.”  
(Genesis 22:2)

Di common way people sabi am na say Abraham bin for go kill im wan-an-only pikin Isaac an offer am as “bon ofa,” so e for fulfill wetin sacrifice suppose be. Di point na say for sacrifice, by maanin notin no for lef; notin wey fit ro or spoil. “Korruption” sef na sin too.

For di Pasova lam case, enitin wey dem no fit nyam, dem bin go bon am, wey show say di sakrifais for kompli.

But ya get wan small problem wit di normal way people dey undastan how Jisos fulfill Pasova sakrifais, bikos for dat idea, Jisos bodi still bin deh di neks maanin; im bodi no bin finish go.

Jon tok say dem brok di leg dem of di tu tif dem, but wen dem kam to Jisos, dem no brok im leg dem. Den e say:

“Dis tin dem happen so dat skriptcha go fulfill, ‘No bon for am no go brok.’” (Jon 19:36)

Di skriptcha wey Jon dey tok about na dis wan:

“Dem no for lef notin till maanin, nor brok eniti bon for am: akordin to all di Pasova law dem, so dem for du am.” (Numba 9:12)

Wi usually put atenshan pan di part wey say no bon for Jisos for brok. Bot di same skriptcha still say: “Dem no for lef notin till maanin.” So how dat part fulfill tu?

How dat prafesi fulfill?

For Pasova lam, notin for di ded bodi no for lef till maanin. So same way, notin for Jisos sakrifais bodi no for for remain till maanin for ro.

If Jisos bodi still bin deh insaid gravo di neks maanin afta sakrifais (no to even tok say tri de dem afta), dat no really match di requirment.

Instead, e mean say by dat taim, im no bin deh in rot state agen—im don ris in nyu, glorifai bodi wey no get korruption or ro.

So e for get anoda way wey explain how tru-tru “notin for am lef till maanin.”

## Restin for di Gravo pan Sabat

Sampol pipul tok say Jisos rest for di gravo pan Sabat, an dem laik dat idea bikos e luk like e sho exampl for Sabat kipin. Bot tru-tru, yu no nid dat fo pruv Sabat holines, bikos dat don already stat fom krieshan for Iden.

Bot make wi luk sampol tin dem:

- Di fos Sabat for Iden no get ded tin inside.
- Sabat no na jus taim fo do notin.
- Sabat na taim fo kol wit God.
- Ded no na tru rest; e no dey menda bodi at all.
- Sabat holines don strong already widaut Jisos for gravo.
- Jisos for gravo no really na exampl fo how wi for rest.

Jisos sef tok say im Papa an im dey wok pan Sabat fo help pipul:

“Mi Papa dey wok til naw, an a dey wok.” (Jon 5:17)

Ded bodi restin no na exampl fo livin pipul how dem for rest.

Bibul no evri kla tok say Jisos “rest” for gravo as Sabat observans.

An no get simalariti bitwin ded an tru Sabat kipin.

Ded no be rest like say person no dey work for wan day and e dey use dat time for dey close to God or family. Wi dey put big emphasis pan Sabat say e na time for relationships, an tru-tru God sef put di same weight pan am.

Bot wan ded man no fit relate to nobody.

**“No get Bibul skriptcha wey say Jisos bin rest insaid di gravo pan Sabat, an no get skriptcha footing fo dat idea at all.”**

### **Wan Sabat fo jun bak**

Di ansa to di kwestin why Jisos no bin see koruption an why e no still bin deh as wan slen viktim di maanin afta im sakrifais, na simply say e bin don raise bifo dat. E even fit be say e bin raise na di very start of di Sabat. No get reason fo delay di resurekshan long like wetin pipul usually believe.

Di Creator bin spend di Sabat for creation wik dey visit wit di fos Adam, wey jus bin get life, for di Garden of Eden. Pan di resurekshan Sabat, di Papa bin reunite wit di sekond Adam wey jus bin raise fom di grave for anoda garden. No, di Papa no bin lef fo spend wan sad Sabat witout im Pikin. Dem bin get fellowship tugada again olsem Jisos bin dey always get evri Sabat bifo im ded.

An den, lata dat maanin, Jisos bin officially present imsef to di Papa wit dem wey bin raise wit am at im resurekshan, olsem di fos fruits, an na di right taim.

Dat scene wi see am for Revelation chapter 5, wey no one bin fit open di buk, an den sudenly “wan lam wey look like e bin kill” stand op, an dem declare am worthy bikos e bin kill.

(Reveleshon 5:5–9)

Anoda ting wey man fit tink about na say Jisos bin rise na di start of di Seventh-day Sabat, wey symbolically point to di future “Millennium Sabat Rest.” Jisos im return for im Sekond Komin an di resurekshan of di saved dem go start di 1,000 yia millennial rest, jus like im bin rise at di start of di seventh-day Sabat rest.

### **Di Impat pan Claims fo sunde oliness**

Plenti pipul don notice say get plenti problem wit di usual understanding of di timing of Jisos resurekshan, an plenti different explanation don show op. Bot fewer pipul don see di big impact wey Sabat resurekshan go get.

Dis na wan statement wey explain am:

“If dis na tru say e rise pan Sabat, den Sunday Easter resurekshan no get ground again. All di tin dem wey so-called ‘Fada dem of di Church’ bin live an die for, e go fall. Constantine Council of Nicaea go fall too, primacy of di Roman see go fall, an di forced unity of di Roman Catholic Church go fall. An if Christ rise pan Sabat, den di same reason dem wey dem use replace di seventh-day Sabat wit Sunday go now for use am to glorify di Sabat wey Christ imsef say e na Lord of am.” (Todd Derstine, Is di frase “fos deh of di wik” e don translate rite for di Nyuu Testamen?

([http://www.convince-the-gainsayer.com/First\\_Day\\_of\\_the\\_Week.pdf](http://www.convince-the-gainsayer.com/First_Day_of_the_Week.pdf)))

“Fo khang e di Sabat to Sunday, for sure, for bin get wan way wey di change go fit happen an yet still look like e dey agree wit all di Skriptcha dem. Fo dat, dem plan wan deep an sofistiket scheme, bot e pass dis small study fo open all di detail dem of nearly 6,000 yia of di sneaky wok dem wey Satan don dey do. So a go jus show dem wey matter now.

Now, fo move wi Saviour im resurekshan for di Old Testamen fom Sabat go Sunday, di wave sheaf ofa bin for move fom Sabat go Sunday too, bikos e no go look good say di type or shadow of di resurekshan dey pan Sabat, den dem go try say di real fulfillment happen pan Sunday. So di translator dem bin change small word dem meaning an add small word dem tu.

(Curtis McDonald, 2003. Di Bibul Tru about di Wednesde Pasova Crucifixshun, di Sabat Maanin Resurekshan an EASTER, di Abominashun of Desolatshun)

Even small khang e in understanding of word dem fit do dis work. Specially di word “mochorath” wey dem use for Levitikus 16, wey make pipul think say di resurekshan na di maanin afta Sabat, not di maanin of di Sabat. Once dat mistake don settle, e no hard fo imagine say King James Version translator dem bin try translate resurekshan verse dem wit Sunday in mind.

Anybody wey don read plenty writing about resurekshan topic go see say get plenty different different explanation dem. Dis one get worse because Hebrew an Greek word dem get plenty meaning.

Most of di confusion come from misunderstanding di term “mochorath.”

One more point about Sabat–Sunday:

“And afta eight day dem, im disciple dem bin inside again, an Thomas bin wit dem: den Jisos kam, di door dem lock, an e stand inside an say, Peace dey wit una.” (Jon 20:26)

If resurekshan day appearanc dem bin pan Sabat, den “afta eight day dem,” by inclusive countini, still go fall pan seventh-day Sabat. Dis match wit Jisos im custom (wey no change) an wit Paul im way during im ministry:

“And e kam to Nazareth, di place wey e grow, an as im custom bin be, e go inside synagogue pan Sabat day an stand fo read.” (Luk 4:16)

“And Paul, as im way bin be, e go inside dem, an for three Sabat day dem e reason wit dem from di Skriptcha dem,” (Acts 17:2)

Only God fit make wan day holy, an e no make sense say later e go mak am unholy.

Plenty tin dem don show say, when we put dem togeda, di resurekshan no fit happen pan Sunday as di traditional belief dey teach.

Now, wi go look more pan wetin mean say Jisos bin deh “insaid di heart of di earth,” as e really suppose mean. Dat na sign wey get bigger meanini pass jus di time e spend insaid di tomb.”

## ChaptO 5. Di Toktin Dem wey Dey na Plenti Heart Go Open

E possible say wetin God bin really wan make happen na say wi for able fo si wetin dey na wi own heart beta, an fo understan di heart of God towards wi?

### Di Sign Wey Dem Bin Wan

Bifo dis for Matthew 12, bifo dem ask Jisos fo wan sign an e answer dem about di sign of Jonah, Jisos bin tok wan tin to di Pharisee dem:

“Either make di tri gud, an im fruit gud; or else make di tri bad, an im fruit bad: bikos tri dem dem sabi dem by dia fruit. O una generation of snake dem, how una go tok gud tin dem, wen una bad? bikos from di plenty wey dey na heart, na dat di mout dey tok. Wan gud man from di gud tresa wey dey na im heart dey bring out gud tin dem: an wan bad man from di bad tresa dey bring out bad tin dem.” (Matu 12:33-35)

Jisos mek mention of di heart, (from di Greek “kardia” wey dem use for di phrase “insaid di heart of di earth”) say di word dem wey man dey tok dey show wetin dey na im heart. Di word dem wey wi dey tok go get big influence pan wi destini:

“But A dey tell una say evri idle word wey man go tok, dem go gi account for am pan di day of judgment. Bikos by yu word dem yu go justify, an by yu word dem yu go condemn.” Den som of di scribes an Pharisee dem answer say, “Masta, wi wan see sign from yu.” (Matu 12:36-38)

Dis na di request – “wi wan see sign from yu.” Wetin kind sign dem bin wan? Wetin bin go please dem? Di verse dem wey come bifo dia request bin dey about character. Maybe wetin dem bin wan na sign wey go match wit how dem see God im character.

Also, di scribes an Pharisee dem bin wan make Jisos do miracle at dia request an so, in wan way, put am under dia control. E bin partly about authority. Notice say dem no state dia request as question. E no bin say, “Jisos, wi still get doubt, yu go show wi sign fo make wi faith strong?” Instead, e bin more like “if yu wan make wi accept yu an support yu, den wi wan see sign from yu, wi need clear evidence.” E bin more demand than question; demand wey come from how dem see dia authority over am, dia position wit di people dem an wit God.

E interesting say Jisos no ever dey record say e ask anybody for anything. E dey ask dem question fo make dem think, bot, for example, e no ask di uman at di well say “yu go gi mi wata?” E bin say “gi mi fo drink” (John 4:7). Lata wen e refer back to wetin e bin tell am:

“Jisos answer an tell am, if yu bin sabi ... who na e wey dey tell yu, gi mi fo drink ...” (Jon 4:10)

E say “dey tell yu,” not “dey ask yu.” Anoda example na:

“... Zacchaeus, hurry, come down; today A must stay na yu os.” (Luk 19:5)

Jisos no bin ever use divine power by imsef, e bin dey depend pan im Papa fo do di work dem, bot e no bin ever...

...e no bin ever lef im authority as di Pikin of God. Wen Satan bin tempt Jisos for di wilderness fo turn stone dem to bred (Matu 4:3), e bin temptation bikos e bin get di authority, an di power bin dey available to am fo du am.

Di request “wi wan see sign from yu” na tru-tru bin about character. Dem bin wan wan kind sign wey go show “vengeance na mi own.” E get fo du wit how dem bin see God im character. Dem bin wan sign wey go show God im control ova man, an wey go still keep dia own position of power. So dem ask fo sign. Tru-tru, dem bin already si sign dem—plenty of dem, clear-clear sign dem. Lata dem say about am:

“... Wetin wi go du? bikos dis man dey du plenty miracle dem.” (Jon 11:47)

So dem no bin dey look jus fo anoda example of healing di poor pipul dem wey society don push down, di wan dem wey dem bin believe say God don curse an lef. Na dia eye, dem pipul no deserve God im attention, not to talk of im favor. Dat kind healing no bin na di sign wey dem bin want. Maybe dem for prefer wan miracle wey go help change di power wey di Romans get ova dem.

### **Di shn Wey Jisos Bin Gi**

Jisos answer dia request fo sign by say:

“... Wan bad an adulterous generation dey look fo sign; an no sign no go gi am, except di sign of di prophet Jonah: bikos jus as Jonah bin deh three day an three night insaid di big fish im beh; so di Pikin of man go deh three day an three night insaid di heart of di earth.” (Matu 12:39-40)

Jisos bin clearly understan say dia request no bin jus fo ordinary miracle. Di word “miracle” an “sign” wey dey na di two passage dem we quote, all come from di same Greek word “semeion.” Though e bin don du plenty miracle dem, plenty wey dem sef bin si, e talk clear say na wan sign nomo go dey.

Notice say e say, “... no sign but ...” Dat no mean say “no sign at all.” E mean say no sign except wan, an na wan nomo. Dem demand sign, an e say e go gi dem sign, but e specify di exact sign wey e go gi.

Di question na: sign of wetin? Wetin Jisos bin intend by di kind sign wey e go gi?

People often understand am say na sign say e na di promised Messiah, but dat no fit be so. Make wi look am fine-fine.

Pan dis matter, Jisos say na wan sign nomo go dey. So e must be sign of something wey no oda sign never show yet.

Wen John di Baptist bin deh na prison, e send two of im disciple dem go ask Jisos:

“... Na yu na di wan wey fo cam? or wi fo look fo anoda?” (Luk 7:19)

Di word “di wan wey fo cam” na reference to di Messiah. Ya na two example dem:

“A dey baptize una wit wata fo repentance: but di wan wey dey cam afta mi get more power pass mi, wey a no even worthy fo carry im shoe; e go baptize una wit di Holy Ghost an wit fire:” (Matu3:11)

“An di crowd dem wey bin go bifo an wey bin follow, bin dey shout say, Hosanna to di Pikin of David: Bless na di wan wey dey cam na di nem of di Lord; Hosanna na di highest.” (Matu 21:9)

Jisos mek John im tu disciple dem wait while e bin dey du im wok—healing an comfort evri case wey bin cam to am. Den e say to dem:

“... Go una way, an tell John wetin una don si an hear; how di blind dem dey si, di lame dem dey waka, di leper dem dey clean, di deaf dem dey hear, di dead dem dey raise, an to di poor dem di gospel dey preach.” (Luk 7:22)

Jisos bin sabi say John go understan say di miracle dem wey e dey du na sign say e na tru-tru “di wan wey fo cam.” Jisos bin earlier apply Old Testamen prophecy dem about di Messiah to imself wen e bin dey read na synagogue:

“... Di Spirit of di Lord dey pan mi, bikos e don anoint mi fo preach di gospel to di poor; e don send mi fo heal di broken heart, fo preach freedom to di captive dem, an recovery of sight to di blind, fo set free dem wey don bruise, fo preach di acceptable year of di Lord.” (Luk 4:18-19)

Di tin dem wey list deh dey point to di true role an character of di Messiah. An Jisos gi plenty of dat kind sign dem, many time open-open, wey show say e na di Messiah.

Big sign dem bin don dey inside prophecy bifo e even start im miracle dem. Daniel bin gi di timing of im ministry:

“Sabi dis an understan am, say from di time command cam fo restore an build Jerusalem, till di Messiah di Prince, go be seven week an sixty-two week ...” ( Daniel 9:25)

Get di sign of im miraculous born:

“So di Lord imself go gi una sign; luk, wan virgin go get belleh an born pikin, an e go call im nem Immanuel.” ( Ayzaya 7:14)

Plenty oda sign dem bin dey say Jisos na di Messiah.

“An Jisos bin du many oda sign dem na front im disciple dem wey no write na dis buk: but dis one dem write, so dat una go believe say Jisos na di Christ, di Pikin of God; an by believini una go get life through im nem.” (Jon 20:30-31)

If Jisos bin say na wan sign nomo go dey as proof, den e for mean say im oda miracle dem an fulfilled prophecy dem no be evidence—which no correct, bikos dem na evidence tru-tru. So e must bin dey talk about wan sign nomo, not as proof say e na di Messiah, but as evidence of something else.

Di question na: sign of wetin? Mo detail about di meaning an deep importance of dat sign go cam na Chapta Six.

Anoda point na say di length of time wey e bin deh na grave bifo im resurekshan—wey dem say na three day an three night—no fit be di sign, bikos nobody no actually si am wen e rise. E no even show imself quick-quick afta im resurekshan to anybody except im disciple dem. So im resurekshan no bin visible sign to dem wey bin ask fo am, di same pipul wey e tell say na wan sign nomo go dey.

## Di Hat of Man

Mak wi luk am fine-fine wetin e mean fo dey "insaid di heart." Na wetin dey na heart na e important.

Ya na som verse dem wey relate to di importance of di heart:

"But di LORD tell Samuel say, no luk pan im face or di height of im bodi; bikos A don refuse am: bikos di LORD no dey si like how man dey si; man dey luk di outside, bot di LORD dey luk di heart." (1 Samuel 16:7)

"Den hear from heaven, yu dwelling place, an forgive, an gi to evri man according to all im way dem, wey yu sabi im heart; (bikos na yu nomo sabi di heart dem of di pikin dem of man:)" (2 Kronikul 6:30)

"Son of man, tell di prince of Tyrus, dis na wetin di Lord GOD say; bikos yu heart don lift op, an yu don say, A na God, A sidon na di seat of God, na midul of di sea; yet yu na man, an not God, though yu put yu heart like God im own heart:" ( zikiel 28:2)

"Di heart pass all tin dem for deceive, an e wicked bad; hu go sabi am?" ( Jeremaya 17:9)

Di sign wey go gi dem na go be sign about character. E go show both wetin dey na man im heart towards God, an wetin dey na God im heart towards man.

An di difference between wetin bin dey na dia heart dem bin show clear-clear by contrast. Big contrast! In di end, e reach place wey man bin dey torture im Creator; di very One wey make am. At di same time, di Creator dey answer say, "Papa forgive dem" (Luk 23:34), wey show say im heart get completely different feeling.

**Wen man bin dey kill im Creator, di Creator bin dey answer wit forgiveness. Dia heart dem no bin fit differ pass dat!**

God dey wok fo show wetin dey na man im heart. Dis no na fo im own sabi or benefit, bikos:

"... e [Jisos] bin sabi all man, an e no bin need say anybody testify about man: bikos e bin sabi wetin dey insaid man." (John 2:24-25)

Instead, na wi for sabi wetin dey na wi own heart, so wi go si wi true condition, an maybe wi go turn to God an truly gi am wi heart.

Ya na more verse dem wey show say God dey wok fo reveal di condition of wi heart:

"A, di LORD, dey search di heart, A dey test di inner part, fo gi evri man according to im way dem, an according to di fruit of im deed dem." (Jeremiah 17:10)

"Bikos wetin fit be known about God don show inside dem; bikos God don show am to dem." (Romans 1:19)

"So no judge notin bifo di time, until di Lord cam, wey go bring to light di hidden tin dem of darkness, an go make open di counsel dem of di heart: an den evri man go get praise from God." (1 Corinthians 4:5)

“Fo di wod of God dey quick, an strong, an e sharp pass any tu-edged sword, e dey pierce even to di divide betun soul an spirit, an of di joint dem an marrow, an e dey judge di thought dem an di intent dem of di heart.” (Ibru 4:12)

**Lisin to wetin person dey tok, speshal wan wen e dey na had or stressful situeshan, an yu go sabi somtin bout wetin dey insaid im heart.**

### “Fo di min set dem of Plenti Hat Go Open”

Akkording to di prophecy wey Simeon bin tok wen dem bring Jisos as baby na temple, Jisos imsef bin appoint as wan sign, an di reason bin gi:

“An Simeon bless dem, an e tell Mary im mama say, Luk, dis pikin set fo di fall an di rising again of plenty na Israel; an fo wan sign wey pipul go talk against; ... so dat di thought dem of plenti heart go open.” (Luk 2:34-35)

Di Online Biblu Grik Lexikon gi wan meanin of di word “set” (Grik “keimai,” G2749) as:

“fo be (by God im plan) set, dat na say destined, appointed”

Anoda example of how dem use “keimai” na:

“Dat no man no for shake by dis afflicshun dem: bikos una sef sabi say dem don appunt wi fo dat.” (1 Təsalonika 3:3)

In wan way, Jisos imsef bin set as sign wit di result say plenti go either fall or rise again. Make wi look wetin dis mean.

Di Online Biblu Grik Lexikon define di word “fall” (“ptosis,” G4431) as: “wan falling, danfal.” Na two time dem use “ptosis” na di New Testament, di oda wan na:

“An di rain bin fall, an di flood cam, an di wind blow, an beat pan dat os; an e fall: an di fall of am bin big.” (Matu 7:27)

Di Online Bible Greek Lexikon define di word “rising again” (“anastasis,” G386) as:

“wan raising op, rising (like from seat)” an “rising from di dead.”

Di origina word clear say e mean resurekshan na all di oda 41 place dem wey dem use am. Dis use (na Luk 2:34) no too clear, but if wi use di same meaning from oda scripture dem, e reasonable fo take am as resurekshan ya too.

In real sense, Jisos imsef na di sign. No be say person go jus luk am an say “tru-tru dis na di Pikin of God,” but na im word dem an im action dem bin show hu e be.

Di decision wey each person make about am go decide whether dem go fall (lost forever), or rise again (get eternal life).

**Di chois dem wey yu mek insaid yu heart regarding Christ go decide whether yu go fall (go lus), or yu go rise (go get eternal life).**

Di prophecy wey Simeon bin tok say Jisos bin appoint “fo be wan sign,” an even say e go be “wan sign wey pipul go tok against am.” E interesting say di Greek word for “sign” wey dem use deh na di same Greek word wey dem use fo report wetin di Pharisee dem bin tok: “... wi wan see sign from yu” (Matthew 12:38).

Di whole kweston bin dey about di character of God. Jisos in im life bin reveal di true character of God. Im, through im word dem an action dem, bin be wan sign wey God send from heaven.

In addition, through di word dem an action dem of di pipul wey bin around am, di thought dem of plenti oda heart bin reveal; no to God wey already sabi an read di heart, but to man imself. As each man bin make im decision about Christ, dem bin decide whether dem go fall (lose forever) or rise (resurekshan to eternal life). Wi decision dem, wi attitude towards di loving character of God get big influence pan wi eternal destiny. Wi dey decide mainly based pan wi judgment of di word dem wey Jisos bin tok, like Peter bin tok:

“Den Simon Peter answer am, Lord, wi go go to hu? yu get di word dem of eternal life.” (Jon 6:68)

So, Simeon im prophecy bin fulfill for plenti people at di crucifixion an e still dey fulfill insaid heart dem today. In fact, wi fit connect directly di sign wey Jisos gi na Matthew 12 wit di sign wey Simeon bin mention. Plenti go fall (lose), an plenti oda go rise (to eternal life) based pan wetin dem do insaid dia heart about Jisos an im way of show God im character.

## **Di shn of Jonas na di kontex of Matu 12**

Earlier na dis chapta, wi bin discuss di sign of Jonah as sign or evidence say Jisos na di Messiah because dat na how pipul usually understand am. Wi see say, tru-tru, get plenty sign dem say e na di Messiah so dat no fit be wetin di sign bin mainly mean.

Ya, wi dey go more deep inside di context of Matthew chapter 12 fo see more clear di nature of di sign wey Jisos bin dey gi dem. (Jisos im word dem in bold red; mi comment dem in bracket truout dis secshun

“But wen di farisee dem hear am, dem say, Dis man no dey drive out devil dem except by Beelzebub, **di prince of di devil dem. An Jisos bin know dia thought dem, an e tell dem, [e bin dey comment pan dia thought dem] Evri kingdom wey divide against itself go fall, an evri city or house wey divide against itself no go stan: An if Satan dey drive out Satan, den im divide against imself; how im kingdom go stan? An if A by Beelzebub dey drive out devil dem, den hu una pikin dem dey use drive dem out? so dem go judge una. Bot if A dey drive out devil dem by di Spirit of God, den di kingdom of God don reach una. Or else how one man go enter strong man im house, an take im property dem, unless e first tie di strong man? den e go spoil im house. E wey no dey wit mi dey against mi; an e wey no gather wit mi dey scatter.**[or “so” - e dey connect wetin Jisos bin jus tok wit wetin e dey go tok next] **So A dey tell una, all kind of sin an blasphemy go forgive to man: bot blasphemy against di Holy Ghost no go forgive to man. An anybody wey talk word against di Son of man, e go forgive am: bot anybody wey talk against di Holy Ghost, e no go forgive am, neither for dis world nor for di world wey dey cam.**” (Matu 12:24-32)

Of kours, di Pharisee dem bin “talk word (even plenty word dem) against di Son of man.” For exam-pu, dem say “dis man no dey drive out devil dem except by Beelzebub, di prince of di devil dem.”

Get ves dem wey show di source of dia lie min dem:

“Insay di heart bad tɔt dem dey kam ɔt, murda dem, adaltri dem, fɔnikeshɔn dem, tif dem, fɔls witnis, blaspimi dem.” (Matthew 15:19)

“Fɔ from insay, from di heart of man dem, bad tɔt dem dey kam ɔt, adaltri dem, fɔnikeshɔn dem, murda dem,” (Mark 7:21)

Ya na Matthew 12:31-32 from di Remedy Nyuu Testamen:

“So mek A tel una klia: Evri sin—evri tin wey man tɔn bak from God im plan—fit hia, ɛksɛp di rejekshɔn of di Spirit, bikɔs di Spirit na im dey du di Rɛmedi wey dey rinu di heart insay lɔv. Anibɔdi wey tok agens di Pikin fit stil hia, bɔt fɔ tok agens di Holy Spirit no fit hia, nɛida naw nɔ futcha, bikɔs na di Spirit dey wok insay di heart fɔ administer di Rɛmedi, an di Spirit dey wok ɔnli insay wilin heart.” (Matthew 12:31-32, Di Remedy Nyuu Testamen)

Dis dey sho se di wok of di Spirit speshali dey pan di heart, di sɔs of wetin dey kam ɔt insay di word dem an di laif.

“Either mek di tri gud, an im fruit gud; or else mek di tri bad, an im fruit bad: bikɔs di tri dem dem sabi am by im fruit. O genereshɔn of snek dem, hɔw una wey bad go fit tok gud tin dem? bikɔs from di plenti wey dey na heart, na dat di mɔt dey tok. [for example, dia word dem agens di Son of man] A gud man from di gud tresha wey dey na heart dey bring ɔt gud tin dem: an bad man from di bad tresha dey bring ɔt bad tin dem.” (Matthew 12:33-35)

Notis di paralel insay di verse dem abɔv:

v33 Tri → fruit

v34 heart → di mɔt dey tok (word dem)

“Bɔt A tel una se, evri idle word wey man go tok, dem go gi akɔnt fɔ am na di day of jɔdgement. Bikɔs by yu word dem yu go get rait, an by yu word dem yu go kɔndɛm.” Den sɔm of di skrib dem an Pharisai dem ansa se, “Masta, wi wan si sign from yu.” (Matu 12:36-38)

“Ansad” na from di Grik word “apokrinomai.”

G611 apokrinomai ap-ok-ree'-nom-ahee

from G575 an krino; v;

AV-ans 250; 250

1. fɔ gi ansa to kwestshɔn wey dem ask, fɔ ansa

1. fɔ bigin fɔ tok, bɔt ɔlweiz wen sɔm tin don go bifo (ɛida tok ɔ du) to wey di rimak dem dey rilet

Notis from di difinishɔn se di “ansa” no bin jus fɔ chenj topik. Na direkt rispɔns to wetin Jisos bin jus tok. Dem bin ask fɔ evidens se wetin e tok na tru. E ripli se dia word dem sho wetin dey dia heart. E bin dey trɪ fɔ sho dem se dem get dɛpa prɔblɛm. Dem bin basikali se, “pruv am”—pruv se wetin wi tok, wi akyuzeshɔn agens yu (about yu identiti, v24), kam from evil intent; wi dey tok tru.

“Bot e ansa [apokrinomai] an se to dem, **Wan bad an adaltri genereshon dey luku afta sign; an no sign no go gi to am, eksep di sign of di profet Jonas.”**  
(Matu 12:39)

“Genereshon” no bin neksasari mean evri pipul wey dey laif na dat taim. Notis di definishon for “genereshon” ya don:

“metaf. wan grup of man dem wey bi rili lek each oda insay dia endowment dem, pursu dem, karakta.”

G1074 γενεά genea ghen-eh-ah'  
from (a presumed derivative of) G1085; n f;  
AV-genereshon 37, taim 2, eij 2, neseshon 1; 42

1. faada, born, nativiti

2. dat tin wey don born, man dem of di same stok, wan famili2a) di sevral rank dem of natural descent, di succisin memba dem of wan genealogi2b) metaf. wan grup of man dem wey bi rili lek each oda insay dia endowment dem, pursu dem, karakta2b1) esp. na bad sens, wan perves neseshon

3. di hole multituud of man dem wey dey laif na di same taim

Pol use di word na di same sens na Acts 2:40:

“An wit plenti oda word dem e bin testifi an entret, se, Save una sef from dis untawt genereshon (G1074).” (Akt 2:40)

Ya na anoda passage wey join “genereshon” wit wan grup of pipul. Na di Pharisee dem an di Sadusee dem bin dey luk fo sign:

“Di Pharisee dem tu wit di Sadusee dem kam, an dey tempt am, dem ask am fo sho dem sign from heaven. E ansa an se to dem, Wen ebi evenin, una dey se, E go bi fayn wata: bikos di skai red. An na monin, E go bi bad wata tide; bikos di skai red an lowring. O una hipokrit dem, una sabi luk di face of di skai; bot una no fit diskern di sign dem of di taim dem? Wan wikid an adaltri genereshon dey luk fo sign; an no sign no go gi to am, eksep di sign of di profet Jonas. An e lef dem, an go im way.”  
(Matthew 16:1-4)

Again, di word “ansa” na Matthew 12:39 sho di klos konekshon between wetin Jisos bin tok an dia request fo sign. Dem bin ask fo evidens se wetin e bin tok bout dem (speshali verse 34-37) na tru. Im ansa bin dey respond to dat request, an dis na wetin e ansa:

**“Bikos jus as Jonas bin deh tri day an tri nait insaid di whale im beleh; so di Son of man go deh tri day an tri nait insaid di heart of di earth.”** (Matu 12:40)

Di kwestshon bin rili about wetin dey insaid dia heart dem. A biliv say Jisos bin basically refer to wetin bin go hapen—say e go allow imsef fo deh insaid dia heart dem insens say dem go free fo du to am wetin e bin already deh na dia heart fo du to am. An e sabi dat rili well; e bin don already tell dem:

“Una na from una fada di devil, an di lust dem of una fada una go du. E bin wan murda fom di biginin, an e no stan insaid trut, bikos trut no dey insaid am. Wen e tok lie, e dey tok from im own; bikos e na liar, an di fada of am.” (Jon 8:44)

“Di man dem from Nineveh go rise na judgment wit dis genereshɔn, an dem go kondɛm am: bikɔs dem bin repent at di preachin of Jonas; an luk, wan wey bigga pass Jonas dey ya. Di queen from di south go rise up na di judgment wit dis genereshɔn, an e go kondɛm am: bikɔs e bin kam from di furthest part dem of di earth fo hear di wisdom of Solomon; an luk, wan wey bigga pass Solomon dey ya.” (Matu 12:41-42)

Jisos bin dey tok say di man dem from Nineveh an di queen from di south, by di way dem bin accept di evidens wey dem si, go kondɛm dem wey e bin dey tok to (“dis genereshɔn”) wey bin dey reject wan wey im mesij “bigga pass Jonas” an “bigga (wiser) pass Solomon.”

Ultimately, wetin go happen while Jisos bin deh insaid di “heart of di earth” for di period wey dem call “tri day an tri nait” (Matthew 12:40) go show wetin bin dey insaid dia heart dem towards am.

Di word dem “dis genereshɔn” (v 41,42) bin apply to di Pharisee dem an Sadusee dem na dat time wey bin get murder insaid dia heart, bot e fit also apply to di genereshɔn now wey dey insaid di world. Remember, from di definishɔn wey bin gi earlier, e no only mean “genereshɔn” as time, bot as karakta, so e fit apply to plenti wey dey read di gospel account today.

Wi all need fo si wetin dey insaid wi heart towards di Son of God, push out di unklin tɔt dem wey dey deh, an replace dem wit di truth of im righteous karakta so dat wi last state go beta pass di first:

“Wen di unklin spirit go out from man, e dey waka through dry place dem, dey luk rest, an e no find am. Den e say, A go go back na mi os from wey A cam out; an wen e go, e find am empty, swept, an clean. Den e go, an take seven oda spirit dem wey worse pass am, an dem enter an live deh; an di last state of dat man go worse pass di first. Even so e go be also to dis wikid genereshɔn.” (Matu 12:43-45)

Di conversation fit be sum-up like dis: Jisos bin describe dia condition in hope say dem go recognize di evil wey dey insaid dia heart towards am an repent. Dem challenge im assessment say, basically, “prove am; gi evidens say wetin yu tok na tru.” Im answer bin directly connect an point forward to wetin go be di ultimate evidens—wan series of events related to di experience of Jonah wey go happen na di days wey dey lead to im death. See di study “Out of di Abundance of di Heart” fo example dem of word dem wey people wey bin dey na di crucifixion bin tok wey show wetin bin dey full insaid dia heart dem (<https://Jesus-resurrection.com/the-abundance-of-the-heart/>).

## Chapta 6. Di Hat of di Mata

Get mor tin dem wey wi still for learn from Jisos im word dem about di heart of di earth, especiali concerning how fo understan di character of God. Bot bifo wi reach di heart of di matter, get anoda issue about di timing wey plenti pipul go konsider as very important for dis study.

### Jisos Die pan rong de?

If yu don follow carefully di timing wey dis buk present, yu go realize say e point to di crucifishun day as Nisan 15. Plenti pipul go get hard time wit dat an dem go insist say di crucifixion for be Nisan 14 fo fulfill di type dem.

Bot dis question fit turn round for dem wey biliv say di day Jisos die only fit be Nisan 14. Den di question go be: if Friday na Nisan 14, why Jisos bin direct im disciple dem fo prepare di Passova meal an eat am wit dem wan day bifo di time wey Exodus 12:6 specify?

Di fact na say Jisos no fit observe both di Passova at di correct time an still be sacrifice as di antitypical Passova Lamb di same day (actually few hour dem bifo di time of di meal).

Wi fit argue which one bin more important for am: fo die as di Passova Lamb at di specified time "between di two evening dem" na di afternoon of Passova Day, Nisan 14, or fo take part in di Passova meal at di correct time na di early evening of Nisan 15. Clearly, e no fit do both.

Bot wi no need fo argue because, wen scripture examine carefuli, e clear wetin happen concerning di timing.

**Jisos no fit die as di Sacriphaisal Lamb an still, few awa dem lata, set op di Lod Supa na Passova meal.**

As wi don si na Chapta Tri, Jisos bin regard Thursday as Passova Nisan 14, di day wey di preparashun for di Passova meal for be mek:

"Den cam di day of unleaven brad, wen di Passova for be kill. An e send Pita an Jon, say, Go an prepare Passova for wi, so dat wi go fit chop am. (Luk 22:7-8)

E bin si say e dey reject am, so e go ahead wit arrangement dem fo share di Passova meal wit im close friend dem. Den "... wen di evenin cam ..." (Matthew 26:20) dem chop di meal.

Dis bin na di early evenin hour dem of Nisan 15, di first day of di Feast of Unleavened Bread. For dat meal, e introduce imself as fulfillment of key Passova symbol dem:

"... dis na mi body ..." (1 Corinthians 11:24); "... dis na mi blood ..." (Mark 14:24) an e ask im follower dem fo "... du dis in remembrance of mi." (1 Corinthians 11:24)

Lata dat evenin, dem take am prisoner. Dem test am again in series of trial dem, an even though e bin get no fault, dem kondemn am an crucify am.

Even do Jisos im death pan Nisan 15 go look like e come one day late, e bin na di day wey, because of sectarian difference between liberal dem an conservative dem, most of Israel pipul bin expect di Passova lamb fo kill, an more pipul go den recognize am as di true Passova Lamb.

An interestin note ya na say di earthly sancturi bin na only representashun of di sancturi na heaven wey Jisos dey describe as:

“... an haipriest, wey don sidon na di rait hand of di throne of di Majesti na di heven dem; wan minista of di sanctuary, an of di tru tabernakel, wey di Lord imsef don pitch, an no man.” (Hebrews 8:1-2)

**Sholee, di heavenly sanctuary na wan tin wey big pass di earthly show fo eart plenty plenty.**

Evri tin wey dey insaid di earthly sanctuary bin na simbol of im bigga counterpart na di heavenly sanctuary:

“For Christ no bin enter insaid di holy place dem wey man bin mek wit han, wey na di figure dem of di tru tin dem; bot e bin enter heven imsef, naw fo appear na di presence of God fo wi.” (Hebrews 9:24)

yer na di same meaning but all na Krio spelling only:

yer na wan kwestshon: wia di ekwivolent of di earthly alta of sakrifais na insaid di heavenly sanctuary dey?

Dat alta of sakrifais na di place wey, for centuri dem, sakrifais dem bin dey ofa, all point forward to di tru Lamb of God. Di ansa na say, bikos di sakrifais of di heavenly system na Jisos, di alta of di heavenly sanctuary bin rili na di kros of Calvari pan eart.

Fo fulfill di tipe dem of im sakrifais, Jisos for die pan di alta of sakrifais insaid di tempol—di same site wey Abraham bin “ofa” im son Isaac.

### **Why God go allow dis?**

Why God go allow di crucifikshon fo happen pan date wey difren from wetin di seremoni servis bin fo show?

konsistent wit di main point of dis study, God no bin force man im wil fo follow im plan (mor bout dis go cam lata). Jisos for die pan Nisan 14 akkording to di tipe—di tipikal sakrifais of Passova lamb dem pan Nisan 14.

Bot God allow man im wil fo fulfill insaid di sakrifais of Jisos. Di method of sakrifais tu bin akkording to man im wil, using form of eksekuhsion wey di Roman dem bin invent. No tink se God bin come up wit dat!

Di crucifikshon show wetin bin dey insaid man im heart. Di Bible describe man im hat:

“Di heart na di most deceptful tin abov all, an desperateli wiked: hu fit know am?” (Jeremaya 17:9)

“Bikos from insaid, from di heart of man dem, bad tot dem dey kam out, adulteri dem, fonikeshon dem, murda dem,” (Mak 7:21)

Man im heart bin so desperately wicked se e fit go so far as fo kil im Creator. Di same situeshon reveal wetin bin insaid di heart of God:

“For A know di tot dem wey A dey tink about una, se di LORD, tot of peace, an no of evil, fo gi una expected end.” (Jeremaya 29:11)

From di pipul dem perspektiv, Jisos tu bin die for di “wrong reason.” E bin die fo remove di guilt of dia sin dem yet dem bin dey take responsibiliti for im death (“... im blood mek am fall pan wi ...” Matu 27:25) bikos dem bin tink se e bin sin.

God bin don get plan long time before how tin dem for happen:

“... di Lamb wey dem don kil from di foundation of di world.” ( Reveleshon 13:8)

Wen God bin get plan A, e no bin force im agenda pan man. Rather, e bin allow man fo use im free wil an du wetin bin insaid im heart towards im Son for dis period of time. Di result, na summary, bin say Jisos bin sakrifais:

- Pan di wrong day — e for bin pan Nisan 14, wan day earlier
- Na di wrong place — e for bin na di alta of sakrifais insaid di temple, instead e bin na Calvari (from Latin) or Golgota (Aramaic) outside di city wall dem
- Na di wrong way — e for bin by di method wey dem use for Passova lamb dem
- For di wrong reason — e for bin in acknowledgement of wi (no God) need for wan substitute an acceptance say "... God go provide imsef wan lamb ..." (Genesis 22:8)

Man no accept God im plan A, an instead, dem shamefully sakrifais God im Son pan di wrong day, na di wrong place, na di wrong way an for di wrong reason. How far God willing fo go fo allow man exercise im free wil! An yet di result still di same as Plan A — im blood still dey pan wi an wi pikin dem — no fo guilt bot fo wi forgiveness if wi go accept am. God im eternal purpose dem no ever fail.

## **Di karakter fo God go foda revil**

Di circumstance dem wey pipul go tru na di time of di crucifixion bring out, tru di word dem wey dem tok, wetin bin insaid each of dia heart dem. Wi fit learn more about character dem wen wi observe pipul na crisis. Dat na di time wen pipul usually drop dia guard an show wetin dem really be.

Di matter (di circumstant dem) show wetin dey insaid di heart (really, di mind) of di person (di at). Bot wetin about Jisos imsef? How e react na hard circumstance dem? Wetin e tok? Wetin wi fit learn about im character, about wetin bin insaid im heart during im time of ultimate testing?

Wi know say God na love. Wi no be so, even though wi heart fit change go dat direction if wi dey look pan love insaid oda pipul an especially if wi dey look pan di love of God (2 Corinthians 3:18). Scripture tell wi say God different from wi; im character far pass wi:

"For mi tot dem no na una tot dem, neither una way dem na mi way dem, so LORD tok. For as di heaven dem high pass di earth, so mi way dem high pass una way dem, an mi tot dem pass una tot dem." (Isaiah 55:8-9)

"An di LORD pass bifo am, an proclaim, Di LORD, di LORD God, merciful an gracious, slow fo vex, an full of goodnes an trut, dey keep mercy fo thousand dem, dey forgive sin an transgression an sin, an e no go clear di guilty; e dey visit di sin of papa dem pan pikin dem, an pan pikin pikin dem, go reach di third an di fourth generation." (Exodus 34:6-7)

"Di LORD merciful an gracious, slow fo vex, an full of mercy. E no go always argue: e no go keep im anger forever. E no deal wit wi according to wi sin dem; nor reward wi according to wi iniquity dem. For as di heaven high pass di earth, so big im mercy towards dem wey fear am. As far as di east from di west, so far e don remove wi transgression dem from wi. Like papa wey get pity for im pikin dem, so di LORD get pity for dem wey fear am." (Psalm 103:8-13)

## Jesus In Wɔd Dem We In Tok We E Bin De Pan Di Cros

Na di challenge dem we wi dey face na life dey bring we real karakter na open, e dey show wetin dey insay we at. Now mek wi ask dis:

“Jesus bin go tru had-had kondishɔn?”

Jesus sho In karakter en di karakter fɔ di Papa all tru In life. Na di gospel dem, wi dey rid plenti challenge dem we e bin face. E bin get enemy dem we bin dey afta am ol di tem. In follower dem bin get plenti chance fɔ sabi am, fɔ si aw e bin dey treat pipul en aw e bin dey behave insay difren-difren sit-ushɔn dem.

Bot aw e bin de we e meet di mos had kondishɔn dem?

Mek wi put wi mind pan wetin Jesus bin tok we e bin de pan di cross. Wetin bin bi di word dem we Jesus tok we e bin dey go tru di big pas ol In trial dem, en wetin dat word dem bin show bot In karakter?

**Di wod “crucible” – wan had test ɔ trɔbul kondishɔn – e relate to di wod crucifixion, na so tu di wod excruciating – we dey tok bot big, big pen. Jesus bin eksperiens bot di tuf wan dem.**

### Rimemba, Jesus bin tok:

“... fɔm di plenti we dey insay at, na so mot dey tok.” (Matthew 12:34)

Wi don luk sam verse dem we mek dis idea strong. Bot, bicos Jesus insɛf bin tok dis word dem en e show say wi word dem na test fɔ wetin dey insay wi at, mek wi apply am to di word dem we e insɛf bin tok.

Fɔ tru, wetin e bin tok fit tel wi somtin bot In karakter en di karakter fɔ di Wan we e bin se e dey represent.

Na tru, na In word dem nomo wi fit use fɔ jug am dat tem. In ability fɔ act, fɔ du gud wok, bin limit—dem bin nail am pan cross. So mek wi examine wetin e bin tok. Bible record say e bin tok seven tem. Mek wi go tru wan by wan, na di oda we e bin tok dem:

#### 1. To di pipul dem we bin dey hot am

“Den Jesus tok, Papa, **fɔgiv dem; bicos dem nor sabi wetin dem dey du ...**” (Luk 23:34)

Wetin mek Jesus ask In Papa fɔ fɔgiv dem?

Jesus fɔ bin get fɔgivnɛs insay In own at, if not, wetin mek e ask dat?

If Jesus bin get revenge, ɔr e own selfish interest insay In at, e for bin ask somtin lek wetin dis verse dey show:

“Yu tink say A nor fit pray to Mi Papa now-now, en e go send mo dan twelv legion fɔ angel dem gi Mi?” (Matthew 26:53)

Or, di way we pipul dem dey tink common, dem for imagine say e for bin tok somtin lek:

“Papa, abeg kill dem all.”

Bot e nor ask so. Insted, e ask fɔ pardon fɔ di pipul dem we bin dey persecute am.

Since e bin claim say e dey represent In Papa, wi fit ask:

E bin dey ask di Papa fɔ find fɔgivnɛs insay In at tu?

Plenti pipul nor sabi say di wod “fɔgivnɛs” na di New Testament cam fɔm difren Greek wod dem.

“Charizomai” na wod we dey describe wetin dey happen insay di at fɔ di wan we dey fɔgiv.

“Aphiemi” dey describe wetin dey happen insay di at fɔ di wan we dem dey fɔgiv.

So, if wi go expand wetin e bin tok, e fit mean somtin lek dis:

“Papa, find wan we fɔ ɛp dis pipul dem we nor sabi wetin dem dey du en we nor realize say yu don fɔgiv dem.  
ɛp dem fɔ realize say yu don alredi fɔgiv [charizomai] dem fɔm yu at, mek dem aksept am en fil say dem don fɔgiv [aphiemi] insay dem own at.”  
(Luk 23:34, we author don expand am.)

We Jesus ask In Papa fɔ fɔgiv di pipul dem we bin dey tɔment am, e nor bin dey try fɔ mek di Papa begin feel fɔ fɔgiv dem. Di Papa bin alredi get fɔgivnɛs insay In at.  
Insted, e bin dey ask di Papa fɔ ɛp di soldier dem fɔ fil say dem don fɔgiv, fɔ realize say God nor go stop fɔ lov dem, no mata wetin dem dey du.

Di Nyu Amerikan Standad Baibul en oda translashun dem dey show say Jesus bin dey repeat dis same tok ova en ova:

“But Jesus bin dey tok, ‘Papa, fɔgiv dem; bicos dem nor sabi wetin dem dey du.’ Den dem cast lot, dem share In klos dem among demsef.” (Luke 23:34)

Jesus nor bin tok “Papa fɔgiv dem” fɔ convince In Papa fɔ fɔgiv dem, bot fɔ mek di message reach di soldier dem.  
Bicos di word dem we e use get di meaning say di wan we dey receive fɔgivnɛs go fil am, di soldier dem fit bin understand say Jesus dey ask In Papa fɔ ɛp dem fɔ receive fɔgivnɛs—fɔ fil say dem don fɔgiv.

If di Papa bin get reason fɔ vex wit anybody, na di pipul dem we bin dey treat In Son bad-bad. Bot, insay In big at fɔ lov, na fɔgivnɛs (charizomai) nomo e get fɔ all di pipul dem we bin involve. **See <https://characterofgod.org/resources>**

## 2. To di tif we repent

“Den Jesus tok to am, **Tru-tru A tell yu, tide yu go de wit Mi na paradise.**” (Luk 23:43)

Dis word dem bin tok to wan man we, as e luk, nor get hope ɔ future.  
E for bin de insay big despair, wit no hope at all. E bin go dae kwik-kwik, so wetin mek anybody go care bot in future?

Bot den, de bin Jesus tu we luk lek e sef dey insay di same problem.  
Wetin mek e go care bot wan thief we dey dae, en wetin e for do sef?

Na tru, Jesus bin dey suffa moa abuse—dem bin dey tok bad bot am en condemn am strong, es-peshali di Jew leader dem.

**Di position fɔ di middle cross bin show say di man we bin de pan am na di wos offender. Jesus bin consider lek di chief fɔ sinner dem.**

Dis na wan use fɔ di wod “**tide**” we sem sem lek wetin wi dey luk insay di verse:

“Una tan go na di strong ples, una we na prisoner fɔ hope: ivin tide A dey declare say A go gi yu dubul;” (Zechariah 9:12)

Zechariah dey record wetin God bin tok to di pipul dem we bin cam back fɔm exile, say “ivin tide,” no mata di kondishɔn we dem dey, e dey tel dem say if dem tan go to am, e go sev dem en e go gi dem bak dubul.

Na Luke, Jesus dey tok to di thief we dey dae, say “ivin tide,” no mata di kondishɔn we e dey insay now, we dem dey execute am lek criminal, e still fit get hope fɔ paradise.

Notis tu say Jesus nor go na paradise dat same de. Di comma afta “thee” insay Luke 23:43 nor in-spaia (di Bible at first nor get punctuation); e fit sem sem lek e bin fit translate am olsem “... A tel yu tide, yu go de wit Mi ...”

Na di next de, afta In resurrectshon, na den e bin tok to Mary:  
“...No tuch Mi; bicos A nor don yet go ap to Mi Papa...” (John 20:17)

Di point we wi fo emphasize ya, insay wetin wi dey luk, na say Jesus, insay di middle fo In own big sufferin, e selfless go tek time fo assure wan dyin thief say e fit get eternal life, say e don fогiv am.

Di thief we repent bin suffer di consequences fo in crime dem against human law, bot e nor bin suffer punishment fom God fo breakin divine law.

### 3. To Im Mama en di disciplul we e lov

“Den Jesus, we e si In mama, en di disciple we bin stan de, di wan we e love, e tok to In mama, Woman, **luk yu pikin! Den** e tok to di disciple, Luk yu mama! En from dat hour dat disciple bin tek am go in own house.” (John 19:26-27)

**Ya get evidens say John nor bin de liv wit di oda apostle dem, en e gi wi clue bot we Mary Magdalene bin go fo gi di first report fo di rizekreshon**

Fo sho, wi understand say Jesus bin dey ask John fo tek care fo In mama. Di first tri tin dem we Jesus bin tok na fo benefit fo oda pipul dem. Di first na to In Papa, bot e bin fo di benefit fo dem we bin dey treat am bad. Di sekond na fo di thief we nor bin get hope. Di third na fo e mek provision fo care fo In mama. Tru tru, all tru In big sufferin e bin dey tink moa bot oda pipul dan emsef:

“Lov ... nor dey sek en own good ...” (1 Korin 13:4-5, KJ3 Literal Translation)

If lov nor dey sek en own good, den e must dey sek di good fo oda pipul. Di wan word we wi mosy associate wit description fo God na “lov.” Den, if God na lov, e nor dey sek en own good, bot e dey sek di good fo oda pipul. Wen God create oda bein dem, e fo don know say e go love dem pass emsef. Dis dey gi wi clue bot wetin de, en wetin don always de insay In at. Moa bot di at fo God lata.

### 4. To In Papa

“En about di nain awar Jesus bin kra wit strong vois, e tok, **Eli, Eli, lama sabachthani?** dat na to se, Mi God, Mi God, **why yu don lef Mi?**” (Matu 27:46)

“Mi God, Mi God.” Dis na di onli taim Jesus bin adres In Papa so. Evri oda taim e bin dey kol am “Papa.” Why di difrens? En di bigga kwestjon bot dis verse na: why In Papa go lef am?

Why e bin adres In Papa difren? Di ansa na say e nor bin really dey adres In Papa. E nor bin even really dey ask kwestjon. E bin dey quote from di well-known Psalm 22 we dey start olsem:

“Mi God, mi God, why yu don forsake Mi? ...” (sam22:1)

Wi need fo luk gud insay sam 22. Na messianic Psalm we get plenti tin fo du wit di crucifixion. Apparently, insay Judaism, wen dem quote di beginin fo wan psalm, dem dey see am lek reference to di whole psalm. Di pipul fo Jesus time, en sho di leaders dem tu, bin sabi scripture (even if dem nor bin undastand am proper). Dem for don hear dat word dem, en fit don start fo tink bot di rest fo sam 22 as dem bin stan de dey watch Jesus pan di cross. Ya na wan relevant verse from am:

“Bot A na worm, en nor na man; a reproach fo man dem, en dem despis Mi among di pipul.” (Sam 22:6)

E bin despis among di pipul. Dat tu na wetin Isaiah Chapter 53 tok bot, anoda passage we strongly relate to di cross:

“E despis en dem reject am among man; man fo sorow, en sabi grief: en wi bin hide wi face dem from am; e bin despis, en wi nor bin value am.” ( Aizaia 53:3)

**“...why hast thou forsaken me?” — na di only tok fo Jesus pan di cross we Matthew o Mark bin record. Di oda tok dem, tri tri, Luke en Jon bin record dem.**

Insay **Matu 27**, just few verse dem bifo Jesus start fo quote from **Sam 22**, Matthew dey describe di pipul dem dey du wetin dat Sam bin already talk say go happen:

“And dem we bin pass by dey revile am, dey shake dem head.” (Matthew 27:39)

“E trust pan God; mek God rescue am now, if e like am: bicos e bin tok say, A na di Son fo God.” (Matu 27:43)

Imagins di effect. Di pipul dem bin dey mock en revile am, den suddenly, e quote from **Sam 22**. As dem start fo tink bot dat Sam, some of dem fit don make connection wen dem reach verse 7 en 8, en realize say dem don just tok di same word dem we di prophecy bin already predict:

“All dem we dey si mi dey laf mi to scorn: dem dey shake head, dem dey say, E trust pan di LORD say e go rescue am; mek am rescue am, si e delight insay am.” (Sam 22:7-8)

Some of dem fo really don wonder. Insay dem mind, dem fit don continue read tru di Sam:

“Mi strength don dry up lek broken pot; en mi tong don cleave to mi jaw; en yu don bring mi go dust fo death.” (Sam 22:15)

Again, dem fit don make connection. Jesus nor bin get food o wata, en e fo don lose plenty fluid from blood loss. Den dem go reach di next verse:

“... dem don pierce mi han dem en mi fut dem.” (Sam 22:16)

Dat one bin very obvious. Dem fit tu remember statement from **Aizaia**:

“En A go pour pan di house fo David, en pan di inhabitant dem fo Jerusalem, di spirit fo grace en supplication: en dem go luk pan Mi we dem don pierce ...” (Aizaia 12:10)

Insay two moa verse dem, dem fo go reach...

Insay twu moa verse dem dem fo go reach:

“They divide mi klos dem among demself, en dem cast lot pan mi garment.” (Sam 22:18)

Di soja dem bin du exactly dat, probably right na di fut fo di cross we dem bin de on duty en in di sight fo all man. Anybody we bin de di scene en bin go tru Sam 22 insay dem mind fo bin likely make some fo di connection dem. Some fo even bin tok am aloud:

“Luk, di soldier dem don divide In klos—e dey insay di Sam dem tu!”

Dis detail fulfillment fo prophsis fit don help plenti fo di witness dem lata decide fo follow am.

“I go declare Yu name to mi brethren: insay di midst fo di congregation A go praise Yu.” (Sam 22:22)

Ya e dey tok say e go declare In (di Papa) name, or karakter. Wan aspect fo God karakter na In big love; love we nor dey allow am fo lef di object dem we e love. E nor dey like God fo abandon In pipul dem. Luk dis verse dem:

“En luk, A de wit yu, en A go keep yu na all di ples dem we yu go go, en A go bring yu bak to dis land; bicos A nor go lef yu ...” ( Jenesis 28:15)

“Strong mek yu be en get gud koraj, nor fear or shake bicos fo dem: bicos di LORD yu God na e we dey go wit yu; e nor go fail yu, en e nor go forsake yu.” ( Diutaranomi 31:6)

“Bicos di LORD nor go forsake In pipul dem fo In big nem sake; bicos e plez di LORD fo mek una be In pipul.” (1 Samuel 12:22)

“En David tok to Solomon in pikin, Strong mek yu be en get gud koraj, en du am: nor fear or be dismayed: bicos di LORD God, even mi God, go de wit yu; e nor go fail yu, en e nor go forsake yu ...” (1 Kronikul 28:20)

Jesus bin sabi dis verse dem. E bin dey go tru di awful pain fo di cross. E bin get evri physical reason fo feel forsaken by In Papa. Bot Jesus bin sabi di karakter fo In Papa. En e, of course, bin share dat same karakter. E fo don sabi en undastand di tinkin fo God as Paul lata tok:

“... A nor go ever lef yu, nor forsake yu.” (Ibru 13:5)

**E dey much easier fo bear pen wen wi sabi say sombodi dey care bot wi. Wi all man want sombodi fo get sympati fo wi.**

Wail e bin sabi dis promise dem, e fo don struggle against temptation. Fo tink bot dis Sam fo bin help am, espeshali wen e kam to verse 24:

“For e nor bin despis or hate di afflishun fo di afflicted; en e [di Papa] nor bin hide In face from am [di Son]; bot wen e bin kra to am, e bin hear am.” (Sam 22:24)

Jesus en faith bin get strength from wetin di wod fo God dey tok bot di karakter fo di Papa. E fo don feel really forsaken; tru tru, from wetin e bin dey see, e get reasin fo feel so. Dem bin dey tempt am to di highest level, en from outside look, e bin look lek e don forsake am—bot dat nor bin change wetin e bin tink bot di karakter fo di Papa.

Di fɔda tok fɔ Jesus we wi jus luk at bin adres to In Papa, bot e tu bin fɔ di benefit fɔ di pipul dem we bin de stan rɔnd. Tru tru, e bin record say e “kra wit strong vois.” E bin tok loud loud so plenti fɔ di pipul dem fɔ bin hear am. E fit mek some fɔ dem tink bot Sam 22 en si di wundaful ways we prophecy bin dey fulfill.

## 5. fɔ fulfi skripcha

“After dis, Jesus, we sabi say all tin dem don now complete, so dat di scripture fɔ go fulfill, e tok, A tɛst.” (John 19:28)

Wi don si say, insay di first fɔda tok dem fɔ Jesus pan di cross, dem bin moa fɔ di benefit fɔ oda pipul dan fɔ Emsef. Dis tok at first luk moa lek Jesus concern fɔ Emsef; almost lek complain.

Bot mek wi luk some important word dem—important bicos dem dey help wi understand why e tok, “A tɛst.” Di reason de insay di verse: “so dat di scripture fɔ go fulfill.” Wetin scripture?

Again, e bin dey quote from di Sam dem:

“Dem gi mi gal tu fɔ mi food; en insay mi tɛst dem gi mi vinegar fɔ drink.” (Sam 69:21)

**“Meat” (insay Hebrew e mean “bread fɔ consolation”) bin dey refer to food we dem dey gi insay sympathy; di way dem use am ya dey show dem hypocrisy.**

## Wi Jesus bin tɛst?

Fɔ sho: “... mi tong don cleav to mi jaw dem.” (Sam 22:15)

Bot e bin tok “A tɛst” nor fɔ fulfill In own need dem, bot “so dat di skripcha fɔ go fulfill.” Di next verse insay John tok:

“Now bin get wan vessel ful fɔ vinegar: en dem fill wan sponge wit vinegar, en put am pan hyssop, en gi am to In mouth.” (John 19:29)

Wan moa taim, wetin e tok bin fɔ help di pipul dem we bin de rɔnd di cross fɔ understand wetin really dey go on. Tru to In karakter, e bin dey tink moa bot oda pipul dan Emsef.

## 6. E don finish

“Den Jesus, we e don receive di vinegar, e tok, **E don finish:** en e bend In head, en gi up di ghost.” (John 19:30)

Why Jesus tok “e don finish”? Plenti pipul go se bicos na di end fɔ In life. Bot dis word dem nor dey fully undastand, same reason lek “mi God, mi God, why yu don forsake Mi?” we bin quote from Sam 22. E interestin fɔ luk where “e don finish” fit cam from. Tru tru, e tu cam from Sam 22, di last verse:

“Dem go cam, en dem go declare In righteousness to wan pipul we go born, say E don du dis.” (Sam 22:31)

Di word “du” cam from di Hebrew word “asah” (H6213). Dis na di same Hebrew word we dem translate as “make” insay di creation account.

“Dis mek say di heaven en di earth bin don finish, en all di host dem. En pan di sevent de God end In wok we e bin make; en e rest pan di sevent de from all In wok we e bin make.” (Jenesis 2:1-2)

E fit get di meaning fo somtin we don complete, wan finish wok, en tru tru di verse abov dey show say creation bin finish den. So, di “E don du dis” fo Sam 22, na same meaning lek Jesus In word dem “E don finish.”

Insay Sam 22 en, as Jesus bin apply “asah,” e bin use am insay sense fo completi fo di wok fo redempshun.

## 7. Into Yu han dem

“Den wen Jesus bin kra wit strong vois, e tok, **Papa, into Yu han dem A commend Mi spirit:** en afta e tok so, e gi up di ghost.” (Luke 23:46)

Dis word dem bin quote from Sam 31:

“Into Yu han A kommit Mi spirit: Yu don redeem Mi, O LORD God fo tru.” (Sam 31:5)

Insay spite fo wetin luk lek hopeless situation, Jesus bin use di trusting phrase “into Yu han dem” as e commit Emself to In Papa.

Even today, di word “han” o “han dem” dem dey use symbolically fo represent control, responsibility o care. Fo example, wan big insurance company dey use di slogan “yu de insay good han dem,” meaning say dem customer dem fit rest assured insay dem service. Some medical doctor dem, afta dem don du all we dem fit do fo di patient, dem don dey tok say, “di rest na insay God han dem.” En wi fit tok say “e don pass mi han” meaning say di situation don pass wi control en nothing moa wi fit do. Same kain word bin use by King David wen e bin put emself insay God mercy:

“...mek A fall now insay di han fo di LORD; bicos In mercy dem big big: bot mek A nor fall insay di han fo man.” (1 Kronikul 21:13)

**Jesus totally trust Emself insay In Papa care even as e bin face wetin some pipul consider na di prospect fo di sekond death. Oh, dat wi for fit trust Am moa!**

God han dem get mercy. E dey provide fo all wi need dem. Wi fit si from Jesus In sevent tok say e bin get total en complete trust insay In heaven Papa. Peter bin write:

“Wen dem bin revile Am, e nor bin revile bak; wen e bin suffer, e nor bin threaten; bot e bin commit Emself to Am we dey judge raitusly.”  
(1 Peta 2:23)

## las wɔd dem

Plenti tem, di last word dem fo wan pɔsin we dey dae dey carry message o testimony fo dem we de rond am. Sometimes na word fo love to family en friend dem, o request fo take care fo sombodi we e de lef behend, o instruction message. Jesus bin gi all dis kain message dem.

In word dem include all dat, bot nor get word fo complain o revenge. Evritin we e du en tok bin fo di good fo oda pipul. Even wail e bin de go tru big physical sufferin en di greatest emotional struggle we anybody eva go tru, e bin put oda pipul bifo Emsef.

Wi don mention di effect fo wi word dem pan oda pipul. Jesus bin tok bot In crucifixion say:

“En A, if A de lifted up from di earth, A go draw all man dem come to Mi.” (Jon 12:32)

E bin lifted up; both physically pan di cross, en insay di sense say In word dem en action dem bin put on display, both fo dem we bin de present di scene en fo dem we afta fit read di account fo wetin e tok en du. Wetin bin cause di drawing? Na somtin bot di crucifixion itself? No; di crucifixion part, by itself, bin repulsive.

Fo wi, na di knowledge insay wi mind en appreciation insay wi at fo In willingness fo go tru wetin e bin go tru fo wi—that na wetin dey draw wi. Bot e nor be only di fact say e suffer willingly; e tu be aw e react during dat sufferin. Na wetin bin de insay In at; In attitude to di pipul dem we bin de rond am dat bin matter. En again, remember, Jesus insaf bin tok:

“O generation fo vipers, aw una we evil fit tok good tin dem? bicos from di plenti we de insay at mot dey tok. Gud man from di gud treasure insay at dey bring out gud tin dem: en evil man from di evil treasure dey bring out evil tin dem.” (Matu 12:34-35)

**Jesus took the place of Barabbas whose name was simply son (bar) of the father (abba). We are each the son of a father. Jesus took the place of each of us.**

Di word dem fo Jesus we e bin tok pan di cross really sho wetin bin insay In at? A biliv say dem sho am. Di ful list:

1. “... Papa, fɔgɪv dem; bicos dem nor sabi wetin dem dey du ...” (Luk 23:34) - fɔgɪvnes. Jesus bin want dem fo fil, fo sabi say dem don fɔgɪv (Greek - aphiemi). Rimemba, di Papa bin alredi fɔgɪv dem (Grik - charizomai).
2. “... Tru-tru A tok to yu, tide yu go de wit Mi na paradise.” (Luk 23:43) - compassion. Jesus greatest concern bin na di salvation fo oda pipul.
3. “... Woman, luk yu pikin! ... Luk yu mama! ...” (John 19:26-27) - care fo oda pipul. Jesus dey care bot wi wellbeing insay evri aspect.
4. “... Mi God, Mi God, why yu don forsake Mi?” (Matthew 27:46) - teaching from scripture. Dis tok en di next two dem bin quote o allude to insay Sam 22 (si verse 1, 15 en 31). Jesus always dey bring attention to di scripture dem.
5. “... A tɛst.” (John 19:28)
6. “... E don finish ...” (John 19:30)
7. “... Papa, into Yu han A commend Mi spirit ...” (Luke 23:46) - commitment, trust. Jesus bin recognize di lovin karakter fo In Papa (en wi God); wan God en Papa wit di same karakter we Jesus bin show tru In whole life.

Di word dem fo Jesus insay di cross really reveal In karakter. Dem bin consistent wit di aim fo In life we na fo point pipul to di lovin karakter fo In Papa. Wi own word dem en aw wi dey tok dem tu dey reveal wi karakter. En even though wi fit try fo careful wit wi word dem, wi nor fit, by wi own, change wi karakter dem. Fortunate, dat na tin we fit happen as wi look to Jesus we dem lift up pan di cross, en think deep pan di word dem we e tok. As wi think bot dem, wi go si wetin bin insay Jesus at fo each fo wi.

## Di Papa tu Suffə

Wi nor get plenti tin dem we tok directly bot di emotions insay di at fɔ di Papa during dis events, bot wi fit get insight from di connection we Jesus bin make between Emsef en In Papa:

“Jesus tok to am, Philip, A bin de wit una so long time en still yu nor sabi Mi? di wan we don si Mi don si di Papa; en aw yu go tok se sho wi di Papa?” (Jon 14:9)

Jesus, we Paul kol “di image fɔ di invisibil God” (Kolɔshian 1:15), dey tok say dem get di same karakter. From dis wi fit deduce say di Papa In thought dem to di pipul dem we bin involve insay di crucifixion events for bin di same lek Jesus In own. In thought dem nor bin about revenge bot moa lek:

“Bicos A sabi di thought dem we A dey tink to una, so de LORD tok, thought fɔ peace, en nor fɔ evil, fɔ gi una expected end.” (Jeremiah 29:11)

Wi nor get plenti direct insight insay di Papa In at during di crucifixion, bot wi get wan picture tru wan experience insay Abraham In life. God bin tok to am:

“En e tok, Tek now yu son, yu only son Isaac, we yu love, en go na di land fɔ Moriah; en offer am de fɔ burnt offering pan wan fɔ di mountain dem we A go sho yu.” (Genesis 22:2)

Abraham In understanding say e for sacrifice In son bin begin wan time fɔ intense struggle en mental suffering. Insay di case fɔ Jesus In Papa, di Papa bin dey suffer from di sense fɔ separation we bin dey cam between Emsef en In beloved Son. En dis while e sabi how In Son go suffer wen dem gi am to di control fɔ man fɔ man du wetin bin insay in at against In Creator. Insay both cases, e for bin get big pain insay di at fɔ di father dem, en fɔ about di same length fɔ time. Insay di story fɔ Abraham en Isaac, wi dey focus mostly pan wetin Abraham bin dey feel, bot wi nor dey really consider wetin Jesus In Papa bin dey go tru. Mek wi consider small more di comparison between di two father-son pairs.

Important fɔ note fɔ dis study na say afta Abraham bin offer In son, e nor bin need fɔ wait tri de fɔ receive am back—di tri de bin cam before “di sacrifice.” En e bin, as far as Abraham concern, really offer am:

“By faith Abraham, wen dem test am, offer up Isaac: en e we bin receive di promise dem offer up In only begotten son,” (Hebrews 11:17)

E bin don make di decision fɔ obey God voice reach di point “...dat e bin take di knife fɔ kill In son.” (Genesis 22:10). Abraham bin:

“Thinking say God bin fit raise am [Isaac] up even from di dead; from where [di dead] tu e bin receive am back insay wan figure.” (Ibru 11:19)

So e bin, figuratively, receive am from di dead bot e nor bin tri de lata tri de. (Si Appendix 9 - Abraham en Isaac en Tri De.)

Fortunetli, fo dis father en son, dat sacrifice nor happen, di fire nor bin light; di illustration fo wetin di heavenly Papa fo bin go tru insay gi In Son bin enof. Dis experience fo bin gi Abraham wan deep en very personal insight insay wetin fo bin de insay di at fo God centuri lata, en e fo bin help am fo undastand en really appreciate moa di meaning fo:

“... God go provide Emsef wan lamb fo burnt offering ...” ( Jenesis 22:8)

Ya na anoda minset wae get for di length fo time Jesus bin really dae. Plenti tem dem dey tok say dis feeling fo separation from In Papa bin so heart-wrenching fo Jesus say e bin break In at en mek am kra:

“... Mi God, Mi God, why yu don forsake Mi?” (Matu 27:46)

Bot den, aw e bin de fo In Papa we bin for veil Emsef from In only begotten Son we bin don take pan Insef di sins fo di world—wi sins—pan behalf fo humanity? Di separation fo bin dey break di at fo di Papa tu. Di Papa fo bin really want fo reunite wit In Son. Once di demonstration fo God In love en respect fo di free will fo man bin complete, why wait? Why delay di resurrection pass wetin necessary?

Same lek Abraham bin rejoice fo receive In son back, figuratively, from di dead, di Papa fo bin really rejoice at di resurrection fo Jesus. Di experience fo Abraham en Isaac bin wan example (wan figure) fo di trial en emotional experience we di heavenly Papa en In Son fo later go tru. E mek sense say di timing fo bin similar tu. Di story fo Abraham en Isaac na wan moa piece fo evidens say di tri-de-en-tri-night time period we dem dey talk bot bin de bifo di sacrifice, nor afta am.

**Yu fit imagine wan emotional struggle we pass dis: fo tek ɔ voluntarily gi up di life fo yu own pikin son? Wi God we get infinite love bin go tru dat!**

Di at fo God don show tru wetin bin insay at fo man insay di events rond di crucifixion. Undastandin dis fit help wi recognize en appreciate In love moa. En God stil dey wok wit each fo wi insay kain way we dey sho wi wetin really de insay wi at.

Wan pɔsin fit choose fo follow God en obey In law dem bicos e undastand say dem na fo in good. Wan pɔsin fit choose fo proclaim God en recommend In way dem to oda pipul bicos e si improvement en e fil better insay in own life afta e become Christian. Even wan pɔsin fit choose fo follow God bicos fo fear fo los. Bot wan pɔsin fit only truly choose fo follow God from real love insay at if e truly undastand God In love to am. En dis nor really fit happen unless pɔsin get appreciation fo God In karakter en di depth fo In love:

“Wi love Am, bicos E bin first love wi.” (1 Jon 4:19)

Same lek wi best sabi wetin wan pɔsin really be wen wi observe am insay hard situation dem, God In karakter bin most clearly show insay Jesus In word dem en action dem during In hours pan di cross:

“Bot God show In love to wi, insay while wi bin stil sinner dem, Christ bin dae fo wi.” (Roma 5:8)

Wi dey say God gi In only begotten Son fo dae pan di cross sho In big love fo wi. Tru, bot e fo bi moa accurate fo say God gi In only begotten Son fo dae (without mention di cross as di verse abov bin do) sho In big love fo wi. Di cross part—di means fo execution we dem bin use—rather dan prove God In love, e primarily dey show di hatred insay di at fo man. Dat God allow am, even though e bin cause big suffering we mek Jesus In Papa suffer, e tu sho how willing E de fo allow man fo get en exercise in free will—which tu dey show In love fo wi.

So aw all dis relate to di sign fo Jonah, en di “tri de en tri night” insay di at fo di earth? As bin mention bifo, wen Jesus bin get ask fo sign, e nor bin refuse di request. Rather, e bin say wan sign go gi, bot only wan sign, en e specify say na di sign fo di prophet Jonah. Wetin na dat sign? E nor bin refer back to di incident fo Jonah en di big fish, en ask dem fo biliv insay dat. E bin dey tok bot wan sign we go gi insay di future we go connect wit In death en resurrection. Wetin e bin du na fo make comparison between Jonah experience en In own. Na di tri de en tri night dat important? Wi don already si insay Chapter One say di time period nor even mention insay some reference dem fo di sign fo Jonah. Or na say e go raise from di dead? Oda pipul bin don raise from di dead en insay case fo Jesus In friend Lazarus, e bin even afta di fourth de afta death. En of course Jonah nor bin raise from di dead. If wan sign fo show o gi evidens fo wan bigga truth, e fo relate to dat truth insay som way. Dis study show say Jesus bin de insay di at o will fo man fo wan length fo time bot aw dat relate to anytin? Wetin bigga truth e fit dey show wi? Wi need fo dig moa fo reach di at fo di meaning fo dis very important passage fo scripture.

### **Di at fo di matta – show di at fo God en man**

Now wi reach di at fo di matter—aw all dis connect to di sign fo di prophet Jonah, en di tri de en tri night we Jesus bin spend “insay di at fo di earth.” Bicos God na God we na love (1 Jon 4:8), E create bein dem we E fit give dat love to en we fit freely return love to Am. Fo tru free to love God, dem fo tu be free fo choose nor fo love Am. Dem fo be free fo choose dem own way. Obviously, dem nor free fo do dis if dem either nor fit (lek pre-programmed robot dem) o dem get no opportunity. God even go so far fo gi Adam en Eve wan choice regarding di tree fo knowledge fo good en evil wit all di potential fo sin en in effect dem to cam pan di earth. Dis na strong evidens fo how far God willing fo go fo allow man fo get en exercise free will. As Adam en Eve bin, by God design, free moral agent dem, E nor bin fit restrict dem will fo keep dem from transgression en still leave dem free. Once dem bin sin, dem bin remove demself, to big extent, from In protection en dem bin become vulnerable to di destroyer work.

**E interestini say di “tree fo knowledge fo good en evil” fit exist insay wan creation we God Emself bin declare say e “very good.”**

Dis reasonini na all bot di karakter fo God. Di diskussion betwunn Jesus en In listener dem insay Matu 12 bin get plenti to do wit di issue fo God In karakter, en dat na di big issue insay Jesus In life. Tru tru, tru all In years fo ministri pan earth, Jesus In word dem en action dem bin always dey reveal di karakter fo In Papa. konsistent wit di will en action dem fo In Papa, E nor bin ever force anybody in will under any circumstance:

“Den Jesus ansa en tok to dem, Tru tru A tok to una, di Son nor fit do notin from Emself, bot wetin E si di Papa du: bicos whatever tin E du, dat same tin di Son tu dey do same.” (Jon 5:19)

God gi man free will en E nor go ever interfere wit am. Di ultimate illustration fo dis; di sign to dat wicked en adulterous generation en wi generation tu, na say di Papa allow In only begotten Son fo de insay di control fo man (figuratively, “insay di at fo di earth,”) fo wan period fo time fo In created bein dem fo do wit Am wetin dem want. Di Papa nor bin interfere wit di free-will action dem fo man even while dem bin dey mock Am, torture Am en kill In Son.

Dis understanding fo di sign fo Jonah na effectively wan revelation to wi bot wetin de insay di at fo God—natin bot love fo wi, wan desire fo wi best good en wan commitment fo always honor wi free-will choice dem. “Secret,” nor bicos e nor always de insay God In word, bot bicos wi nor bin understand am. E jus take careful investigation fo word meaning fo uncover di true meaning.

Get few Biblical example dem we wi fit refer to fo individuals we bin subject to wan will we nor na dem own. Jonah Emsef, fo di time we e bin imprison insay di whale, bin subject to anoda will, insay in case, tru di vehicle fo di whale we bin carry am go we e nor want fo go. Jesus, fo di same length fo time, bin exposed to wan will we nor na In own—dat fo In enemy dem.

Referring to John di Baptist, Jesus (while e bin liken am to Elijah - v13) bin tok:

“Bot A dey tell una say Elijah bin already cam, en dem nor bin recognize am, bot dem bin do to am wetin dem want. So tu di Son fo Man go suffer insay dem han.” (Matu 17:12, NASB)

E bin dey say say dem (di scribes we dem mention insay verse 10 en oda Jew leader dem) bin do to John di Baptist wetin dem want. God nor bin interfere insay any way fo restrict dem action dem. Rather, e imply say dem bin free fo get dem way. Di Son fo Man nor bin suffer insay di han fo In enemy dem same way lek John di Baptist insay term fo di way dem bin suffer physically. John di Baptist bin behead, Jesus bin crucify. Di “so tu” nor bin refer to wetin dem do; nor to death insay di same way. Rather, e bin refer to di fact say to both Jesus en John di Baptist dem bin do “wetin dem want.” Insay both case dem, God bin allow man fo exercise in free will fo show wetin bin insay in at.

Jesus In reference to aw Peter go dae, we plenti pipul understand say na crucifixion, include di thought fo being carry against in will:

“Tru tru A tok to yu, wen yu bin young, yu bin tie yu self en waka go we yu want; bot wen yu go old, yu go stretch yu han dem, en anoda go tie yu, en carry yu go we yu nor want.” (Jon 21:18)

Insay di Garden fo Gethsemane, Jesus bin tok:

“... Papa, if Yu willing, remove dis cup from Mi: nevertheless nor Mi will, bot Yu will, mek e be done.” (Luk 22:42)

Wi fit reason say na In Papa will fo Jesus fo gi In life fo di lost race, bicos dis bin necessary fo wi fo fit receive forgiveness. However, e hardly reasonable fo suppose say di Papa In will include say In Son fo suffer di agony fo crucifixion. Bot wi fit si aw e fit be insay di Papa In will, as wan unique sign to man, say dem fo allow fo treat In Son according to dem own will. E bin insay di Papa In will fo allow man fo be free moral agent en make in own choice dem.

**Insay God sistem, wi fit do wetin wi want, wi jus nor fit chus di konsequeny dem—dem always konnect to di behavur.**

Dis understanding dey exolt God In karakter en e dey help wi fo si Am insay nyu en brayt light. Wi fit se God In ultimate objective na fo mek as many bein dem as possible, as happy as possible, fo as long as possible. Dis onli fit hapin if E gi di intellejuel bein dem we E create komplet freedom fo chois, bicos lov nor fit be won tru koersion o kontrol. God In aproach to wi alway bin somwat lek dat plak we bin mention insay introdukshon, we A gi mi wif yia dem bifo wit di seyin "Let mi lov, lek sonlait, soaround yu en yet gi yu ilumined freedom." God want fo gi wi di desire dem fo wi at; fo allow wi fo exasais wi free wil dem. Wail man don, insay plenti way dem, reject God, E stil dey allow wi fo exasais wi free wil dem. Fo fos wi wil rili na fo remu free wil. Dis E nor go eva du, bot rader E dey sik fo bring wi to di lait fo trut fo klia si In tru karakter, fo get wi own tot dem towards Am revel to wi (Luke 2:34-35) en fo si say In law na onli fo wi gud en hapines. Jesus, bicos E bin insay di At fo di Eath, bin allow di manifestashon fo wetin bin insay human at dem. Na di ultimate mirror fo sho wi di tot dem en intent dem fo wi at en tu fo gi wan glimps fo wetin de insay God In at towards wi.

Bot David en Paul bin ekspres dis understanding fo God In law:

"A delight fo du Yu wil, O mi God: yes, Yu law de insay mi at." (Sam 40:8)

"Bicos A dey delight insay di law fo God afta di inward man:" (Roma 7:22)

Insay very real sense, di sign we dem refer to insay Matthew 12, we allow Jesus fo be "tri de en tri nait insay di at fo di eath," na demonstreshon fo God In karakter en maner fo dealin wit man. E bin du dis bicos E want wilin—not robotik—alijans to Emsef en E want wi fo du dat insay ful ilumineshon en undastandin fo In karakter fo lov. Korrekt undastandin fo dat lov en God In karakter na wetin fit chenj di at fo man so e go begin reflek wetin God tru tru be laik. Tru ol In rispons dem to di akshon dem fo In kreatid bein dem, en espeshali during dat tri-de-en-tri-nait period wen In Son bin "insay di at fo di eath," e don sho say, tru tru, God na lov.

# Apendiks 1

## Variashon insay Use fo di Wod “iven” as insay ivin

(Referr from page 11 fo di teks)

E get some konfushon rond di use fo di term “ivin.”

“Wen di even bin kam, wan rish man from Arimathaea, we nem na Joseph, we tu bin Jesus In disciple: e go to Pilate, en beg di body fo Jesus. Den Pilate command say di body fo de gi am.” (Matu 27:57-58)

“Wen di even bin kam” fit mek am sound lek dis bin happen afta sunset, en so early insay di sevent-day Sabbath, Friday evening. Bot di wod “even” bin tu use insay ways we nor exactly mean wetin wi call ivin, di time afta sunset.

“En una fo keep am till di fotin de fo di same mont: en di whole assembly fo di congregation fo Israel fo kill am insay di evening.” ( Eksodɔs 12:6)

Passova lamb dem bin kill dem insay di middle fo di aftanoon pan Nisan 14, prepare dem, en den dem bin eat dem wit unleavened bread afta sunset, we na di first de fo di Feast fo Unleavened Bread.

“... de yu fo sacrifice di passova insay even, insay di going down fo di sun ...” (Diutaranomi 16:6)

Di sun bin visibly de go down insay di sky any time afta noon. Di “insay di evening” fo Exodus 12:6 literally read, insay di original (as di King James Version marginal note say), “between di two evenings.” Di wod “insay” we dem use insay di phrase “insay di evening” cam from di Ibru wod “beyn” (H996) we more commonly en better translate as “between” ( Jɛnɛsis 9:16) ɔ “betwixt” (Jɛnɛsis 26:28). Tru tru, from 32 occurrence dem, Eksodɔs12:6 na di only time dem translate am as “insay.” Di two evening dem na:

1. Wen di sun begin fo visibly go down insay di sky (small afta noon).
2. At sunset wen di sun disappear below di horizon we happen about 7 pm insay Israel.

Gesenius describe “between di evenings” as di time between noon en sunset (Gesenius Ibru en Chaldee Lexicon to di Ol Testament Scriptu).

Dis verse tu help wit di meaning fo even:

“En now wen di even bin kam, bicos na di preparation, dat na di de bifo di sabbath,” (Mak 15:42)

E say “di even bin kam,” yet di narrative show say plenti tin stil bin happen before di Sabat start. Dis help fo establish say “even” fit refer to di period from mid-aftanoon till sunset. Mak often bin clarify time reference dem fo help In Gentile reader dem we generally nor bin familiar wit Jew term en custom dem.

## **Apendiks 2. Kees dem fo “Kardia” we dem translate as “At” as dem undastand insay dis study**

(Referrfrom page 20 fo di teks)

Fo help wit di correct undastandin fo di wod “at,” as wan eksempul fo letem di Bible define en own term dem, di following verse dem de list. Dem (en plenti oda) use “at” from di original Greek wod “kardia” (G2588) insay wan way we consistent wit dis study:

“O generation fo vipas, aw una we evil fit tok gud tin dem? bicos from di plenti we de insay at mot dey tok. Gud man from di gud treasure insay at dey bring out gud tin dem; en evil man from di evil treasure dey bring out evil tin dem.” (Matu 12:34-35)

“Wen anybody hear di word fo di kingdom, en nor undastand am, den di wicked wan kam, en tek away wetin bin sow insay in at. Dis na di wan we receive seed by di roadside.” (Matu 13:19)

“Bot di tin dem we cam out from mot dey cam from di at; en dem dey defile di man. Bicos from di at evil tot dem, murder, adultery, fornication, theft, false witness, blasphemy dem dey cam out.” (Matu 15:18-19)

“Bicos from insay, from di at fo man dem, evil tot dem, adultery, fornication, murder dem dey cam out,” (Mak 7:21)

“Bot dat we pan gud ground na dem we, we insay honest en gud at, afta dem hear di word, dem keep am, en bring fruit wit patience.” (Luk 8:15)

“En so di secret dem fo in at dey cam out open; en e fall down pan in face en go worship God, en report say God tru de insay una.” (1 Kōrint 14:25)

Dis example dem all use “kardia” insay sense fo di mind, di thinking part fo man. Wi tu common use am dat way bot wi don add oda meaning dem. Gud exercise fo be fo use concordance fo find, en den carefully read evri verse we include translation from di Greek wod “kardia” (G2588). Ask yu sef if any fo dem get minin fo di middle fo anytin. Di context fo de consider. If get only wan verse we common undastand am so en evri oda verse get different meaning, nor e logical fo question di suggest-ed meaning insay di wan verse, en si if e fit undastand wit di menin insay all di oda verse dem? Dis na fo letem di Bible define en own word dem.

### **Apendiks 3. Mark 8:31**

(Referr from page 22 fo di teks)

“En e begin fo teach dem, say di Son fo Man must suffer plenti tin dem, en be rejected by di elders, en by di chief priest dem, en scribes dem, en be kill, en afta tri de rise again.” (Mak 8:31)

Note say dis verse dey relate di same conversation lek Matu 16:21:

“From dat time Jesus begin fo sho In disciple dem, how e must go Jerusalem, en so ffer plenti tin dem from di elders en chief priest dem en scribes dem, en be kill, en be raised again di third de.” (Matu 16:21)

Evidens say na di same conversation e show from di verse dem we follow insay each fo Matu en Mak:

“Den Peter tek Am, en begin fo rebuke Am ...” (Matu 16:22)

“... En Peter tek Am, en begin fo rebuke Am.” (Mak 8:32)

E nor fit be both “di third de” (Matthew) en “afta tri de” (Mark) o e go reach di fota de. Tu, since di case insay Mark na di only one we say “afta tri de” while all di oda dem say “pan di third de,” e suspicious. Di “afta” insay “afta tri de” (Mark 8:31) cam from di Greek wod “meta” we more commonly translate as “wit.”

Nor all Bible version dem say “afta tri de” fo Mak 8:31:

“En e begin fo teach dem, say di Son fo Man bin about fo suffer plenti en be rejected by di Elders en by di chief priest dem en by di Scribes dem, en be kill, en rise pan di third de.” (Mak 8:31, The Peshitta)

“En e begin fo teach dem say e, di Son fo Man, go suffer big en be rejected by di elders en by di chief priest dem en by di scribes dem, en be kill. En pan di third de e go rise.” (Mak 8:31, Aramaic English New Testament, Andrew Gabriel Roth)

“En e begin fo teach dem: ‘Di Son fo Man go suffer plenti tin dem en be rejected by di Elders en by di Chief Priests en by di Scribes en e go be kill, en insay tri de e go rise.’” (Mark 8:31, Aramaic Bible in Plain English)

“Den Jesus begin fo tell In disciple dem say wetin go happen to Am. E say, ‘Di nation leaders, di chief priest dem, en di teacher dem fo religious law go mek di Son fo Man suffer bad. Dem go reject Am en kill Am, bot tri de afta e go rise from di dead.’” (Mark 8:31, New Living Translation)

“Den Jesus begin fo teach In disciple dem: ‘Di Son fo Man must suffer plenti en be rejected by di elders, di chief priest dem, en di teacher dem fo di Law. Dem go kill Am, bot tri de afta e go rise to life.’” (Mak 8:31, Good News Translation)

“Jesus begin fo tell In disciple dem wetin go happen to Am. E say, ‘Di leaders fo di nation, di chief priest dem, en di teacher dem fo di Law fo Moses go mek di Son fo Man suffer bad. Dem go reject Am en kill Am, bot tri de afta E go rise to life.’” (Mark 8:31, Contemporary English Vershun)

ya is the **Deep Krio spellinε vershun** of your paragraph:

Dis na wan version we actually say “afta tu de.”

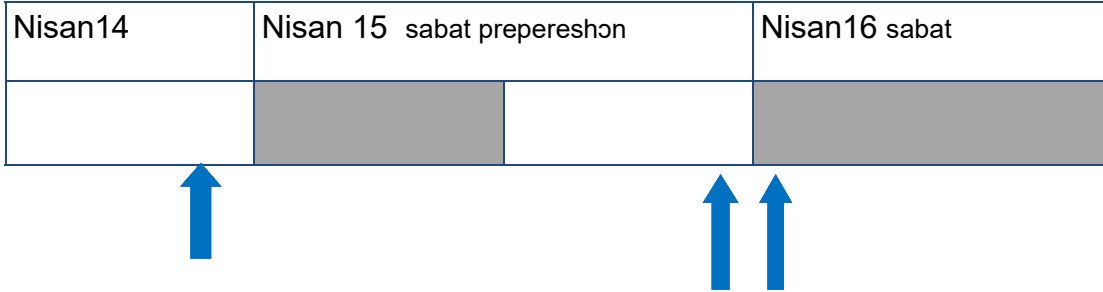
“And now fo di fɔs taim E tell dem, ‘Di Son fo Man must endure plenti suffering, en be rejected by di Elders en di High Priests en di Scribes, en be put to death, en afta tu de rise to life.’” (Mak 8:31, Weymouth Nyu Testement )

Wit dat variety fo translation dem, e nor get strong evidens fo wan real discrepantin between Mak 8:31 en di oda verse dem.

## Apèndiks 4. Passova prepereshon en Sabbath prepereshon Kompàred

(Referr from pag 24 en 56 fò di teks)

Dis chart sho verse dem we dey refer to preparation fò both di Passova/Unleavened Brad en di sev-ent-day Sabbath en sho, insay each case, we dem fit insay relation to Nisan 14–16. Klia klia, Sabbath prepereshon bin wan de afta di prepereshon fò di Passova en derfor e can only mean say di crucifixion bin on Fridae



| sabbat prepereshon   | prepereshon fò Passova   |  |
|--|--|--|
| “Now di fòs de fò di feast fò unleavened bread, di disciple dem cam to Jesus, se: ‘Wea Yu want wi fò prepereshon (G2090, <b>hetoimazo</b> ) fò Yu fò eat di Passova?’” (Matu 26:17)                                | “En now wen di even bin kam, bicos na di prepereshon (G3904, <b>paraskeue</b> , we dem onli use bifo di sevent-day sabbat), dat na di de bifo di sabbat,” (Mak 15:42)                                  | “Now di next de* (Sabbat), we follow di de fò di prepereshon ( <b>paraskeue</b> , Friday), di chief priest dem en Pharisee dem cam together to Pilate, ...” (Matu 27:62, 64) |
| “En di fòs de fò unleavened brad*, wen dem kill di Passova (=Nisan 14, Exo 12:6), In disciple dem tell Am se: ‘Wea Yu want wi fò go en prepereshon ( <b>hetoimazo</b> ) mek Yu go fò eat di Passova?’” (Mak 14:12) | “En dat de bin di prepereshon ( <b>paraskeue</b> ), en di sabbat bin de kam near.” (Luke 23:54) “Dat de” bin di de fò di crucifixion. Di sabbat nor bin don start yet.                                 |  |
| “Den di de fò unleavened bread* cam, wen di Passova must be kill (=Nisan 14, Exo 12:6). En E send Peter en John, se: ‘Go en prepereshon ( <b>hetoimazo</b> ) fò wi di Passova, mek wi go eat am.’” (Luk 22:7-8)    | “De lay Jesus de therefore, bicos fò di Jews prepereshon de ( <b>paraskeue</b> ); bicos di tomb bin near.” (Jon 19:42) Di burial bin do close by “bicos” na prepereshon de en Sabbat bin almost start. |  |
|  | “Di Jews therefore, bicos na di prepereshon ( <b>paraskeue</b> ), so dat di body dem nor fò remain pan di cross pan di Sabbat de ...” (John 19:31)   |  |
| <i>Note: At dat time, di term dem “Passova” en “Unleavened Bread” bin de use interchangeably – see Luk 22:1</i>  | <i>Note: “Even” na wod we dem de use insay different different way dem (See Apèndiks 1); di exact time we dem de tok about must cam from di context. Insay Mak 15:42, e klia say na bifo sunset.</i>   | <i>Note: Di “next de” de start from sunset. Di chief priest dem nor go lef di tomb without guard overnight bicos dat go gi chance fò tek di body.</i>                        |

Dis na wan more very trong evidens fò wan Fride crucifixion.

## **Apendiks 5. Possibu Cont dem fo di De dem from Wave Sheaf to Pentecost**

(Referr from page 72 fo di teks)

Di following table dem sho example dem fo correct en incorrect determination fo count di de dem en week dem to Pentecost. Insay both case dem, di Preparation fo di Passova (Nisan 14) en di Fes de fo di Feast fo Unleavened Bread (Nisan 15) bin arbitrarily choose fo be di second en third de fo di week, Monday en Tuesday. Dem fit fall pan any de fo di week insay wan particular yia.

Insay di incorrect case (table pan lef), di count start from di de fo di Wave Sheaf (WS) offering we dem say always de pan Nisan 16. E start, insay dis example, pan Wednesday (fourth de fo di week), include di sevent de fo di Feast fo Unleavened Bread (FUB-7) en Pentecost as Sabat dem, en end up wit Pentecost pan Wednesday. E get total fo nine Sabat dem en part week dem include pan both ends fo di fifty-de period.

Insay di correct case (table pan rait), di count start pan di de fo di Wave Sheaf we always de pan sevent-de Sabat, en e end wit Pentecost pan sevent-de Sabat. E get seven sevent-de Sabat dem, seven full (Sunday to Sabat) week dem en 50 de.

| Feast de dem bin cont as Sabat dem.<br>Wave Sheaf offrini bin appen di de afta di "Sabat." |              |              |                   |
|--|--------------|--------------|-------------------|
| Cont fɔ 50 de dem  | De fɔ di wik | Feast de dem | Cont fɔ 7 wik dem |
|  | mon          | Pass.pre     |                   |
|  | tue          | FUB de 1     |                   |
| 1  | wed          | Wave Sheaf   | Stat cont         |
| 2  | thu          |              |                   |
| 3  | fri          |              |                   |
| 4  | Sat          |              | 1                 |
| 5  | Sun          |              |                   |
| 6  | Mon          |              |                   |
| 7  | Tue          | FUB 7        | 2                 |
| 8  | Wed          |              |                   |
| 9  | Thu          |              |                   |
| 10   | Fri          |              |                   |
| 11   | Sab          |              | 3                 |
| 12   | Sun          |              |                   |
| /  | /            |              |                   |
| 17   | Fri          |              |                   |
| 18   | Sab          |              | 4                 |
| 19   | Sun          |              |                   |
| /  | /            |              |                   |
| 24   | fri          |              |                   |
| 25   | Sab          |              | 5                 |
| 26   | Sun          |              |                   |
| /  | /            |              |                   |
| 31   | Fri          |              |                   |
| 32   | Sab          |              | 6                 |
| 33   | Sun          |              |                   |
| /  | /            |              |                   |
| 38   | Fri          |              |                   |
| 39   | Sab          |              |                   |
| 40   | Sun          |              |                   |
| /  | /            |              |                   |
| 45   | Fri          |              |                   |
| 46   | Sab          |              | 8                 |
| 47   | sun          |              |                   |
| /  | /            |              |                   |
| 50   | wed          | Pentekost    | 9                 |
|  |              |              |                   |

| Feast de dem bin cont as Sabat dem.<br>Wave Sheaf ofrin bin happen di de afta di "Sabat." |               |              |                   |
|---|---------------|--------------|-------------------|
| Cont fɔ 50 de dem   | De fɔ di week | Feast de dem | Cont fɔ 7 wik dem |
|   | mon           | Pass.pre     |                   |
|   | tue           | FUB de 1     |                   |
|   | wed           | Wave Sheaf   | Stat cont         |
|   | thu           |              |                   |
|   | fri           |              |                   |
| 1   | Sab           |              | 1                 |
| 2   | Sun           |              |                   |
| 3   | Mon           |              |                   |
| 4   | Tue           | FUB 7        | 2                 |
| 5   | Wed           |              |                   |
| 6   | Thu           |              |                   |
| 7   | Fri           |              |                   |
| 8   | Sab           |              | 3                 |
| 9   | Sun           |              |                   |
| /   | /             |              |                   |
| 14  | Fri           |              |                   |
| 15  | Sab           |              | 4                 |
| 16  | Sun           |              |                   |
| /   | /             |              |                   |
| 21  | fri           |              |                   |
| 22  | Sat           |              | 5                 |
| 23  | Sun           |              |                   |
| /   | /             |              |                   |
| 28  | Fri           |              |                   |
| 29  | Sab           |              | 6                 |
| 30  | Sun           |              |                   |
| /   | /             |              |                   |
| 35  | Fri           |              |                   |
| 36  | Sab           |              |                   |
| 37  | Sun           |              |                   |
| /   | /             |              |                   |
| 42  | Fri           |              |                   |
| 43  | Sab           |              | 8                 |
| 44  | sun           |              |                   |
| /   | /             |              |                   |
| 49  | fri           |              | 9                 |
| 59  | sab           | Pentekost    | 7                 |

## Appendiks 6. Jesus Anointin

(Referr from page 77 fo di teks)

Jesus bin bon fo be di Messiah; tru tru, E bin “di Lamb (choose, designate or appoint fo be) we dem go kill from di foundation fo di world” (Revelation 13:8). Wen E bin ready fo enter In wok as di Messiah (di word mean “anointed”) at di age fo 30, John di Baptist bin anoint Am at In baptism fo preach, heal en deliver. Dat wok we E bin anoint fo, e dey describe so:

“Di Spirit fo di Lord de pan me, bicos E don anoint me fo preach di gospel to di poor; E don send me fo heal di brokenhearted, fo preach deliverance to di captive dem, en recovery fo sight to di blind, fo set at liberty dem we dey bruised,” (Luk 4:18)

“How God anoint Jesus fo Nazareth wit di Holy Ghost en wit power: we E bin go about do good, en heal all dem we bin oppressed by di devil; bicos God bin wit Am.” (Akts 10:38)

Nor get mention insay dat passage dem about anointin fo In death or burial; na fo In wok fo preach, heal, deliver en do good insay different ways. Na wok fo show wetin God really be like; wok fo represent In Father character.

E bin anoint again small time before In death en burial. Dis time God use Mary Magdalene fo anoint Am en di anointin specifically connect wit In burial:

“She don do wetin she fit do: she don cam before hand fo anoint Mi body fo burial.” (Mak 14:8)

At di start fo In public ministry, John di Baptist — of whom Jesus say, “nor get greater prophet pass John” (Luke 7:28) — bin anoint Am fo In prophetic mission. Now, near di end fo dat ministry, Mary Magdalene — wan woman we once bin known as great sinner — bin anoint Am fo burial. Di greatest fo di prophet dem anoint Am fo In wok fo preach; di forgiven sinner anoint Am fo In wok as sinner-bearer.

**Di Ibru word fo official anointin dem na “mashach” from we “mashiach” we mean “an anointed wan” or “Mesziah” cam from.**

Remarkably, Mary appear fo bin understand wetin di oda dem nor bin understand. While di disciple dem bin struggle fo grab In repeated reference dem to In coming death, she act insay faith, anoint Am before hand fo burial en buy di spice dem before dem even need am.

Her act fo devotion sharply expose di heart fo Judas. In objection sound like charity talk, but Jon reveal di real motive:

“Den one fo In disciple dem, Judas Iscariot, Simon son, we go betray Am, say, Why dis ointment nor sell fo three hundred pence, en gi di poor dem? E talk dis, nor bicos E care fo di poor dem; but bicos E bin na thief, en E hold di bag, en E de carry wetin dem put insay am. Den Jesus say, Let her alone: against di day fo Mi burial she don keep dis. Di poor dem una go always get dem wit una; but Me una nor go always get Me.” (Jon 12:4-8)

Matu record wetin appen quik quik afta:

“Den one fo di twelve, we dem call Judas Iscariot, go to di chief priest dem, en say to dem, Wetin una go gi me, en me go hand Am ova to una? En dem agree wit am for thirty silver coin dem.” (Matu 26:14–15)

E look like dis momint — Mary e lekness fo devotion, Judas exposure, en Christ gentle rebuke — na di turning point. Her act fo love match wit di plan dem fo di chief priest dem:

“Den di chief priest dem, en di scribes en di elders fo di people, assemble together to di palace fo di high priest, we dem call Caiaphas, en dem plan how dem go tek Jesus by trick, en kill Am. But dem say, Nor fo di feast de, mek no riot nor happen among di people. Now wen Jesus bin de Bethany, insay di house fo Simon di leper, wan woman cam to Am wit alabaster box fo very expensive ointment, en pour am pan In head, as E bin sidown de chop food. ... Den one fo di twelve, we dem call Judas Iscariot, go to di chief priest dem, en say to dem, Wetin una go gi me, en me go hand Am ova to una? En dem agree wit am for thirty silver coin dem.” (Matu 26:3–7, 14–15)

Just as Jesus bin anoint at di start fo In three-and-half year ministry fo preach, heal, en deliver, so E bin anoint again at di start fo dis final phase — wan ministry we go end insay In burial three day en three night later. Insay both case dem, di anointin mark di beginnin fo wan God appoint work. Again, di three day en three night dem appear fo go before In death en burial, nor afta am.

## Appendiks 7. “Di Grave dem fo di Saint dem bin Open”

(Referr from page 79 fo di teks)

Mek wi consider di timing fo di opening fo di grave dem fo di saint dem we bin grap wit Jesus en wen dem bin arise:

“Jesus, wen E bin don cry again wit loud voice, E gi up In spirit. En, look, di veil fo di temple tear in two from top go down; en di earth shake, en di rock dem split; en di grave dem open; en plenty body dem fo di saint dem we bin sleep arise, en dem cam out from di grave dem afta In resurrection, en go inside di holy city en appear to plenty people.” (Matu 27:50–53)

Me always bin de wonder bout dis verse dem. E sound like at di same time Jesus die:

- di veil tear
- atquake appen
- di rock dem split
- di grave dem open

Den e say:

- “en plenty body dem fo di saint dem we bin sleep arise”
- “en dem cam out from di grave dem afta In resurrection”

Di question na: wen di body dem fo di saint dem arise? E bin either wit di event dem we happen at In death or wit dem coming out fo di grave we happen “afta In resurrection.” E look like “cam out fo di grave dem” na di same event wit “body dem fo di saint dem arise.” Dem nor go arise before Am — E na di First Fruits:

“But now Christ don rise from di dead, en don become di firstfruits fo dem we don sleep.” (1 Korint 15:20)

Insay di understanding fo dis study, di grave dem bin open at di time fo Jesus death, en di saint dem cam out from di grave dem sometime afta In resurrection, possibly very early afta sunset. So di grave dem physically open by di earthquake en remain open for about four hours before di saint dem arise shortly afta Jesus resurrection. Dis make sense bicos na Jesus, di life giver, we wake di dead:

“Nor wonder at dis: bicos di hour de cam we all dem we dey insay grave go hear In voice [di Son of Man, v27],” (Jon 5:28)

Dis fit also explain wetin Jesus bin de do between In resurrection en wen Mary see Am by di tomb early morning. E raise di saint dem en may be spend time fo instruct dem wetin fo talk as dem appear to others insay di city. Dis appearance dem go end before Jesus go heaven fo present Himself en di saint dem to di Father at di Waving fo di Sheaf on Sabbath morning. Dat waving in heaven na wetin di ceremony on earth bin point to.

Na di sevent de Sabbath, di Lord Day, wen E ascend en carry di resurrected ones wit Am fo present to di Father.

Foe dis resen E say, Wen E ascend go up high, E lead captivity dem we bin captive, en gi gift dem to man.” ( Efisiēn 4:8)

Wetin gift E gi? E gi di gift fɔ eternal life:

“For di wage fɔ sin na death; but di gift fɔ God na eternal life through Jesus Christ wi Lord.” (Romans 6:23)

E bin de gi eternal life to dem we before dat nor bin get am; to people we bin don die insay dem grave dem. Di grave dem bin open near di city fɔ Jerusalem bicos “dem go inside di holy city” (Matu 27:53). E possible say some fɔ di people we bin raise bin believers we just recently die; people we get family en friend dem we still de alive en de ask question dem about di event dem we surround Jesus death. Di raised ones fit don go visit dem relative dem, explain di recent event dem en declare say Jesus don rise from di dead, bicos dem don see Am. Dem testimony go strong bicos dem self just don raise from death, en dem de appear to people we just bury dem recently. Also, dem must don raise early insay Sabbath so dem get time fɔ appear insay di night hour dem en gi dem testimony to oda people, before dem ascend go heaven wit Jesus as part fɔ di Wave Sheaf.

**Oda than Moses we bin grap from die, dem we bin raise wit Christ na di first ones fɔ be resurekshɔn en tek go di ultimate Proumis Land.**

**Aizaia suggeε say resurekshɔn fɔ oda people go happen together wit Jesus resurekshɔn:**

“Di die man dem fɔ Yu go live, together wit Mi dead body dem go arise. Wake up en sing, una we de live insay dust: bicos Yu dew na like dew fɔ herb dem, en di earth go push out di dead.” (Aizaia 26:19)

Aizaia **Chaptε** 26 start wit reference to “di land fɔ Judah” en “wan strong city” (v1), we na Jerusalem. “Di dead man dem fɔ Yu” fit de refer to di inhabitant dem fɔ Jerusalem en Judah.

## Appendiks 8. “E Si en Beliv”

(Referred from page 89 fo di teks)

Earlier, wi see di possibility say Jesus bin rise at di start fo di Sabat, en I suggest say e even fit bin wen di Roman guard seal di tomb, showing say E bin under dem power; say E nor go trouble anybody again. Di Bible nor say di guard dem see di resurrect Jesus, only say dem bin afraid fo di angel we roll away di stone (Matthew 28:2–4).

However, still get question, bicos di woman dem cam to di tomb early morning wen earthquake happen en wan angel open di tomb in front fo di soldier dem (Matthew 28:2–4). Di question na: if Jesus bin raise several hour before dat, how E manage come out from di tomb we still close through solid rock? Di answer from scripture go explain how Jesus come out, why di woman dem bin “confuse well well” bicos dem nor find In body (Luke 24:4) en wetin John see we mek am beliv.

### Buri kustom dem

Insay Jesus time, burial procedure bin well establish through traditional religious custom. Di Bible say di common burial method bin follow:

“And Nicodemus cam also, we at di first bin cam to Jesus na night, en bring mixture fo myrrh en al-oe, about hundred pound weight. Den dem tek Jesus body, en wrap Am insay linen cloth wit di spice dem, as di Jew custom na fo bury.” (John 19:39–40)

Dis “manner fo di Jew dem” include serious wrapping fo di body wit strip fo cloth en plenty aromatic mixture fo myrrh en aloe between di layer dem. John 19:40 specifically say dem “wrap Am insay linen cloth wit di spice dem.” Myrrh na scented gum we commot from tree, we start oily but later go hard when air touch am.

“In preparing body fo burial according to Jewish custom, dem usually wash am en straighten am, den wrap am tight from armpit go down to ankle insay strip fo linen about one foot wide. Aromatic spice dem, often like gum, dem put between di wrap dem. Dem serve partly as preservative en partly as cement fo glue di cloth dem into solid covering.” (Merrill C. Tenney, *The Reality of the Resurrection*)

**Jesus en Lazarus, wen dem bury dem, go look much like mummy dem we dem dey show, wrap in long strip fo cloth.**

Di story fo di raising fo Lazarus from di dead help wi:

“And wen E don talk so, E cry wit loud voice, Lazarus, cam out. En di man we bin don die cam out, dem tie am hand en foot wit grave cloth dem: en In face bin wrap wit napkin. Jesus tell dem, Loose am, en mek am go.” (John 11:43–44)

Small tings we wi need fo observe from dis description fo Lazarus: e bin bound hand en foot. Dat nor mean say In hand en foot tie together; e mean say dem wrap am tight wit di traditional grave cloth dem similar to di description above, but all the way down to In hand en foot. So In arm dem also bin wrap. In leg dem bin wrap separate from each oda, otherwise e nor go able fo cam out from di grave by himself. In face bin cover wit separate napkin. As e...

...lay insay di tomb, you nor go see any part fo In body; only di shape fo am cover wit all di cloth winding dem—moch like Egyptian mummy. En di dried myrrh en aloe dem go make di strip fo cloth dem hard like rigid cast.

Insay some part fo di Middle East, dis burial custom still de happen today. Insay dis custom, di head nor wrap like di rest fo di body. Wan separate “face cloth” or “napkin” dey put over di face. John, as e describe Jesus burial, mention dis:

“En di napkin, we bin de pan In head, nor lie wit di linen cloth dem, but wrap separate insay wan place by itself.” (Jon 20:7)

## **Di Shroud fo Turin**

Now wi go come back to di linen cloth dem, but first mek wi consider di Shroud fo Turin. Di Shroud fo Turin na wan single piece fo cloth, 14 foot long by 3½ foot wide, we show image fo wan man we dem say bin wrap insay am:

“Tradition claim say e wrap Jesus body insay di tomb afta In crucifixion. Photographic reversal fo di light en shadow dem fo di stain dem pan di shroud reveal life-size front en back figure fo wan man we bin crucify, whip, lance, en crown wit blood.” (World Book Encyclopedia, Vol. 17, p. 362)

Di idea na say wen Jesus come back to life, e bin get like blinding flash fo light we lef In image (as negative) pan di cloth. I nor dey try here fo prove di disputed authenticity fo di Shroud fo Turin, but to some extent e fit di event dem. Mek wi look am. Wen Jesus bin dead, Joseph fo Arimathea, we na Pharisee, go to Pilate en ask fo Jesus body, en e receive am. Di body bin take down en wrap insay linen cloth we e bin buy:

“He go to Pilate, en beg fo di body fo Jesus. Den Pilate order mek di body gi am. En wen Joseph take di body, e wrap am insay clean linen cloth,” (Matthew 27:58–59)

**Out of respect, Joseph bring clean linen cloth fo use like body bag, fo wrap Jesus naked body en carry am go di tom.**

Mark 15:46 add say na “fine” linen e bin be. Insay John, e tell about anoda man we cam help:

“En Nicodemus cam also, we at di first bin cam to Jesus na night, en e bring mixture fo myrrh en aloe, about hundred pound weight. Den dem [Joseph en Nicodemus] take Jesus body, en wrap Am insay linen cloth wit di spice dem, as di Jew custom na fo bury.” (Jon 19:39–40)

Joseph en Nicodemus go carry di body go Joseph tomb, wrap am like body bag insay wan sheet. Dem possibly put am pan stone slab insay di tomb, open di sheet, wrap di body wit strip fo linen wit di spice dem according to burial custom, en cover am again wit di sheet.

Joseph bin don already buy di fine linen cloth. Nicodemus bin get di spice dem, en e most likely bin get di cloth strip dem also—everytin we dem need fo burial. Insay dat time, nor get funeral home. You self go take care fo bury your own loved one dem. So e likely say both di linen sheet en di linen winding cloth dem bin dey together wit di spice dem. Joseph already get di tomb ready fo In own burial. Both Joseph...

("a rich man fo Arimathaea," Matu 27:57) en Nicodemus ("wan ruler fo di Jew dem," Jon 3:1) bin rich man dem insay Jerusalem, en if need arise, dem fit get servant dem fo help dem.

If you bin go insay di tomb insay dat short time between Jesus burial en resurrection, you for see wan sheet we de cover di shape fo wan body, like person we de lie insay bed, wit di sheet pull go up reach right over di head. If you lift di sheet, you go see wetin look like Egyptian mummy all wrap up en wit di face cover wit separate napkin so say none fo di body nor dey visible.

### **Wetin Peta en John See?**

Di Bible say John, wen e go insay di tomb, "see en beliv" (Jon 20:8). E look like at dat moment wetin e see mek am beliv something we before dat e nor bin beliv. Before dat, e nor understand or even hope say Jesus go resurrect:

"For as yet dem nor know di scripture, say E must rise again from di dead." (Jon 20:9)

Mary bin tell dem:

"... Dem don tek way di Lord from di sepulchre, en wi nor know where dem put Am." (Jon 20:2)

During Jesus ministry, dem bin already tell dem wetin go happen:

"Den E take di twelve go side, en tell dem, Look, wi de go up Jerusalem, en all tings we prophet dem don write concerning di Son fo Man go fulfill... dem go whip Am en kill Am: en di third day E go rise again. En dem nor understand none fo dis tings: dis word bin hide from dem, en dem nor know wetin dem bin talk." (Luk 18:31, 33–34)

In spite fo all di reason dem fo unbelief, something we e see mek am beliv insay resurrection. En e must see something we more significant pass empty grave clothes; nor be just say di body miss. If e only see empty tomb, people fit don steal di body. Den dem fit accuse am say e self steal di body, en In life go dey danger, we go produce different reaction.

Wetin e see? Something very significant, but wi need few oda important detail dem first.

"Den di same day evening, we na di first day fo di week, [remember say 'first day fo di week' from Hebrew mean more like one of di Sabbath dem] wen di door dem shut where di disciple dem bin gather bicos dem fear di Jew dem, Jesus cam en stand insay di middle, en tell dem, Peace be wit una." (John 20:19)

"En afta eight day again In disciple dem bin inside, en Thomas wit dem: den Jesus cam, di door dem still shut, en stand insay di middle, en tell dem, Peace be wit una." (Jon 20:26)

**Jesus pass tro di solid rock fo di tomb we still clos, as easy as E pass tro shut door dem fo apper to In disciple dem.**

Notis say di door dem bin shut tight. Jesus must don pass through di wall dem. Wen di woman dem reach di tomb, dem see "say di stone bin don roll commot" (Mark 16:4). E bin move fo mek dem go inside; e nor mean say...

...haf to be move fo Jesus get out. So, wetin Jon en Peter see?

“Den Simon Peter we bin de follow am, cam go inside di sepulchre, en e see di linen cloth dem lie, en di napkin we bin de pan In head, nor lie wit di linen cloth dem, but wrap separate insay wan place by itself.” (Jon 20:6–7)

E say dem see “di linen cloth dem,” nor say dem see empty tomb, nor say dem see In body miss. For some reason, di emphasis de pan di linen cloth dem. There must bin something very significant about dat linen. Why di handkerchief we bin pan In face move go separate place away from di oda grave cloth dem, en why e even mention?

Dem enter di tomb fo find Jesus body miss, en inside di description fo wetin dem see, John nor focus pan missing body but pan di grave cloth dem—there must bin something very remarkable about dem cloth dem.

Wetin Jon see convince am say nor get way di body fit don be stolen. E nor clearly say whether Peter believ or nor believ. Wetin John see we mek am believ?

I believe e go see basically like empty cast. Di cloth dem we mix wit myrrh en aloe bin dry en form something like rigid covering. En maybe also e see di image pan di linen sheet we some people now de claim say na di Shroud fo Turin.

Think about am. If John bin only see empty tomb—no body, no grave cloth dem—e go think say body stolen. If e bin see grave cloth dem scatter or fold, e still go think say body stolen. Di grave cloth dem mention in way we show say something very significant dey about dem appearance we convince am say Jesus don rise. E no easy fo remove body without either carry di cloth dem wit am or unwrap dem first.

If di napkin still cover di face, e go think say body still dey inside. Just like di stone move so di woman dem fit enter di tomb, di napkin we cover Jesus face move so Peter en John fit see say di cast empty. If e nor move, dem no even go know say E gone, bicos di rigid linen cast go still hold di shape fo In body. Dem likely go too respect am fo touch di cloth dem, en touching dead body go mek dem ritually unclean.

Mek wi look more close to di verse dem we mention di cloth dem fo see clue fo wetin Peter en John see. Luke describe wetin Peter see en In reaction:

“Den Peter arise en run go di sepulchre; en wen e stoop en look inside, e see di linen cloth dem (othonion, G3608) lay (keimai, G2749) by demself (monos, G3441), en e go back go In house, de wonder (thaumazo, G2296) insay himself at wetin don happen.” (Luk 24:12)

Some version dem translate “othonion” more accurate to show say e refer to strip fo linen we use wrap body:

“But Peter get up en run go di tom; e stoop en look inside, e see linen wrappin only; en e go home, de marvel at wetin don appen.” (Luk 24:12, NASB)

“But Peter get up en run go di tomb. E bend en see only strip fo linen cloth; den e go ome, de wonder wetin happen.” (Luk 24:12, Net Biblu)

Accordin to wan footnote fo di Net Bible:

“In di New Testament, dis term na only use fo strip fo cloth dem we dem use wrap body fo burial.” (Net Bible, footnote #31 for Luk 24:12)

Inspection fo di five verse dem we use di word “othonion” confirm dis. E translate as “linen cloth dem” in reference to wetin Jesus bin wrap in, insay Luke 24:12, John 19:40, en John 20:5–7. Di verse dem we talk about Jesus being wrap in “swaddling cloth dem” use different original word.

Di linen cloth dem bin “lay” by demself. Di Greek confirm dis. Di English word “lay” come from di Greek word “keimai” (G2749), we fit mean: “to lie, to be laid; to recline, to be lying, to have been laid down.” Di word show person or t’ing we dey in lying position like:

“En dis go be sign to una; una go find di baby wrap in swaddling cloth dem, lying (keimai, G2749), insay di manger.” (Luk 2:12)

**Di similarity between di swaddling cloth dem, di strip fo cloth we dem use fo wrap new born pikin, en di burial cloth dem na sometin interestin.**

Di wording suggest say di linen cloth dem still dey insay di same position we dem bin dey wen Jesus lay insay dem.

Di word “by demself” (*monos*, G3441) mean wetin? E fit mean say di cloth dem dey alone, or say no oda cloth dey around dem, or e fit also mean say something we suppose dey wit dem no dey dere again.

Di Greek word “monos” dem translate am insay King James Version as: “only” 24 time, “alone” 21 time, en “by (wan) self” 2 time. Di Online Bible Greek Lexicon give di definition as: “alone (without companion), forsake, destitute of help, alone, only, merely.”

So wen dem describe di cloth dem as “by demself,” e nor just mean say no oda cloth dey around. Di idea na say dem dey dere without di body we dem bin wrap before—something we bin expect for dey wit dem no dey.

Dis kain sight bin strange well well, so Peter lef di place de “wonder insay himself.”

“Peter wonder nor be say e no get faith, but e bin struggle for try understand wetin really happen.” (The Net Bible, footnote #33 for Luk 24:12)

Peter bin de wonder (*thaumazo*, G2296) at di appearance fo di winding cloth we Jesus body bin wrap insay. Di Greek word “thaumazo” most time dem translate am insay New Testament as “marvel” (29 time) en “wonder” (14 time). E mean more pass just think about something.

If di disciple dem bin believe say body steal, dem reaction for be more fear—fear say dem go accuse dem—nor be wonder.

**Di popula Christian song “He’s Alive” get wan line fo lyrics we say:  
“But di winding sheet dem wrap Am insay bin just empty shell.”**

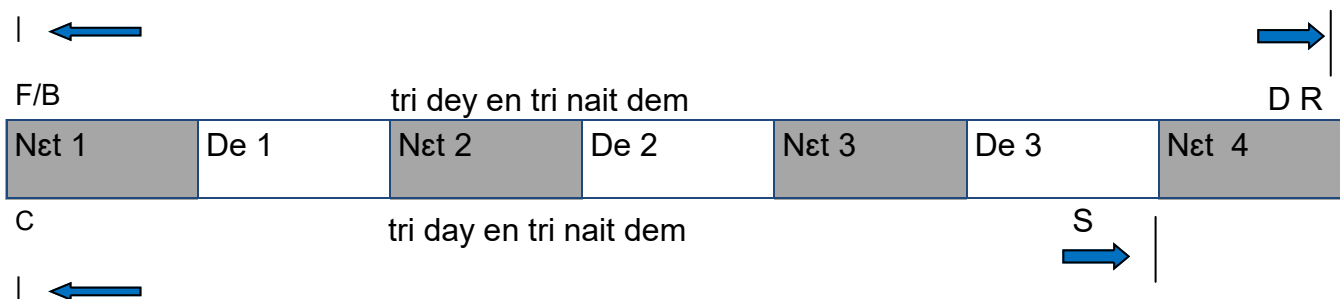
We sometimes de make comparison between di three day en three night dem we Jesus spend “insay di heart fo di earth” en di third day we dem mention insay Abraham near sacrifice fo In son Isaac:

“And e say, Tek now di son fo you, di only son Isaac, we you love, en go di land fo Moriah, en offer am dere as burnt offering pan wan fo di mountain dem we I go tell you. En Abraham rise up early insay morning, en saddle In donkey, en tek two fo In young man dem wit am, en Isaac In son, en chop di wood fo di burnt offering, en rise up, en go go di place we God bin tell am. Den pan di third day Abraham lift up In eye dem, en see di place far away.” ( JENESIS 22:2–4)

Wi need fo dētērinε “di third day” start from when? E nor fit be from di near sacrifice fo Isaac. Di three day dem bin before dem reach Mt. Moriah. Dem must count am from wan previous event; logikali from wen di command bin give to Abraham.

Wi fit carefully check di verse dem en line up di event dem insay JENESIS 22 side by side wit di event dem during di three day en three night insay Jesus In case.

### Jesus



### Isaac:

**di papa en in pikin** F= feast na Samul in os B= di fos betrayal bay Judas

D=deth R= resorekson

**Abraham en in pikin Isaac** C= kommand fo ofa in pikin S= “sakrifais fo Isaac”

Wi nor dey tell exact timing, but e look reasonable fo assume say Abraham bin get di instruction insay evening, make some preparation, en lef early di next morning—maybe even before In wife wake up en start ask question about di trip.

Di evening en di next morning wen Abraham en Isaac lef go Moriah go count as di first fo di tri day dem. Dem travel together “wit two fo In young man dem” ( JENESIS22:3), en “den pan di third day Abraham... see” (JENESIS 22:4), so e bin happen insay daylight part fo di third day. Dem continue di journey dat day until dem reach Mt. Moriah. Dem prepare fo di sacrifice, en afta Abraham hand bin stop, e still bin get light enough fo Abraham see di ram, take am en sacrifice am instead fo In son.

You fit don hear di idea say dis three day dem support say Jesus bin three day insay tomb. But dat no really match di story—insay Abraham case, di three day dem bin before di near-sacrifice, nor afta am! Wetin wi de think? Abraham story actually support di interpretation we dis study de present.

Di diagram above show say di betrayal by Judas match wit di kommand we Abraham receive fo sacrifice Isaac. Dis go line up wit di point we Jesus In Father “deliver” (remove protection from) In pikin, allow di Jewish leader dem fo carry out dem murderous plan.

## Apendiks 10. Origina Word Dem We Den Investiget

Word dem we den investiget di original Greek o Hebrew, planti taim by luk oda ples na di Bible we den use dem, we mek di Bible e sef define in own word dem.

| Page referens        | Most krök wod(s) we den dey use | Wod na original tekst | Strong's numba | Main translashon dem we Strong's report, wit di numba fo taim dem we den use am |
|----------------------|---------------------------------|-----------------------|----------------|---|
| <b>ibru wod dem:</b> |                                 |                       |                |   |
| 59                   | Afta                            | achar                 | H310           | afta (454)folo (78)aftawod dem (46)   |
| 122                  | Betweb                          | beyn                  | H996           | bitwin (6) bitwikst (5) in (1)  |
| 69                   | Sickle                          | chermesh              | H2770          | Sikus(12)   |
| 17                   | Hat                             | ebab                  | H3824          | <b>hat (231), maynd (4), ondastandin (3)</b>                                    |
| 58                   | Moro                            | mochorath             | H4283          | <b>morow (29), next de (2), nekst (1)</b>                                       |
| 114                  | don                             | asah                  | H6213          | <b>du (1333), mek (653), don (336)</b>  |
| 69                   | Wik                             | shabuwa               | H7620          | <b>wik (19), sevcn (1)</b>  |
| 58                   | Sabat                           | shabbath              | H7676          | <b>sabat (107), anoda (1)</b>   |
| 58                   | sabat                           | shabbathon            | H7677          | <b>rest (8), sabat (3)</b>  |
| <b>Grek wod</b>      |                                 |                       |                |   |
| 40                   | wik                             | hebdomad              | -              | <b>not yus in King James Version</b>  |
| 81                   | Had By am                       | agorazo               | G59            | <b>bai (28)</b>   |
| 100                  | Ris agan                        | anastasis             | G386           | <b>rezurekshon (39), rayz egen (1)</b>  |
| 29                   | Rase up                         | anistemi              | G450           | <b>arayz (38), rayz (19), rayz op (16)</b>                                      |
| 103                  | anser                           | apokrinomai           | G611           | <b>answa (250)</b>  |
| 28                   | distry                          | apollumi              | G622           | <b>perish (33), destroy (26), lus (22)</b>                                      |
| 104                  | generation                      | genea                 | G1074          | <b>jenereshon (37), taym (2), ej (2)</b>  |
| 20                   | hat                             | ge                    | G1093          | <b>ert (188), lan (42), gron (18)</b>   |
| 78                   | Bi                              | ginomai               | G1096          | <b>bi (255), kam fo pas (82), bi mek (69)</b>                                   |
| 82                   | Wa pas                          | diaginomai            | G1230          | <b>bi past (1), afta (1), bi spent (1)</b>                                      |
| 28                   | Aros ras                        | egeiro                | G1453          | <b>rayz (36), rayz (28), arayz (27), rayz op (23)</b>                           |
| 30                   | eclare                          | endeixis              | G1732          | <b>to deklea (2), pruf (1), evident token (1)</b>                               |
| 55                   | preparashon                     | hetoimazo             | G2090          | <b>pripea (29), mek redi (10), provayd (1)</b>                                  |
| 37                   | dey                             | hemera                | G2250          | <b>de (355), deili (15)</b>   |
| 137                  | wondrin                         | thaumazo              | G2296          | <b>mavel (29), wanda/wanda/wandin (14)</b>                                      |
| 19                   | at                              | kardia                | G2588          | <b>hat (159), brokcn hatid (1)</b>  |
| 27                   | <b>destroy</b>                  | kataluo               | G2647          | <b>destroy (9), trow daun (3), lodj (1)</b>                                     |
| 100                  | <b>sct leyd</b>                 | keimai                | G2749          | <b>lay (9), bi leyd (6), bi sct (6), bi apoynted (1)</b>                        |
| 28                   | lus                             | uo                    | G3089          | <b>lus (27), brek (5), anlus (3), ddestroy (2)</b>                              |
| 89                   | abayed                          | meno                  | G3306          | <b>abayd (61), rimayn (16), dwel (15)</b>                                       |
| 19                   | mid                             | mesos                 | G3319          | <b>mid (41), among (6)</b>  |
| 34                   | wan                             | mia                   | G3391          | <b>wan (62), fos (8), a sctan (4)</b>   |
| 18                   | grey                            | mnemeion              | G3419          | <b>sepalkε (29), grev (8), tum (5)</b>  |
| 136                  | <b>bay dem scf</b>              | monos                 | G3441          | <b>onli (24), alon (21), bay dem scf (2)</b>                                    |
| 136                  | linen klos                      | othonion              | G3608          | <b>linen klos (5)</b>   |
| 55                   | preparashon                     | paraskeue             | G3904          | <b>pripeajon (6)</b>  |
| 86                   | ivin                            | opsios                | G3796          | <b>in di en (1), ivin (1), at ivin (1)</b>                                      |
| 87                   | lvin                            | opse                  | G3798          | <b>ivin (8), ivining (4), ivin tayd (1)</b>                                     |
| 55                   | de bifo di sabat                | prosabbaton           | G4315          | <b>de bifo di sabat (1)</b>   |
| 30                   | set fot                         | protithemai           | G4388          | <b>popos (2), set fot (1)</b>   |
| 35                   | fos                             | protos                | G4413          | <b>fos (84), chif (9), fos de (2)</b>   |
| 100                  | fol                             | ptosis                | G4431          | <b>ol (2)</b>   |
| 39                   | sabat                           | sabbaton              | G4521          | <b>sabat de (37), sabat (22), wik (9)</b>                                       |
| 97                   | sayn dem mirakl                 | semeion               | G4592          | <b>sayn (50), mirakl (23), wanda (3), token (1)</b>                             |
| 31                   | fo lif op , igzolt              | hupsou                | G5312          | <b>igzolt (14), lif op (6)</b>  |

## **Apendiks 11. Ol Baibul Dɛn Sho Se Jizɔs Bin Gɛt Layf Bak Frɔm Dɛd Na Sabat De**

Lɛk aw wan buk tɔk, bɔku prup de frɔm bɔku ol Baibul dɛn we de na difrɛn difrɛn langweɟ dɛn we sho se pipul dɛn bin ɔndastand se Jizɔs gɛt layf bak na di sɛvɛnt-de Sabat, nɔto na Sɔnde.

"I na tin we dɔn apin na istri se bɔku ol Katolik ɛn Prɔtɛstant Baibul dɛn de na di wol we se Jizɔs gɛt layf bak 'na wan Sabat mɔnin' ɔ 'na wan Satide mɔnin'. If yu kɔnt am, bɔku bɔku milion Baibul dɛn de na di wol we dɛn dɔn rayt ɛn print wit dis sem tin. Bɔku pan dɛn de we yu nɔ ni fɔ pe fɔ si dɛn na Intanɛt (luk pan 'Historical Bibles'). I klia se dɛn ol Jaman Katolik Baibul dɛn bin gud ɛn klia fɛfɛ. Dɛn man we bin de rayt dɛn buk ya bin sabi gud gud wetin di Latin Vulgate ɛn di Grik tɛks bin tɔk ɛn wetin i nɔ tɔk. So, dɛn nɔ tɔk bɔt Sɔnde ɔ di wik, bɔt dɛn tɔk bɔt Sabat ɔ Satide. So wail dɛn bin de prich wit mɔt na dɛn chɔch savis dɛn se 'Jizɔs gɛt layf bak na Sɔnde', di Baibul dɛn na dɛn chɔch dɛn na bɔku kɔntri bin de sho se i gɛt layf bak na Sabat. Ɛn dis bin de go so fɔ pas 1,800 ia. Di fɔs buk we dɛn print na wol (Gutenberg 1452), di fɔs Baibul we dɛn print na wan kɔntri langweɟ (Mentelin 1466), di fɔs Baibul dɛn we dɛn print na bɔku kɔntri dɛn, ɛn ivin di fɔs Baibul we dɛn mek na di ol Amerika (Saur 1743) nɔ tɔk natin pas se dɛn uman dɛn bin go na di grev 'na wan Sabat' mɔnin ɔ 'na wan Satide' frɔm di bɛginin. Nɔto nyu tichin dis, ɛn nɔto tichin we kɔmɔt frɔm wan smɔl grup, bɔt i na di wan we bin de frɔm trade we ɛnibɔdi kin tek in yay si. Ɛvri Kristian fɔ sabi se Gɔd tɔk klia klia na in Wɔd (Baibul) ɛn i dɔn kol di de we Jizɔs gɛt layf bak as 'Sabat'. I nɔ kol am so wan ɔ tu tɛm, bɔt i tɔk am 7 tɛm, we na di nɔmba fɔ pafɛkshon."

<https://biblical-menorah.jimdofree.com/english/resurrection-on-sabbath/7-old-bibles/>

Di orijinal tin we dɛn rayt gɛt link dɛn we de sho pija fɔ dɛn fɔs fɔs Baibul dɛn.

Yu nɔ si se i klia fɛfɛ se dɛn dɔn chenɟ chenɟ tin dɛn ɛn tray fɔ ayd di fɛkt fɔ bɔku bɔku ia dɛn, fɔ mek i luk lɛk se Jizɔs gɛt layf bak na Sɔnde? Di tɛm we Jizɔs, we na di Mas-ta fɔ di Sabat, gɛt layf bak frɔm dɛd, akɔdin to Gɔd in Wɔd, bin na di sɛvɛnt-de Sabat.

## Buk Dɛn We Dɛn Bin Yuz (References)

Amplify Version

Dɛn tɔk ya kɔmɔt na di Amplified® Bible, Classic Edition. Kɔpirayt © 1954, 1958, 1962, 1964, 1965, 1987 kɔmɔt na The Lockman Foundation. Dɛn gi pāmishɔn fɔ yuz am. (www.Lockman.org)

Bacchiocchi, Samuele, 2001

Di Tɛm we dɛn Nel Jizɔs na Krɔs ɛn di Tɛm we I Gɛt Layf Bak .Brown, Robert K. ɛn Philip W. Comfort. 1990

Nyu Grik-Inglish Intalinia Nyu Tɛstament Tyndale House, Carol Stream, Illinois.

Cheney, Johnston M., Earl D. Radmacher ɛn Stanley A. Ellisen. 1969

Jizɔs In Layf na "Stereo": Aw di Fo Gɔspɛl dɛn de Tɔk as Wan (The Life of Christ in Stereo: The Four Gospels Speak in Harmony). Western Baptist Seminary.

koncordant Version fɔ di Old Tɛstament

koncordant Publishinj koncern, 2012 (<https://www.concordant.org/>).

Gesenius, William 1974

Hibru ɛn Kaldi Dikshɔnari fɔ di Old Tɛstament , Grand Rapids, Michigan Wm. B. Eerdmans Publishing Company.

Good, Joseph. 1991

Rosh HaShanah ɛn di Mɛsaya in Kinɔm we de Kɔm (Rosh . Hatikva Ministries, Port Arthur, Texas.

Green, Jay P., Sr., (Editor) 1984

Di Intalinia Baibul Hendrickson Publishers.

“He’s Alive” (I de Layf)

Dɛn wɔd ya gɛt kɔpirayt ©1977 na New Pax Music Press, ASCAP.

Josephus, Flavius

Istri fɔ di Ju Pipul dɛn (Antiquities of the Jews), Buk 2 Chapta 15 kɔmɔt na (<https://www.ccel.org/j/josephus/works/JOSEPHUS.HTM>).

KJ3 Literal Translation

Dən tək ya kəmət na di KJ3 Literal Translation 2005 Edition, Sovereign Grace Publishers, Inc.

Knoch, A.E. 1968

Concordant Komentri pan di Nyu Təstament Concordant Publishing Concern, Santa Clarita, CA, U.S.A.

Knoch, A. E.

koncordant Literal Nyu Təstament , The Concordant Publishing Concern, Santa Clarita, CA, U.S.A. (<https://www.concordant.org>).

Lane, Jack M. 2004

Di "Wave Sheaf" Sakrifais -- Di Holi De we Pipul dən dən Fəget? Frəm wan Baibul stədi na di De dən fə di Brəd we nə Gət Yis, 2004 (<https://livingtheway.org/wave2.html>).

Modern King James Bible

Dən tək ya kəmət na di Modern Kinj James Bible, Sovereign Grace Publishers, Inc.

New Amerikan Standard Bible (NASB)

Dən skripçə ya kəmət na di New American Standard Bible®, Kəpirayt © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 kəmət na The Lockman Foundation. Dən gi pāmishən fə yuz am.

New International Version

Dən skripçə ya kəmət na di Holi Baibul, New International Version®.

Dis na di las pat fɔ di transleshɔn fɔ di buk dɛn ɛn aw fɔ kɔntakt di pɔsin we rayt am:

Kɔpirayt © 1973, 1978, 1984 International Bible Society.

Dɛn yuz am wit pāmishɔn frɔm Zondervan. Ol rayt dɛn rizav.

Online Bible Greek Lexicon

Online Bible Millennium Edition Version 1.02.02 Timnathserah Inc., Winterbourne, Ontario (<https://onlinebible.net/>).

Strong, James.

Strong's Exhaustive Concordance of the Bible. (Dis na buk we de sho usai ɛvri wɔd de na Baibul).

Tenney, Merrill C. 1972.

Aw i Sho se Jizɔs Gɛt Layf Bak na Tru .Moody Press, Chicago.

Thayer, Joseph. 1885.

Thayer in Grik-Inglish Dikshɔnari fɔ di Nyu Tɛstament (Pɔblik domeyn).

The Net Bible

(<https://bible.org/sites/bible.org/resources/netbible/>).

The Scriptures. 1998.

Institute for Scripture Research (Pty) Ltd. South Afrika.

World Book Encyclopedia 1977.

Field Enterprises Educational Corporation.

Young, Robert. 1898.

Young's Literal Translation (YLT) Baker Book House, Grand Rapids Michigan. (Pɔblik domeyn).

### **Nyu Tin Dɛn ɛn Aw fɔ Kɔntakt Wi**

ɛnibɔdi we want nyu infɔmeshɔn (lɛk ɔda pej dɛn ɔ nyu tin dɛn we wi dɔn fɛn) bɔt dis stɔdi, yu kin go na dis wɛbsayt: <https://Jesus-resurrection.com>

If yu want tɔk to di pɔsin we rayt dis buk, yu kin kɔntakt am na di kɔntakt pej na di wɛbsayt we de ɔp.

Di YouTube channel usai dɛn go put ɛni vidio we de wit dis stɔdi na: <https://www.youtube.com/@JesusSabbathResurrection>

## **Buk dɛn we Wi Rekɔmənd fɔ Rid bɔt Aw Gɔd Bi**

Bikos di las tɔk na dis stɔdi gɛt fɔ du bɔku bɔku wit aw Gɔd bi, wi dɔn put sɔm buk ɛn ɔda tin dɛn ya we go gi yu mɔ infɔmeshɔn.

Di wɛbsayt <https://characterofgod.org> gɛt bɔku gud gud infɔmeshɔn bɔt aw Gɔd bi. Luk pan di “Resources” pej fɔ si dɛn buk ya we wi dɔn tɔk bɔt, ɛn ɔda wan dɛn bak.

### **Wok dɛn fɔ wi Gɔd we Gɛntul – Jay Schulberg rayt am**

Dis buk de sho wan nyu ɛn brayt tɛm fɔ ɔndastand aw Gɔd bi. I de sho prup klia klia frɔm di Baibul fɔ sho se Gɔd nɔto pɔsin we nɔ de kia, i nɔto pɔsin we jɔst want fɔ jɔj pipul, i nɔto pɔsin we de kɔntrol pipul lɛk slev, i nɔ de du tin prɔpa, i nɔ de kɔmɔt tɛm, ɛn i nɔ de du vwayɔlɛns. Di buk de sho se if yu ɔndastand di hol Baibul gud gud, i de gri wit di tɔk we se “Gɔd na lɔv” (1 Jɔn 4:8). Dis buk na gud gud bɛginin fɔ pɔsin we want lan bɔt wan Gɔd we nɔ de du vwayɔlɛns.

### **Agape (Lɔv) – Adrian Ebens rayt am**

Jizɔs bin se, “If yu dɔn si mi, yu dɔn si mi Papa.” Aw dat go pɔsibul? I kin bi tru se Gɔd rili gɛt mɔsi, i gɛt gudad, ɛn i kain lɛk aw Jizɔs in layf bin sho? Wi kin rili sɔlv dis problem ya wail wi stil de hol di tin dɛn we di Baibul tɔk? Dis buk na lɛk ki we de opin dis strɛnj tin ya. I de tɔk bɔt sɔm tin dɛn we at fɔ ɔndastand, lɛk:

- Wetin mek Gɔd bin gi ɔda fɔ stɔn sina dɛn to dɛd?
- Di Lɔ lɛk wan Glas (Mirror)
- Di Kɔvɛnant we de sote go ɛn di Wok fɔ Dɛd

### **Aw Baibul se fɔ Fɔgiv: Tu kain de? – Ray Foucher rayt am**

Dis stɔdi de sho, bay we i de luk pan di orijinal wɔd dɛn, se fɔ fɔgiv na tin we gɛt tu pat. Gɔd de fɔgiv ɛvri sin; di kwɛshɔn na if wi de rishiv dat fɔgivnɛs de. In fekt, difrɛn Griik wɔd dɛn de fɔ “fɔgivnɛs we dɛn gi” ɛn “fɔgivnɛs we pɔsin rishiv.” Di wan we Gɔd de gi nɔ gɛt kɔndishɔn (Gɔd de sho mɔsi ɔltɛm), bɔt di wan we wi de rishiv gɛt kɔndishɔn (wi fɔ pik fɔ rishiv di fɔgivnɛs we i de gi fri).

### **Gɔd Kil Jizɔs fɔ mek I nɔ Kil Wi? – Kevin Mullins rayt am**

I tru se Jizɔs bin kɔm fɔ mek Gɔd in lɔ ɛn in vɛks-at kɔmɔt fɔ mek i nɔ kil wi? Yu tink se Setan ɛn ɔda pipul dɛn dɔn ful wi fɔ mek i luk lɛk se na Gɔd kil Jizɔs, fɔ mek wi nɔ go si wi yon vɛks-at ɛn enmiti to Gɔd? Dɛn de tray fɔ mek wi nɔ fil guilty na wi yon kɔnshɛns ɛn fɔ mek i luk lɛk se justice dɔn bi?

**skripcha Index Jænæsis**

|                                |                                       |
|--------------------------------|---------------------------------------|
| 1:5 .....                      | 11                                    |
| 2:1-2 .....                    | 114                                   |
| 3:19 .....                     | 20                                    |
| 9:16 .....                     | 121                                   |
| 19:31-34 .....                 | 60, 65                                |
| 22:2-4 .....                   | 92, 116, 137                          |
| 22:8 .....                     | 107, 117                              |
| 22:10 .....                    | 116                                   |
| 26:28 .....                    | 121                                   |
| 28:15 .....                    | 112                                   |
| 50:25 .....                    | 61                                    |
| <b>Èksodəs 12:3-6</b> .....    | 50-51, 121                            |
| 12:6 .....                     | 54, 61, 67, 74, 105, 121, 125         |
| 12:8 .....                     | 52, 57, 61                            |
| 12:10 .....                    | 92                                    |
| 12:11 .....                    | 61                                    |
| 12:12, 29 .....                | 61                                    |
| 12:27 .....                    | 62                                    |
| 12:37 .....                    | 61                                    |
| 12:43 .....                    | 62                                    |
| 12:46 .....                    | 80                                    |
| 12:51 .....                    | 62                                    |
| 13:3 .....                     | 62                                    |
| 13:19 .....                    | 61                                    |
| 29:39 .....                    | 52                                    |
| 31:15 .....                    | 58                                    |
| 34:22 .....                    | 71                                    |
| 34:6-7 .....                   | 107                                   |
| <b>Lævitikəs 16:1</b> .....    | 59                                    |
| 23:5-8 .....                   | 52, 57                                |
| 23:10-11 .....                 | 65-66                                 |
| 23:11, 15-16 .....             | 36, 40, 44, 46, 58-59, 68, 70, 72, 74 |
| 23:15 .....                    | 65                                    |
| 23:24 .....                    | 58                                    |
| 23:39 .....                    | 58                                    |
| Numba 9:12 .....               | 93                                    |
| 11:32 .....                    | 63, 65                                |
| 17:7-8 .....                   | 65                                    |
| 33:3 .....                     | 52, 60-62, 64-65                      |
| <b>Diutaranəmi 6:6</b> .....   | 121                                   |
| 16:9-10 .....                  | 40, 69                                |
| 21:22-23 .....                 | 80                                    |
| 23:25 .....                    | 69                                    |
| 31:6 .....                     | 112                                   |
| 32:1 .....                     | 20                                    |
| <b>Jəshua 5:10-12</b> .....    | 63-65                                 |
| <b>Jəjis 6:37-38</b> .....     | 64-65 1                               |
| <b>Samuel 12:22</b> .....      | 112                                   |
| 16:7 .....                     | 99 1                                  |
| <b>Kronikul 21:13</b> .....    | 114                                   |
| 28:20 .....                    | 112 2                                 |
| <b>Kronikul 6:30</b> .....     | 99                                    |
| <b>Nəhəmaya 13:19</b> .....    | 59, 74                                |
| <b>Job 34:15</b> .....         | 20                                    |
| <b>sam 7:5</b> .....           | 18                                    |
| 16:10 .....                    | 17, 91                                |
| 16:11 .....                    | 8                                     |
| 18:4-5 .....                   | 16                                    |
| 21:2 .....                     | 8                                     |
| 22 .....                       | 17-18, 111-113, 115                   |
| 31:5 .....                     | 114                                   |
| 40:8 .....                     | 120                                   |
| 69:21 .....                    | 113                                   |
| 88:4, 6 .....                  | 16                                    |
| 98:2 .....                     | 31                                    |
| 103:8-13 .....                 | 107                                   |
| 118:26 .....                   | 75                                    |
| <b>Ayzaya 1:2</b> .....        | 20                                    |
| 6:10 .....                     | 17                                    |
| 7:14 .....                     | 98                                    |
| 26:19 .....                    | 131                                   |
| 53 .....                       | 111                                   |
| 53:3 .....                     | 111                                   |
| 53:4 .....                     | 17                                    |
| 53:7 .....                     | 50                                    |
| 55:8-9 .....                   | 107                                   |
| 63:9 .....                     | 17                                    |
| <b>Jərcəmaya 17:9-10</b> ..... | 99, 106                               |
| 22:29 .....                    | 20                                    |
| 29:11 .....                    | 106, 116                              |
| <b>Izikiəl 28:2</b> .....      | 99                                    |
| <b>Daniel 9</b> .....          | 40                                    |

|                                      |                        |
|--------------------------------------|------------------------|
| <b>Daniël (kontinued) 9:25</b> ..... | 98                     |
| <b>Jonah 1:17</b> .....              | 11                     |
| 2 .....                              | 17                     |
| 2:2 .....                            | 17                     |
| 2:3 .....                            | 17                     |
| 2:6 .....                            | 16                     |
| <br>                                 |                        |
| <b>Zekaraya 9:9 76 9:12</b> .....    | 109                    |
| 12:10 .....                          | 111                    |
| <br>                                 |                        |
| <b>Matyu 3:11</b> .....              | 97                     |
| 4:3 .....                            | 97                     |
| 5:22, 28 .....                       | 24                     |
| 7:11 .....                           | 8                      |
| 7:27 .....                           | 100                    |
| 8:16 .....                           | 82, 87                 |
| 8:25 .....                           | 28                     |
| 12 .....                             | 120                    |
| 12:1 .....                           | 37, 69                 |
| 12:8 .....                           | 39                     |
| 12:14 .....                          | 28                     |
| 12:24-32 .....                       | 101                    |
| 12:31-32 .....                       | 102                    |
| 12:33-35 .....                       | 96, 102, 108, 115, 122 |
| 12:36-38 .....                       | 96, 102                |
| 12:38-40 .....                       | 8, 10                  |
| 12:39-40 .....                       | 12, 97, 103            |
| 12:40 .....                          | 15-17, 19, 21, 103-104 |
| 12:41-42 .....                       | 104                    |
| 12:43-45 .....                       | 104                    |
| 13:19 .....                          | 122                    |
| 14:24 .....                          | 19                     |
| 15:18-19 .....                       | 102, 122               |
| 16:1-4 .....                         | 103                    |
| 16:4 .....                           | 31                     |
| 16:21 .....                          | 123                    |
| 16:22 .....                          | 123                    |
| 17:12 .....                          | 119                    |
| 17:22-23 .....                       | 22                     |
| 20:12 .....                          | 36                     |
| 20:18-19 .....                       | 22                     |
| 21:8 .....                           | 75                     |
| 21:9 .....                           | 97                     |
| 22:7 .....                           | 28                     |
| 23:37 .....                          | 17                     |
| 24:41 .....                          | 37                     |
| 26:2 .....                           | 24, 77                 |
| 26:3-7, 14-15 .....                  | 129                    |

|                         |                                      |
|-------------------------|--------------------------------------|
| <b>Matyu 26:6</b> ..... | 23                                   |
| 26:12 .....             | 77                                   |
| 26:14-15 .....          | 23, 129                              |
| 26:17 .....             | 55, 67                               |
| 26:17-20 .....          | 24, 35, 52, 54, 56, 62, 78, 105, 125 |
| 26:18 .....             | 67                                   |
| 26:38-39 .....          | 17                                   |
| 26:52 .....             | 28                                   |
| 26:53 .....             | 108                                  |
| 26:61 .....             | 27                                   |
| 27:25 .....             | 32, 106                              |
| 27:39 .....             | 111                                  |
| 27:40 .....             | 27, 31                               |
| 27:43 .....             | 111                                  |
| 27:45 .....             | 79                                   |
| 27:46-50 .....          | 17, 67, 79, 110, 115, 117            |
| 27:50-53 .....          | 57, 79, 130                          |
| 27:54 .....             | 80                                   |
| 27:57-59 .....          | 121, 133-134                         |
| 27:62-66 .....          | 55-56, 84-85, 87, 125                |
| 28:1 .....              | 34, 40, 43, 46-47, 56, 86-88         |
| 28:2-4 .....            | 87, 132                              |
| 28:9 .....              | 90                                   |
| <br>                    |                                      |
| <b>Mak 2:28</b> .....   | 84                                   |
| 7:21 .....              | 102, 106, 122                        |
| 8:31 .....              | 123-124                              |
| 8:31-32 .....           | 123                                  |
| 10:33 .....             | 23                                   |
| 11:11 .....             | 76                                   |
| 11:19 .....             | 86                                   |
| 11:27 .....             | 76                                   |
| 12:13 .....             | 76                                   |
| 12:18 .....             | 76, 85                               |
| 12:28 .....             | 76                                   |
| 12:34 .....             | 76                                   |
| 12:35 .....             | 76                                   |
| 12:37 .....             | 76                                   |
| 13:35 .....             | 87                                   |
| 14:1 .....              | 77                                   |
| 14:8 .....              | 128                                  |
| 14:10 .....             | 24                                   |
| 14:11 .....             | 54                                   |
| 14:12 .....             | 67                                   |
| 14:12-14 .....          | 35, 53- 56, 62, 78, 125              |
| 14:14 .....             | 67                                   |
| 14:24 .....             | 105                                  |
| 14:58 .....             | 27                                   |
| 15:25 .....             | 67, 78                               |
| 15:29 .....             | 27                                   |
| 15:33-34 .....          | 79                                   |

|                                    |                              |
|------------------------------------|------------------------------|
| <b>Mak (kontinued)</b> 15:42 ..... | 55-56, 121, 125              |
| 15:43-45 .....                     | 81                           |
| 15:46 .....                        | 81-82                        |
| 16:1 .....                         | 56, 82                       |
| 16:1-2 .....                       | 34-35, 38, 40, 46, 81-82, 85 |
| 16:1-22 .....                      | 47                           |
| 16:2 .....                         | 36, 38, 47                   |
| 16:2, 9 .....                      | 46                           |
| <b>16:9</b> .....                  | <b>34-36, 46-47, 90</b>      |

|                       |                             |
|-----------------------|-----------------------------|
| <b>Luk 2:12</b> ..... | 136                         |
| 2:34-35 .....         | 30, 100                     |
| 4:16 .....            | 95                          |
| 4:18-19 .....         | 98, 128                     |
| 6:1 .....             | 71                          |
| 7:19 .....            | 97                          |
| 7:22 .....            | 98                          |
| 7:28 .....            | 128                         |
| 7:46 .....            | 876                         |
| 8:15 .....            | 122                         |
| 11:29-30, 32 .....    | 32                          |
| 11:44 .....           | 18                          |
| 11:51 .....           | 28                          |
| 13:16 .....           | 39                          |
| 14:5 .....            | 39                          |
| 14:18-19 .....        | 82                          |
| 18:12 .....           | 41                          |
| 18:31,33-34 .....     | 134                         |
| 19:5 .....            | 96                          |
| 22:1 .....            | 125                         |
| 22:7 .....            | 67                          |
| 22:7-13 .....         | 54-56, 62, 67, 78, 105, 125 |
| 22:15 .....           | 53, 67, 78                  |
| 22:42 .....           | 119                         |
| 23:4 .....            | 76                          |
| 23:21 .....           | 32                          |
| 23:25 .....           | 32                          |
| 23:34 .....           | 99, 108-109, 115            |
| 23:43 .....           | 109, 115                    |
| 23:44 .....           | 79                          |
| 23:46 .....           | 114-115                     |
| 23:52-56 .....        | 12, 55-56, 81, 125          |
| 23:54 .....           | 81                          |
| 23:56 .....           | 82                          |
| 24:1 .....            | 12, 34, 40, 42, 46-48, 56   |
| 24:6-7 .....          | 22                          |
| 24:12 .....           | 135-136                     |
| 24:13 .....           | 90                          |
| 24:21 .....           | 90-91                       |
| 24:24 .....           | 91                          |

|                                    |                               |
|------------------------------------|-------------------------------|
| <b>Luk (kontinued)</b> 24:46 ..... | 23                            |
| John 1:29 .....                    | 51                            |
| 2:19 .....                         | 29, 31                        |
| 2:19, 21 .....                     | 26, 28                        |
| 2:24-25 .....                      | 99                            |
| 3:1 .....                          | 134                           |
| 3:14-15 .....                      | 31                            |
| 4:7 .....                          | 96                            |
| 4:10 .....                         | 96                            |
| 5:17 .....                         | 93                            |
| 5:19 .....                         | 119                           |
| 5:28 .....                         | 18, 130                       |
| 6:16-17,22 .....                   | 65                            |
| 6:68 .....                         | 101                           |
| 7:30 .....                         | 32                            |
| 8:44 .....                         | 103                           |
| 10:17-18 .....                     | 27                            |
| 11:39 .....                        | 92                            |
| 11:43-44 .....                     | 92, 132                       |
| 11:47 .....                        | 97                            |
| 12:1 .....                         | 77                            |
| 12:1, 12-13 .....                  | 75                            |
| 12:2-11 .....                      | 77                            |
| 12:4-8 .....                       | 128                           |
| 12:10 .....                        | 77                            |
| 12:14-15 .....                     | 75                            |
| 12:16 .....                        | 76                            |
| 12:17 .....                        | 21                            |
| 12:20 .....                        | 76                            |
| 12:32 .....                        | 31, 115                       |
| 12:39-40 .....                     | 17                            |
| 13:1-2 .....                       | 24, 78                        |
| 13:2 .....                         | 24                            |
| 13:12 .....                        | 78                            |
| 13:21-30 .....                     | 24                            |
| 13:26 .....                        | 78                            |
| 14:9 .....                         | 8, 116                        |
| 17:4 .....                         | 74                            |
| 18:28 .....                        | 53, 55                        |
| 19:14 .....                        | 55, 56, 79                    |
| 19:18 .....                        | 20                            |
| 19:26-27 .....                     | 88, 110, 115                  |
| 19:28 .....                        | 113, 115                      |
| 19:29 .....                        | 113                           |
| 19:30 .....                        | 81, 114, 116                  |
| 19:31 .....                        | 40, 56, 80, 125               |
| 19:32-34 .....                     | 80                            |
| 19:36 .....                        | 93                            |
| 19:38-42 .....                     | 55, 80, 86, 125, 132, 135-136 |

|  |                             |
|--|-----------------------------|
| <b>Jən (kontinued)</b> 20:1 .....      | 12, 34, 40, 46, 48, 56, 87- |
| 20:1, 19 .....                         | 46                          |
| 20:1-19 .....                          | 46                          |
| 20:2 .....                             | 88-89, 134                  |
| 20:5-7 .....                           | 89, 133, 135-136            |
| 20:8 .....                             | 89                          |
| 20:9 .....                             | 89, 134                     |
| 20:10 .....                            | 89                          |
| 20:17 .....                            | 90, 110                     |
| 20:19 .....                            | 34, 40, 48, 89, 134         |
| 20:26 .....                            | 85, 95, 134                 |
| 20:30-31 .....                         | 99                          |
| 21:18 .....                            | 119                         |
| <br>                                   |                             |
| <b>Akts</b> 1:12 .....                 | 91                          |
| 1:13 .....                             | 89                          |
| 2:24 .....                             | 29                          |
| 2:27 .....                             | 17                          |
| 2:31 .....                             | 91                          |
| 2:40 .....                             | 103                         |
| 3:15 .....                             | 29                          |
| 10:38 .....                            | 128                         |
| 17:2 .....                             | 95                          |
| 17:22 .....                            | 20                          |
| 20:6-7 .....                           | 44-46                       |
| 20:7 .....                             | 42                          |
| 20:16 .....                            | 44                          |
| 20:18 .....                            | 35                          |
| 27:9 .....                             | 82                          |
| <br>                                   |                             |
| <b>Roma</b> 1:19 .....                 | 99                          |
| 3:25 .....                             | 30                          |
| 4:25 .....                             | 23                          |
| 5:8 .....                              | 117                         |
| 6:23 .....                             | 131                         |
| 7:22 .....                             | 120                         |
| 8:32 .....                             | 23                          |
| 10:9 .....                             | 29                          |
| <br>                                   |                             |
| <b>1 Kərint</b> 4:5 .....              | 99                          |
| 11:24 .....                            | 105                         |
| 13:4-5 .....                           | 8, 110                      |
| 14:25 .....                            | 122                         |
| <br>                                   |                             |
| <b>Kərint (kontinued)</b> 15:3-4 ..... | 25 15:                      |
| 22-23 .....                            | 130                         |
| 16:2,8 .....                           | 44-46                       |
| <br>                                   |                             |
| <b>2 Kərint</b> 3:18 .....             | 107                         |
| 11:25 .....                            | 14                          |
| <br>                                   |                             |
| <b>Əfisiən</b> 4:8 .....               | 131                         |
| 5:2 .....                              | 17                          |
| <br>                                   |                             |
| <b>Filimən</b> 1:5 .....               | 35                          |
| <br>                                   |                             |
| <b>Kələshian</b> 1:15 .....            | 116                         |
| <br>                                   |                             |
| <b>1 Təsalonika</b> 3:3 .....          | 100                         |
| 4:16-17 .....                          | 57                          |
| <br>                                   |                             |
| <b>Taytəs</b> 3:10 .....               | 36-37                       |
| <br>                                   |                             |
| <b>Ibru</b> 4:12 .....                 | 100                         |
| 7:26 .....                             | 51                          |
| 8:1-2 .....                            | 106                         |
| 9:24 .....                             | 106                         |
| 11:17 .....                            | 116                         |
| 11:19 .....                            | 116                         |
| 13:5 .....                             | 112                         |
| <br>                                   |                             |
| <b>1 Peta</b> 1:19 .....               | 51                          |
| 2:23 .....                             | 114                         |
| <br>                                   |                             |
| <b>1 John</b> 3:8 .....                | 27, 29                      |
| 4:8 .....                              | 118                         |
| 4:19 .....                             | 117                         |
| <br>                                   |                             |
| <b>Rəvələshən</b> 5:5-9 .....          | 94                          |
| 13:12 .....                            | 20                          |
| 13:3 .....                             | 18, 20                      |
| 13:8 .....                             | 106, 128                    |
| 19:6 .....                             | 17                          |
| <br>                                   |                             |
| 20:1-2 .....                           | 32                          |
| 20:3 .....                             | 32                          |
| <br>                                   |                             |
| 20:4-6 .....                           | 77                          |
| <br>                                   |                             |
| 20:7-8 .....                           | 32                          |

# Na di At pan di Grøn

Jonas in Sayn de Sho Tu At dæn

**Yu tink se sòm kod dæn ayd**

**“na di at pan di grøn” fò plenti òndrød iyas—**

**wan kod we de opun wetin de**

**“na Gød in at” fò yu?**

Sòntəm dis na di ræl kod kpatakpata. Bad spirat dæn dæn wok fò plenti òndrød iyas en dæn stil de tray fò mek dæn sikrit ya nò sho. Dis buk ya de yuz di Baybul insay am fò sho wetin sòm impòtant wòd dæn min en fò fæn dæn dip dip minin. Yu go fæn sòm fayn fayn tru tin dæn we sòntəm yu nò go rid am nò òda say. Yu de kam lan sòm pòsh ans dæn fò di kwèstyòn dæn we de bót aw Jizòs bin get layf bak:

Tri De en Tri Net – Ustəm Jizòs inséf se dis tèm go stat? I bin rili bi tri de en tri net rili-rili as i bin tók? Ustəm i dæn? Di Baybul de sho sòm tin dæn we de sho wan ans we difrèn pas wetin mòst piple dæn kin tók fò lóng tèm.

Na di At pan di Grøn – Usay dat rili bin de? Di ans, fròm di Baybul inséf, go sòprayz yu en nòto wetin mòst piple dæn òndastand. Dis tók ya go get mò minin en i go impòtant fò yu mò.

I Si en I Biliv – Wetm Jòn si insay di grev fò mek i no se Jizòs dæn get layf bak, wen i bin jòs dæn tink se tifman dæn bin dæn fòs go de? Sòmtin spèshal bót di klos dæn we dæn bin bəri am wit bin mek i no se i dæn get layf bak rili.

In Get Layf Bak pan di Lòd in De – Yu tink se Jizòs bin get layf bak pan in yon de—di sevènt de Sabat (Matyu 12:8)? Wetin dis min fò di wan dæn we de se Sònde na di de we oli?

Di Men Tin pan di Mata – Aw fa Gød go go fò lè wi get wetin wi at de want? I de eva ala wi fò du wetin wi want? Tink gud wan bót di mòst impòtant kwèstyòn dæn bót aw “na di at pan di grøn” impòtant fò yu inséf.

As i de teke Gød in Wòd as di las tin we get pawa en de yuz am fò èksplen inséf,

di òta de sho se mò tin de bót di tèm we Jizòs get layf bak

en di kòrèkt we fò òndastand Matyu Chaptà 12 pas aw dæn bin de tink bifo.

Séf bak, di men tin na se di las wòd de sho se di get layf bak bin apin pan di

sevènt de sabat, di de we Jizòs bin bi en i stil bi di Lòd—di rili Lòd in De.

