

Additional Information on the Timing of the Resurrection, First Fruits and Pentecost

Contents

Introduction	2
Nisan 14 in Crucifixion Week was on Thursday	2
Nisan 14 at the Exodus was on a Wednesday	2
The Calendar Date for First Fruits Varies Yearly	4
Another Possible Scenario	4
The Same Day Arrived at Sinai	8
"Morrow After" = Morrow Of	9
The Lamb Examined and Rejected	11
The Examination	11
The Decision Recognized.....	12
The Heart vs the Hands	13
Start and End of Three Days and Three Nights	15
Events from Betrayal to Resurrection on the Third Day	16
Start at the Starting Point	16
Notes on Selected Passages	18
Jesus was Delivered in Three Stages.....	22
The Lamb Anointed	23
Jesus' and Abraham's 3 Days and 3 Nights	24
Being Dead is Not Resting	25
Summary	25

Jesus' Resurrection was on the seventh day Sabbath not on Sunday

Introduction

This study is presenting further evidence for a Sabbath Resurrection as presented in the book ***In the Heart of the Earth: The Secret Code that Reveals What is in the Heart of God*** especially in relation to the timing of the day of Pentecost at Sinai. As the timing of crucifixion week is typified by the timing of the Exodus, we need to also look at the experience of Israel.

The original study ***In the Heart of the Earth*** dealt with the Biblical meaning of "heart," "earth" and "first day of the week." It also showed the meaning of a number of verses that have confused the understanding of resurrection timing. The material here will be incorporated into a future edition of that book which will be updated with any further understanding of the topic.

Nisan 14 in Crucifixion Week was on Thursday

That point has been firmly established on p68-71 of my 2022 version of ***In the Heart of the Earth***. For crucifixion week, this corresponds with the triumphal entry/selection of the lambs on Nisan 10, a Sunday:

"Speak ye unto all the congregation of Israel, saying, In the **tenth day** of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:" (Exo 12:3)

Nisan 14 at the Exodus was on a Wednesday

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on **the fifteenth day of the second month** after their departing out of the land of Egypt. ... 4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that **on the sixth day** they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, **At even**, then ye shall know that the LORD hath brought you out from the land

of Egypt: 7 And **in the morning**, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?" (Exo 16:1-7)

"And it came to pass, that **at even** the quails came up, and covered the camp: and **in the morning** the dew lay round about the host." (Exo 16:13)

"And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. 23 And he said unto them, This *is that* which the LORD hath said, **To morrow is the rest of the holy sabbath** unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none." (Exo 16:22-26)

It is apparent that the instructions were given one day and on the following six mornings there was manna on the ground with a double portion on the sixth morning to provide for the seventh day which was a seventh-day Sabbath. It could only be that the pattern looked like this:

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sab.
			Nisan 14 Passover preparation	15 Passover at midnight; Left Egypt FUB day 1	16 FUB day 2	17 FUB day 3
18 FUB day 4	19 FUB day 5	20 FUB day 6	21 FUB day 7	22	23	24
25	26	27	28	29	30	1st day of Sivan - second month
2	3	4	5	6	7	8
9	10	11	12	13	14	15th day arrived wilderness of Sin; Manna promised
16 - day 1 of manna	17 - day 2 of manna	18 - day 3 of manna	19 - day 4 of manna	20 - day 5 of manna	21 - day 6 of manna	22 - no manna

Since the months each had 30 days (the calendar change in the time of Hezekiah had not yet occurred) we can work backwards to determine that Nisan 14 at the Exodus was on a Wednesday.

The Calendar Date for First Fruits Varies Yearly

The fact that Nisan 14 was on a different day of the week in crucifixion week compared to the Exodus should not be a concern. There is nothing to say that the day of the week feasts fell on had to match from year to year. Indeed, they generally did not as they were specified to be on a particular calendar date not a day of the week. The only exceptions were First Fruits and Pentecost. They are always in relation to the seventh-day Sabbath (either the day after the Sabbath or, as this study shows, on the Sabbath itself).

As we know, if First Fruits was not connected to a seventh-day Sabbath it could be on any day of the week. But as Pentecost is connected to a seventh-day Sabbath (Lev 23:16) and day 49 of the count is never called a Sabbath there must be a connection to a seventh-day Sabbath.

This shows that arguments over rules for First Fruits being on the 16th, 17th or 18th are pointless as it is determined by the seventh-day Sabbath not by a fixed calendar date.

This also brings up the interesting point that, with other feasts being on fixed calendar dates, there must have been a good reason for God wanting Pentecost to fall on a particular day of the week. It could easily be reasoned that He might have wanted it to be on a Sabbath, although that is not proof that He did.

Another Possible Scenario

The Bible speaks of Israel being baptized:

“And were all **baptized unto Moses** in the cloud and in the sea;” (1 Cor 10:2)

It has been suggested that this baptism unto Moses occurred on the day of First Fruits. However, the timing does not work as we will see. Also, the sheaf of first fruits was typical of Christ's resurrection from the dead more than of His baptism which happened in the fall 3 ½ years before.

The meaning of being "baptized unto Moses" may just be a way of saying that they were showing their allegiance to Moses who led them Out of Egypt and through the Red Sea. The Bible mentions other baptisms connected to individuals:

"Is Christ divided? was Paul crucified for you? or were ye **baptized in the name of Paul?**" (1 Cor 1:13)

"This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only **the baptism of John.**" (Acts 18:25)

Those verses suggest baptism establishing a connection with Paul or John. It seems that baptism can have a more general meaning as in to be immersed in suffering:

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (Matt 20:22)

So that they were baptized unto Moses may not be typical of the resurrection of Christ.

There is, however, another resurrection event that can be connected with First Fruits and that event is the "resurrection" of Joseph when his bones were taken as Israel was leaving Egypt.

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." (Exo 13:19)

There is an interesting connection between the “resurrection” of Joseph and the resurrection of Jesus:

“Jesus was resurrected from the tomb of Joseph of Ramah ("Arimathaea" in Greek). "Ramah ... means 'seat of idolatry' in Hebrew." (Joseph Good, *Rosh HaShanah and the Messianic Kingdom to Come*. p24). This city is identified with the present location of Ramallah about nine miles north of Jerusalem. Just as Jesus' resurrection from the tomb of Joseph of Arimathea assures us that we are going to the Promised Land, the removal of the bones of Joseph (who lived in Rameses in Egypt, the seat of idolatry) from his tomb, indicated to Pharaoh that Israel was headed to the Promised Land and not returning to Egypt. That may be why he pursued them.” (In the Heart of the Earth; 2022 edition, p95)

Moses’ original request to Pharaoh was to go three days to hold a feast.

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, **that they may hold a feast** unto me in the wilderness. ... And they said, The God of the Hebrews hath met with us: let us go, we pray thee, **three days’ journey** into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.” (Exo 5:1,3)

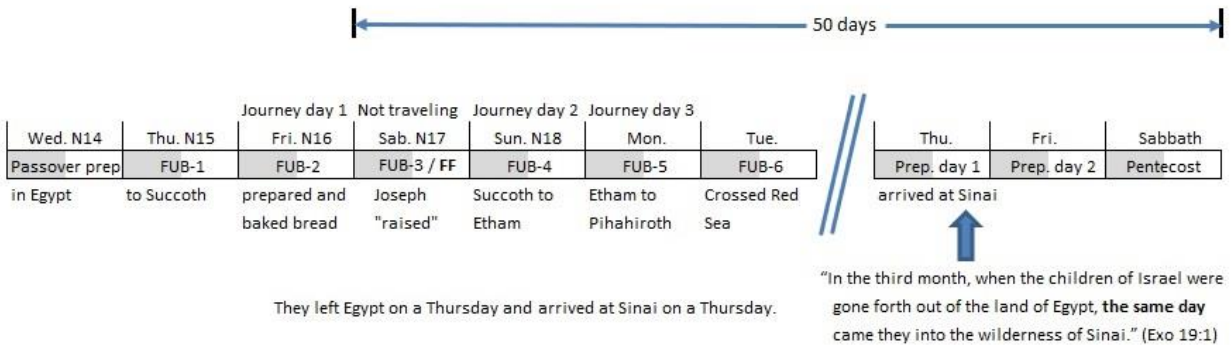
Pharaoh understood the intent to be that they would have their feast and return.

“And he [Pharaoh] said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you. Not so: **go now ye that are men, and serve the LORD**; for that ye did desire. And they were driven out from Pharaoh’s presence.” (Exo 10:10-11)

At this point, he was willing to grant permission for the men to go but would keep the women and children in Egypt as surety for the return of the men.

In light of the above, here is a proposed alternate timeline for the Exodus:

Exodus Timeline - Sabbath at Succoth



It seems likely that they had instructions ahead of time to travel from the various regions of Rameses in Goshen to Succoth. They would have arrived at different times depending on their distance from Succoth. Remember, this is a very large number of people – their homes would have been spread over a big area. They would have all met at Succoth where Moses organized them for the rest of the journey together so that when they left Succoth:

“... the children of Israel went up in orderly ranks out of the land of Egypt.”
(Exo 13:8, NKJV)

Features of this alternative scenario:

- There was time for baking the unleavened cakes (Exo 12:39) before the Sabbath.
- The Israelites were able to observe the Sabbath by resting from their traveling.
- Israel observed a feast - the stated reason for leaving Egypt in the first place.
- Joseph (a type of Christ) was "raised" at the start of the Sabbath as the First Fruits.
- The timing of Joseph's resurrection relative to First Fruits matches that of Christ's resurrection.

When the Israelites left Succoth heading east instead of returning to Egypt, the border guards would have sent word to Pharaoh that they were not returning as expected and he then decided to prepare his army to go after them.

This scenario matches much better in a number of ways. Since the original request was to let Israel go to hold a feast, we should expect them to do that. If holding a feast (or observing a sabbath) they were not likely to be spending the day traveling.

In the traditional scenario, there is little time for baking bread (which would take hours), they were traveling on Sabbath and again the next day instead of having their feast.

In the scenario proposed here, the First Fruits at the Exodus was connected with the “resurrection” of Joseph who was a type of Christ rather than with the baptism of Israel. And Joseph’s resurrection was typical of and matched in time (early on the feast of First Fruits – see the book *In the Heart of the Earth*) the resurrection of Christ.

The Same Day Arrived at Sinai

“In the third month, when the children of Israel were gone forth out of the land of Egypt, **the same day** came they into the wilderness of Sinai.” (Exo 19:1)

“The same day” as what? They went forth from the land of Egypt on Nisan 15 and that event is referenced in the verse.

- It was not **the same calendar date** a year later.
- It was not **the same day of the month** as further evidence will indicate that the events at Mt. Sinai started about 50 days from Passover not exactly 2 months later - it was not the 15th day two months later.
- It was not **the first day of the third month** as some commentaries suggest as that would put the first day of the 50-day count to Pentecost at Nisan 14 which it cannot be as that is even before they left Egypt.
- So "the same day" can only mean **the same day of the week** which would be on a Thursday.

They left Egypt on a Thursday, so they arrived at Sinai on a Thursday as shown in both the preceding and following charts. The day they arrived at Sinai and the next day would have been the days of preparation for the third day, a seventh-day Sabbath and the day of Pentecost on which the Ten Commandments were given. Further laws were given to Moses (chapters 21-23) which he told to the people (24:3) and wrote out (24:4). The next morning (“And Moses ... rose up early in the morning ...” 24:4) he ratified the covenant with blood (24:5-8) and then ascended the mountain to meet with God. The phrase “Moses rose up” (24:13) simply means he stood up; it is not the same word as used in verse 4 and is not indicating a different day. When Moses went up there was a cloud covering the mount (24:15) which continued for six days (24:16).

As the whole of Israel prepared themselves before the day of Pentecost, Moses also prepared (for six days) to meet with the Lord. And then:

“... and **the seventh day** he called unto Moses out of the midst of the cloud. ... and Moses went into the midst of the cloud ...” (Exo 24:16,18)

Moses was called to meet with God on the seventh-day after six days of preparation. It is most logical that his meeting with God and the day of Pentecost were both on seventh-day Sabbaths.

Arr. at Sinai Prep. day 1	Prep. day 2	Pent- ecost	Moses' 6 days of preparation to meet the Lord						Moses called into cloud
			day 1	day 2	day 3	day 4	day 5	day 6	
Thu.	Fri.	Sab.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sab.

"Morrow After" = Morrow Of

There is the important question of the timing of First Fruits (also referred to as the Wave Sheaf) in relation to the Sabbath as given in Leviticus 23:

“And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.” (Lev 23:11)

That is commonly understood to be a reference to Sunday. However, consider this verse:

"And they departed from Rameses in the first month, on the fifteenth day of the first month; on **the morrow after the passover** the children of Israel went out with an high hand in the sight of all the Egyptians." (Num 33:3)

That verse has the same construction as those saying "the morrow after the sabbath" (Lev 23:11, 15) or "the morrow after the seventh sabbath" (Lev 23:16). It is apparent that this is the situation in Numbers 33:3:



Without question "the morrow after the Passover" was the same calendar day as the Passover or, we could say, Passover morning. They did not wait around with sandals on feet and staff in hand for over 24 hours after the Passover and before leaving Egypt.

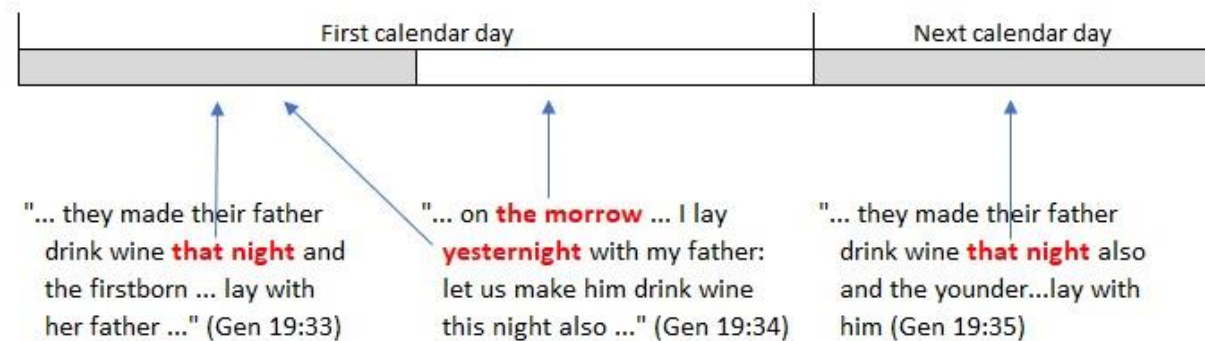
This is strong evidence that "the morrow after the sabbath" in Lev 23:11 and 15 and "the morrow after the seventh sabbath" in Lev 23:16 is a reference to Sabbath morning, not the next day. More detail and evidence on this in my book ***In the Heart of the Earth.***

Another example of the Biblical meaning of "morrow" (Hebrew "mochorath" is its use in the story of Lot's daughters:

"And it came to pass **on the morrow**, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father." (Gen 19:34)

“On the morrow” is obviously referring to the next morning but still the same calendar day. “Yesternight” is also used of the same calendar day. That term was used by the firstborn in the morning to refer to the previous night. Therefore it was the same calendar day not the night of the previous calendar day over 24 hours earlier.

Timing of the Incident with Lot and His Daughters



Clearly, "the morrow" was not the next calendar day after the first born lay with her father.

It was the following morning which would be the same calendar day.

"Morrow" (Hebrew "mochorath") refers to the next period of wakefulness, not the next calendar day.

The Lamb Examined and Rejected

The Examination

Passover lambs were to be selected on Nisan 10 and examined carefully for any defects until, if found acceptable, they were sacrificed on the fourteenth. Jesus entered Jerusalem on the tenth as the true Lamb of God. He was examined or tested by various groups.

For the Jewish leaders, the questioning and examination came to a climax on the Tuesday of Passion week. As Jesus was in the temple (Matt 21:23), **the Pharisees** questioned Him regarding paying tribute to Caesar (Matt 22:15-22). Then **the Sadducees** questioned Him regarding the resurrection (Matt 22:23-33). Next the Pharisees tried again, sending **a lawyer** to examine Him regarding the law (Matt 22:34-45). We don't know what other questions might have been asked but those significant ones are recorded. Certainly, there would have many questions in people's minds.

Finally, the questioning ended (at least the outward questioning by Jewish authorities):

“And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.” (Matt 22:46)

This must be referring to questions to evaluate Jesus’ character and theology as He was later asked many questions during the trials including Pilate’s question: “... what is truth? ...” (John 18:38).

The Decision Recognized

Recognizing that their decision was made, Jesus spoke all the woes on them recorded in Matthew 23. Then He said:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and **ye would not!** Behold, **your house is left unto you desolate.**” (Matt 23:37-38)

Because of their rejection of Him, he left the temple (Matt 24:1). From the temple, Jesus went to the Mount of Olives where He shared Matthew 24 and 25 with His disciples. Then He said:

“Ye know that **after two days is *the feast of the passover***, and the Son of man is betrayed to be crucified.” (Matt 26:2)

This was spoken on Tuesday. Two days later would be Thursday, Nisan 14, the start of Passover/Unleavened Bread. Mark says the same but combines passover and unleavened bread showing that the reference was to the whole period of Nisan 14 and Nisan 15-21.

“**After two days was *the feast of the passover, and of unleavened bread***: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.” (Mark 14:1)

He is also saying that they were plotting Jesus' death. Matthew says the same while indicating this was happening at the highest level of Judaism:

“Then assembled together **the chief priests**, and **the scribes**, and **the elders of the people**, unto the palace of **the high priest**, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him.” (Matt 26:3-4)

Having made their decision, following events revealed what was in the hearts of the Jewish leaders. It is important to note that the rejection of Christ happened on Tuesday evening well before He was taken prisoner on Thursday night.

The Heart vs the Hands

The start of this time period can be further established by making a distinction between Jesus being “in the heart of the earth” and “in the hands” of His enemies. Jesus was “in the **heart** of the earth” **not** “in the **hands** of the earth” for the three days and three nights. It was only on Thursday night that He was betrayed into the **hands** of sinners:

“Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed **into the hands of sinners.**” (Matt 26:45)

Before that point, Jesus was in the **heart** of sinners but not physically in their hands. Our primary concern is with the meaning of being “**in the heart of the earth**” not “**in the hands of the earth.**” Hands and heart are not the same. However, what is done in (or by) the hand manifests what is in the heart.

Once Jesus had died, He was freed from the suffering brought on by His persecutors. And their thoughts about Him as far as calculating how to be rid of Him would have ended – they had achieved their goal (or so they thought).

- **In the heart** = the mind hating and rejecting Him and plotting how to carry out their evil designs
- **In the hands** = the physical capture and subsequent treatment

In his **Bible Handbook** Stephen Haskell writes:

“Christ said He would be *“rejected* of the elders, and of the chief priests, and scribes, and be *killed*, and *after three days* rise again.” Sometime *before* the angry mob came to arrest Him, He had been “rejected,” otherwise they would never have gathered to take Him. “After three days” had passed from the time of His *rejection*, He rose again. Christ was arrested Thursday evening; the trial lasted all night.” (Stephen Haskell, Bible Handbook, p96, emphasis in original)

Of course, the rejection had to come before the physical arrest with the mob. It also had to come before the agreement they made with Judas. Remember, they were gathered while Jesus was at Simon’s feast from which Judas left to meet with them.

Haskell makes an important point but does not follow up on it. There must have been a period of time between His rejection and when He was taken. The order of events during the three days and three nights from the perspective of Jesus’ enemies would have been:

- rejection
- plotting
- arrangement with Judas
- waiting for Judas to reveal opportunity
- arrest
- trials
- murder

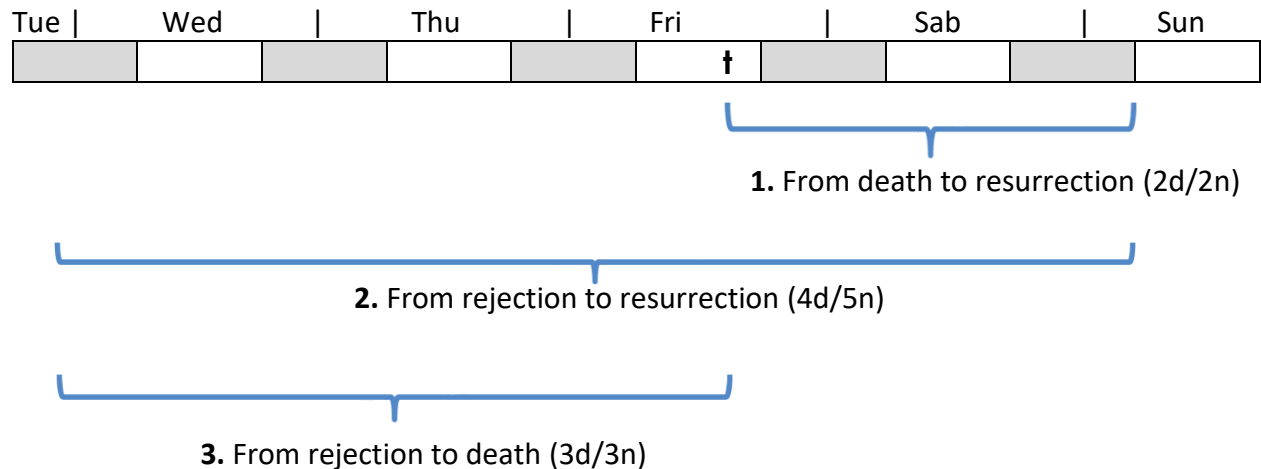
Jesus spoke of their rejection of Him:

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders **rejected**, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” (Matt 21:42)

“Saying, The Son of man must suffer many things, and be **rejected** of the elders and chief priests and scribes, and be slain, and be raised the third day.” (Luke 9:22)

Start and End of Three Days and Three Nights

Following their rejection would be the start of Jesus' time in the heart of the earth. Here are three possibilities for the duration of that time:



1. Death to resurrection. – This is the standard understanding but results in only 2 days and 2 nights.
2. Rejection to resurrection. As the rejection was clearly well before Thursday night, this scenario actually extends to 4 days and 5 nights.
3. Rejection to death. This period of 3 days and 3 nights corresponds to the time the Jewish leaders had it in their minds to finally kill Him until the deed was done.

It could be said that He was in the hands of His enemies (while He was being treated according to what was in their hearts) for only one day and one night (from His physical capture until His death.) Once He was dead and buried they could no longer, by their hands, manifest their hatred of Him.

Events from Betrayal to Resurrection on the Third Day

There are a number of verses that seem to or are commonly understood to mean that Jesus would be raised on the third day following His death. But is that what they are saying? We need to read carefully. The point I have made is that we need to ask "the third day from when?" What is the starting point for the series of days? If we just assume it is the time/day of Jesus' death without checking that out in scripture, we are making an assumption.

This study will show, from scripture, that the starting point of the three-day period (or the time up to the third day) began before Jesus' death.

Start at the Starting Point

I could say "I will be leaving on Wednesday to go to the city for a shopping trip and stay overnight. Then I will travel to visit family for a day, stay overnight and, after having my car serviced, return home on the third day." In that case, the third day is the third day (inclusive) from the starting point of the sequence of events, not from when I had my car serviced.

Below is a table showing the sequence of events during the three days. The sequence or a portion of it is mentioned in many places with varying numbers of the events included. Some of the verses give only parts of the sequence along with the third day but don't even mention His death. The first item in the complete list of events is the initial betrayal by Judas and the decision by the Jewish authorities to kill Jesus.

Events from Betrayal to Resurrection

								Speaker	
			suffer many things			killed	raised again the third day	Matt 16:21*	Matthew's narrative
betrayed						killed	the third day he shall be raised again	Matt 17:22-23	Jesus
betrayed	condemned	delivered to Gentiles	mock	scourge		crucify	the third day he shall rise again	Matt 20:18-19	Jesus
betrayed						to be crucified		Matt 26:2	Jesus/Matt. narrative
							after three days, until the third day	Matt 27:63-64*	Enemies of Jesus
rejected			suffer many things			killed	after three days rise again	Mark 8:31*	Mark's narrative
		delivered				killed	he shall rise the third day	Mark 9:31	Jesus
delivered	condemned	delivered to Gentiles	mocked	scourged	spit upon	killed	the third day he shall rise again	Mark 10:33-34*	Jesus
rejected			suffer many things			slain	be raised the third day	Luke 9:22	Jesus
		delivered to Gentiles	mocked	scourged	spit upon	put to death	the third day he shall rise again	Luke 18:32-33	Jesus
delivered						crucified	the third day rise again	Luke 24:7	Angels to women
		delivered to be condemned				crucified	today is the third day since these things were done	Luke 24:20-21*	Disciples on road to Emmaus
			suffer				to rise from the dead the third day	Luke 24:46*	Jesus
destroy (Gk: luo)							in three days I will raise it up	John 2:19*	Jesus
						slew	Him God raised up the third day	Acts 10:39-40	Peter to Cornelius

Words in red are from Strong's G3860, "paradidomi"

*See text for additional notes

The complete sequence of events is:

- rejected/betrayed
- delivered to the chief priests
- condemned by the chief priests
- delivered to the Gentiles/Romans
- condemned by the Romans
- mocked/scourged/spat upon
- crucified/killed
- buried
- raised

Notes on Selected Passages

Matt 16:21 doesn't mention the betrayal but that doesn't mean He was not betrayed.

Matt 27:63 is merely a statement by of His enemies.

Mark 8:31 is the only passage in the KJV that says "after three days" (excepting Matt 27:63-64 spoken by Jesus' enemies) However, other versions read "on the third day," "in three days," "three days later." One even says "after two days." The same conversation was reported by Matthew, in the KJV, as "be raised again the third day" (Matt 16:21).

This verse says He will be rejected of the elders etc. That rejection would have happened before they caused Him to suffer. In the table, it appears in the same column as "betrayed" as the rejection and Judas' initial betrayal were about the same time.

Mark 10:33-34 is the most complete list of the events.

Luke 24:20-21 The condemnation in this case was by the Romans. "Today is the third day since" needs to be correctly understood.

Friday sunset to Sabbath sunset would be the third day **since** (Greek "ginomai" G1096) these things were done (or began) and the day on which the statement in Luke 24:21 was made:

Tue.	Wednesday	Thursday	Friday	Sabbath
			†	
day events started	1 st day since	2 nd day since	3 rd day since	
↑↑ Initial betrayal by Judas Dinner at Simon's house			↑ Resurrection	↑ Road to Emmaus

Use of “ginomai” (Strong’s G1096):

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was **done** (G1096), that it might be fulfilled which was spoken of the Lord ...” (Matt 1:21-22)

The “all this” includes bringing forth her son and even the events listed before verse 21. Ginomai is often used in the sense of “to begin to happen” as in:

“And it came to pass <1096>, while he blessed them, he was parted from them, and carried up into heaven.” (Luke 24:21)

Remember, the conversation on the road to Emmaus was on the “same day” (Luke 24:13) as the resurrection.

Luke 24:46 His death and crucifixion are not even mentioned. It is just that He will suffer. When did He start to suffer? Surely, He suffered from the rejection of His people.

John 2:19-21 mentions the three days but does not include a reference to His death. Here is the passage in context:

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." (John 2:19-21)

"Destroy" is from the Greek "luo." It is never used as in "to kill." It means more like "to loose" (and let go), "to dismiss," "to cast off." Ultimately, it could mean "**to reject.**"

That is actually the word used in the parable of the householder:

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders **rejected**, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?” (Matt 21:42)

That was Jesus applying the parable to the Jewish leaders as a kind of last-minute plea to them to not reject Him. It was spoken earlier in the day before the feast at Simon's house.

The following verses record words (said in misunderstanding) by Jesus' enemies that were in reference to what He said. His enemies misunderstood Him to be speaking of the earthly temple building as shown by their use of a form of the same word:

"And said, This fellow said, I am able to **destroy** the temple of God, and to build it in three days. (Matt 26:61, also Mark 14:58)

"And saying, Thou that **destroyest** the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. (Matt 27:40, also Mark 15:29)

The temple, of course, is not killed. This verse is interesting:

"Art thou bound unto a wife? seek not to be loosed. Art thou **loosed** (G3089) from a wife? seek not a wife." (1 Cor 7:27)

To be "loosed from a wife" is to be in some way separated from her. Jesus was loosed from his hoped-for spiritual bride, the nation of Israel because of her rejection of Him

This verse is ironic:

"And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross."
(Matthew 27:40)

Ironic because, while they had rejected Him three days earlier, at that very moment, He was raised up just as He had said:

“Jesus answered and said unto them, **Destroy** this temple, and **in three days I will raise it up.**” (John 2:19)

"Raise" (Greek "egeiro"; G1453) is in the active voice in that verse indicating that Jesus would raise up "this temple." However, that verse cannot be referring to His resurrection because, being dead, He could not have raised Himself from the dead (“... the dead know not any thing...” Eccles 9:5). His Father raised Him:

"Whom God hath raised (G450) up, having loosed (G3089) the pains of death: because it was not possible that he should be holden of it." (Acts 2:24)

The word translated as “raised” (G450) in that verse is in the active voice - God raised Him from the dead as shown by many verses.

Jesus raised Himself, not from the dead, but in the sense that He had revealed His own (and His Father’s) totally other-centered character.

“And I, **if I be lifted up** from the earth, will draw all *men* unto me.” (John 12:32)

The crucifixion that Jesus submitted to would, through succeeding centuries, have a drawing effect on people. However, many of those present that day resisted the drawing power and persisted in their rejection.

Notice that "raise" (John 2:19) and "raised" (Acts 2:24) are completely different words. In Acts 2:24 “raised” is referring to being raised from the dead and in John 2:19 “raise” is referring to Jesus raising Himself up in the sense of (at least in the minds of some) reversing the rejection (the “luo”).

Jesus was Delivered in Three Stages

All occurrences of “betrayed” or “delivered” in the table above are from the same Greek word “paradidomi” (G3860). It is interesting that the same term is used of God delivering His Son which, of course, was not a betrayal. Here are the three stages of Jesus being delivered:

1. By God to the will of man

"Who was **delivered** (G3860) for our offences, and was raised again for our justification." (Rom 4:25)

"He that spared not his own Son, but **delivered** (G3860) him up for us all, how shall he not with him also freely give us all things?" (Rom 8:32)

Both those verses indicate that the purpose of God’s deliverance of His Son was for our good not for harm to Jesus. The parable of the householder (Luke 20:9-16) shows this and the result.

2. By Judas to the chief priests:

"Saying, Behold, we go up to Jerusalem; and the Son of man shall be **delivered** (G3860) unto the chief priests, and unto the scribes; and they shall condemn him to death death, and shall deliver (G3860) him to the Gentiles:" (Mark 10:33)

3. By the Jews to the Romans:

"... they (the chief priests and the scribes) shall **deliver** (G3860) him to the Gentiles ..." (Mark 10:33)

All verses above about Jesus being delivered use the same original word. It means “to give into the hands of another” and may or may not include a malevolent betrayal. In the first instance, He was delivered by his Father to mankind as a whole.

The Lamb Anointed

While the Jews were plotting, Jesus was in Bethany attending the feast at Simon's house from which Judas left to meet with the assembled plotters and initiate the betrayal. The Mt. of Olives (the scene of Matthew 24-25) is on the way to Bethany where Jesus spent Tuesday night. That evening He attended the feast at Simon's house.

He was in Bethany on Sunday night (see Mark 11:11-12) and likely Monday night. The apparent timing discrepancy in John 12 is solved by recognizing that verse 2 says "There ..." not "then." The description of the meal is parenthetical and out of chronological order. It was at this meal that Mary Magdalene was moved to anoint Jesus for His burial:

"She hath done what she could: she is come aforehand to anoint my body to the burying." (Mark 14:8)

By carefully examining the events we can see that the beginning of the three days and three nights was on Tuesday evening which corresponded to the time of the feast at Simon's house. Could it be that Jesus was anointed at that point because He was then released by the Father to the will of man to be the sacrifice? (See the section below comparing Jesus' and Abraham's experiences.)

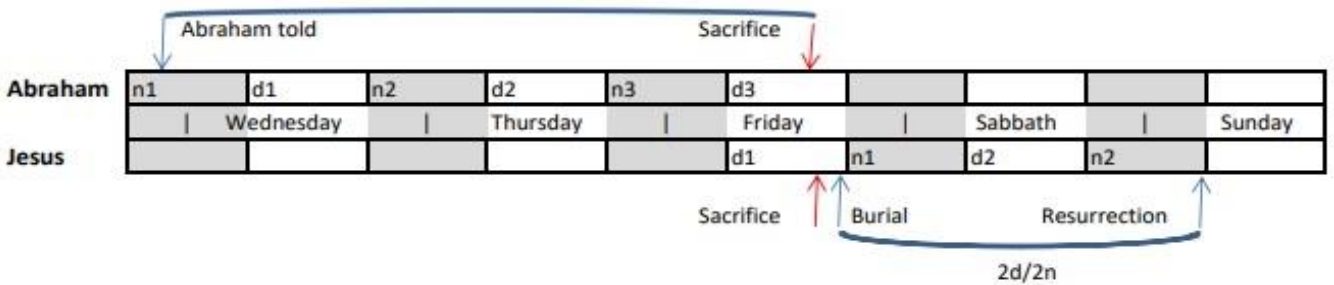
Jesus' and Abraham's 3 Days and 3 Nights

We can compare Abraham's experience with that of Jesus by lining up the time of sacrifice in each case:

Comparison of Jesus' and Abraham's Three-Day-and-Three-Night Experiences

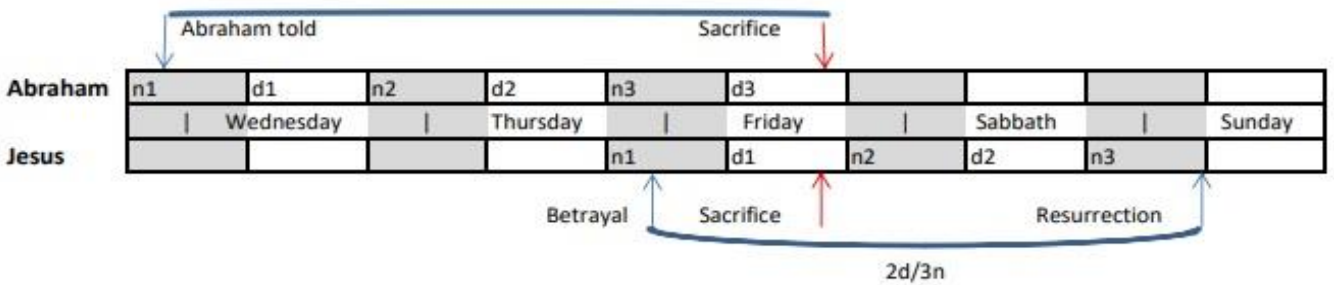
Traditional

Jesus' 3d/3n starts with the burial



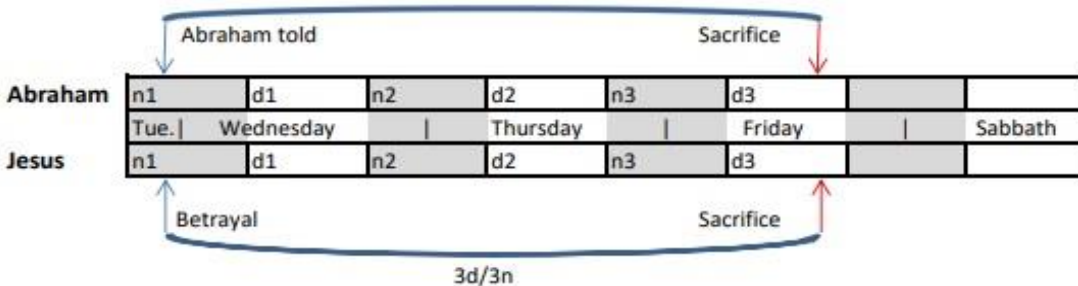
Alternate

Jesus' 3d/3n starts with the Thursday-evening betrayal



In the Heart of the Earth

Jesus' 3d/3n starts with the Tuesday-evening decision by the Jews



In each case, what is lined up between the two is the time of sacrifice (red arrows).

The sacrifice in Abraham's case may not have been on a Friday. It is placed there for comparison purposes.

In each case, the 3d/3n starts for Abraham between Tues. sunset and Wed. sunrise and ends on a Fri. afternoon.

I have heard the comparison of Jesus' three days and three nights with that of Abraham when he was going to sacrifice Isaac (Genesis 22). Three understandings of that are diagrammed above. Note, in the first situation, that the three days and three nights are before the sacrifice in Abraham's case and after the sacrifice in Jesus' case.

Abraham's decision to obey God and "sacrifice" his Son corresponded to and represented the Father "delivering" His Son in respect of the free-will choice of the Jewish leaders to reject Him.

Being Dead is Not Resting

The Sabbath is not meant as a period of inactivity. Jesus' Sabbath example for us has been described as resting in the bosom of the Father. The Sabbath rest is resting and being refreshed in a relationship not lying in an unconscious (dead) state. How could the Lord of the Sabbath be "asleep" on His day?

It is interesting that this verse appears in Matthew 12:

"For the Son of man is **Lord even of the sabbath day.**" (Matt 12:8)

Summary

Ample evidence has been provided here and, in my book, to show that:

- "Heart" refers to the mind.
- "Earth" can mean the people of the earth.
- "First day of the week" is a mistranslation.
- "Third day" verses refer to the third day starting from the initial betrayal on Tuesday evening.
- A number of verses have been misinterpreted to prop up the Sunday-resurrection theory.
- The word "after" in Lev 23:11, 15, 16 is misunderstood.
- A Sabbath Pentecost (and therefore a Sabbath First Fruits/resurrection) is proved by two ways to count (1. by 50 days including the day of First Fruits and 2. by 7 complete Sunday-to-Sabbath weeks starting with the harvest

which would start on the Sunday after the Sabbath of First Fruits) that can only both come to Pentecost on the same day if Pentecost is on a Sabbath. See the details on p88-91 of *In the Heart of the Earth* 2022 edition)

The start of the three days and three nights was marked by:

- The rejection by the Jewish leaders (mistranslated as “destroy this body”).
- The betrayal by Judas.
- The anointing by Mary.
- The release by the Father of His Son to be offered up.

The end of the three days and three nights was marked by:

- Jesus’ death (three days after His rejection).
- The realization of the Jewish leaders’ goal – to be rid of the perceived threat of Jesus.
- The veil in the temple was torn. The most holy place representing the mind/heart was exposed.

As Abraham obeyed, consenting to offer his son thus showing what was in his heart, the Father showed what was in His heart by His willingness to allow His Son to die. Satan’s character (what was in his heart) was fully exposed to the universe. The hearts of many people involved in death of Christ were also revealed.

“(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.” (Luke 2:35)

The whole episode of the crucifixion was the ultimate mirror to reveal what was in human hearts.

The question for us is what do we do with Jesus as we contemplate in our hearts His sacrifice on our behalf? He was rejected at His first coming largely because He did not meet the expectations of the type of Messiah they envisioned. Could the world today be doing the same? Don’t most believers expect Jesus to come the second time to subdue His enemies and set up a physical kingdom on Earth? And even many of those who do not see an earthly millennial kingdom expect Jesus to take vengeance and exact retribution from those who oppress others. It is our

understanding of His character that determines how we expect Him to act at the Second Coming. And that largely determines how we act towards others. To paraphrase a verse from Proverbs

“For as he thinketh about the character of God in his heart, so *is* he in the manifestation of his own character ...” (Pro 23:7, adapted)

This is based on the beholding principle – that we become like the image of God we hold in our minds.

Jesus, being in the Heart of the Earth, was all allowed to manifest what was in human hearts. It was and is the ultimate mirror to show us the thoughts and intents of our hearts as well as to provide a glimpse of what is in God’s heart towards us.

Here is a statement from material sent to me years ago.

“In order to change the Sabbath to Sunday there had to be a way in which the change could take place and yet at the same time seem consistent with all the Scriptures. For this, a deep and sophisticated scheme was planned, but it is way beyond the scope of this small study to expose every detail of the nearly 6,000 years of the subtle workings of Satan. So I will only demonstrate those that are of immediate concern.

Now, in order to move our Savior’s resurrection in the Old Testament from Sabbath to Sunday, the wave sheaf offering had to be moved from Sabbath to Sunday, as it would not look good for the type or shadow of the resurrection to be on the Sabbath and then attempt to say that the antitype or substance took place on Sunday, so the translators changed the meaning of a few words and added a few words.

The following will demonstrate that the word, after, is clearly a supplied word, found in most translations of the Bible but not in the original manuscripts. It was inserted in order to make it appear that the Wave Sheaf offering and Pentecost were on Sunday” (Curtis McDonald, 2003, The Biblical Truth about the Wednesday Passover Crucifixion the Sabbath Morning Resurrection and EASTER The Abomination of Desolation)

The Word of God does not say that Pentecost (the giving of the law at Sinai) occurred on a Sunday. Neither does it say that the post-resurrection, apostolic day of Pentecost was on a Sunday although that has long been the traditional understanding. Careful investigation of scripture reveals that Jesus rose on **a seventh-day Sabbath - His day.**