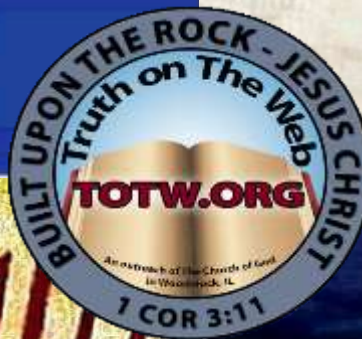
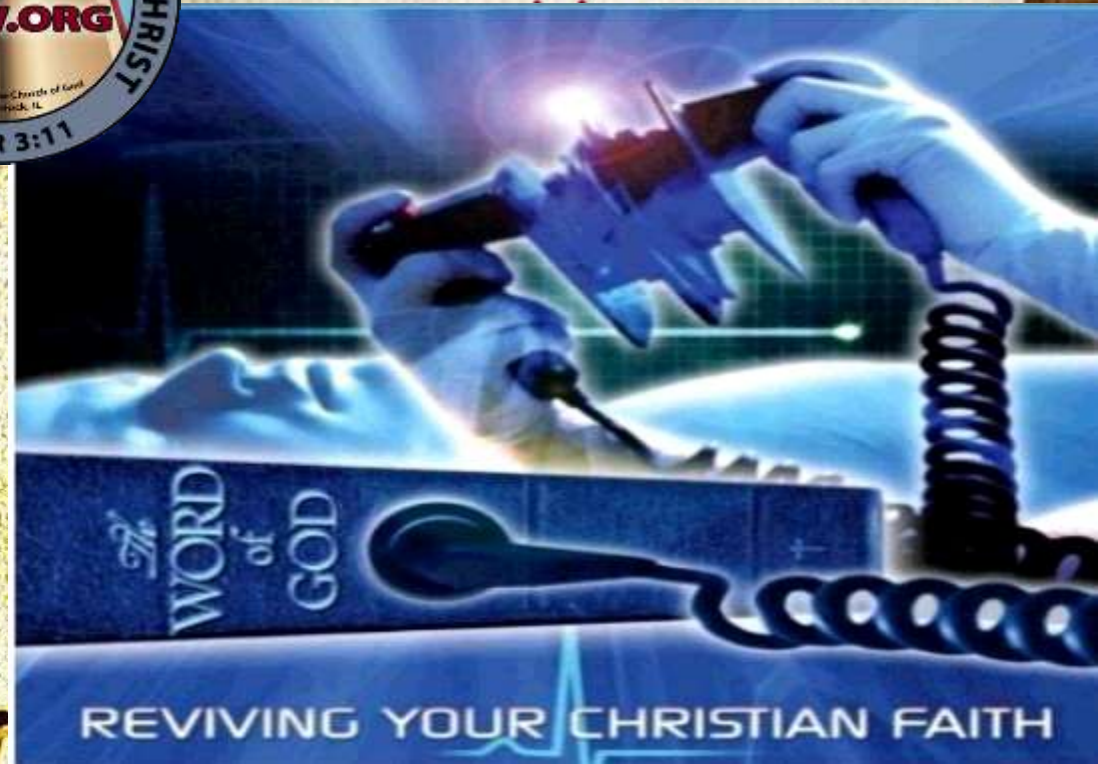
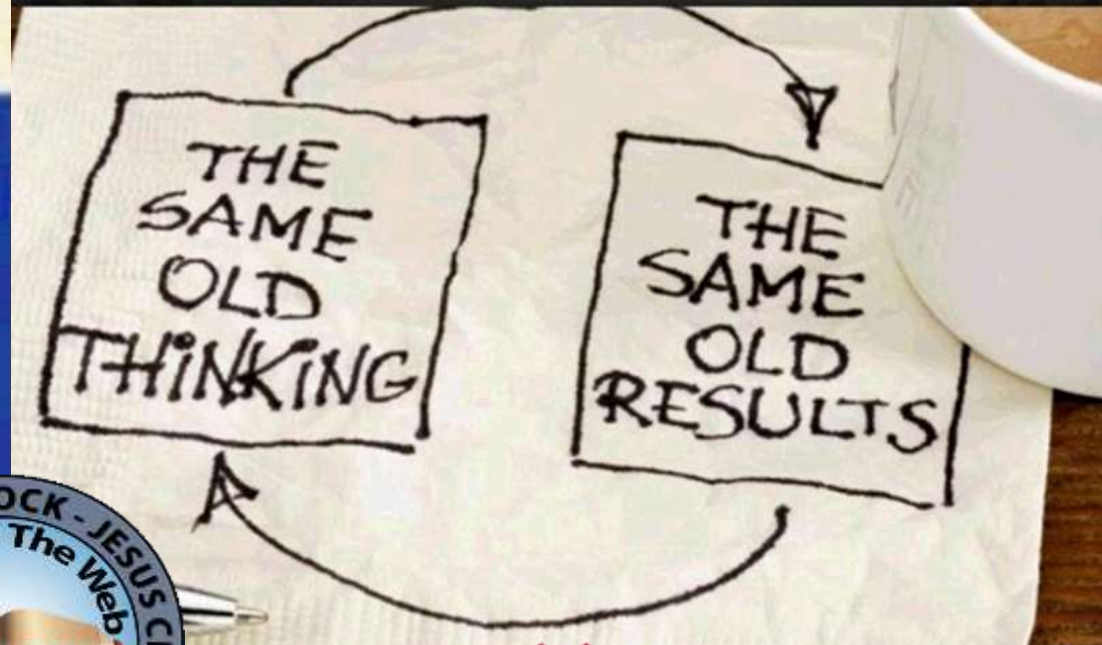


Think BIBLICALLY



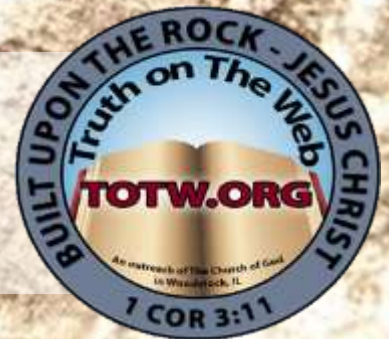
RENEW your mind

Romans 12:2



How To Count To Three Biblically

**The Timing of the Burial &
Resurrection of the Messiah**



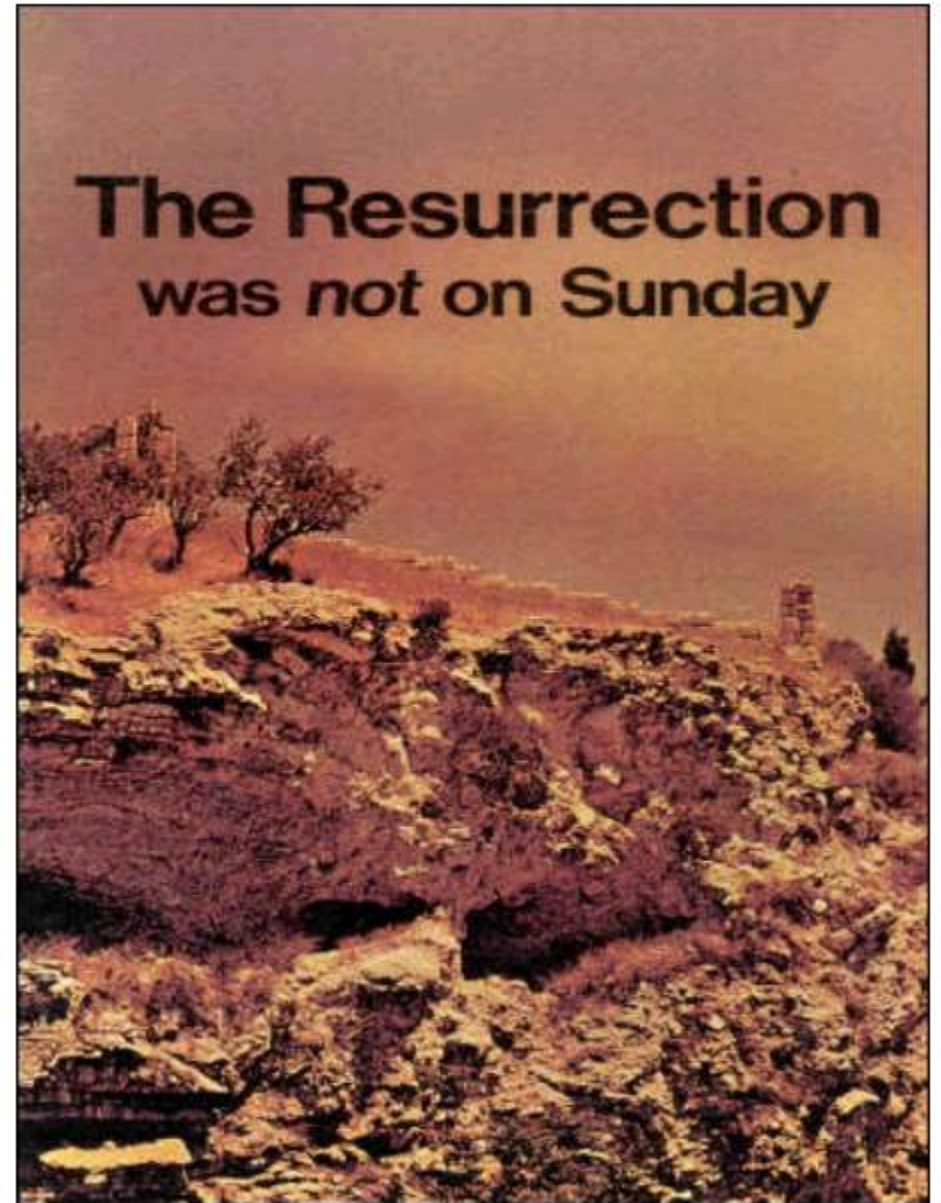
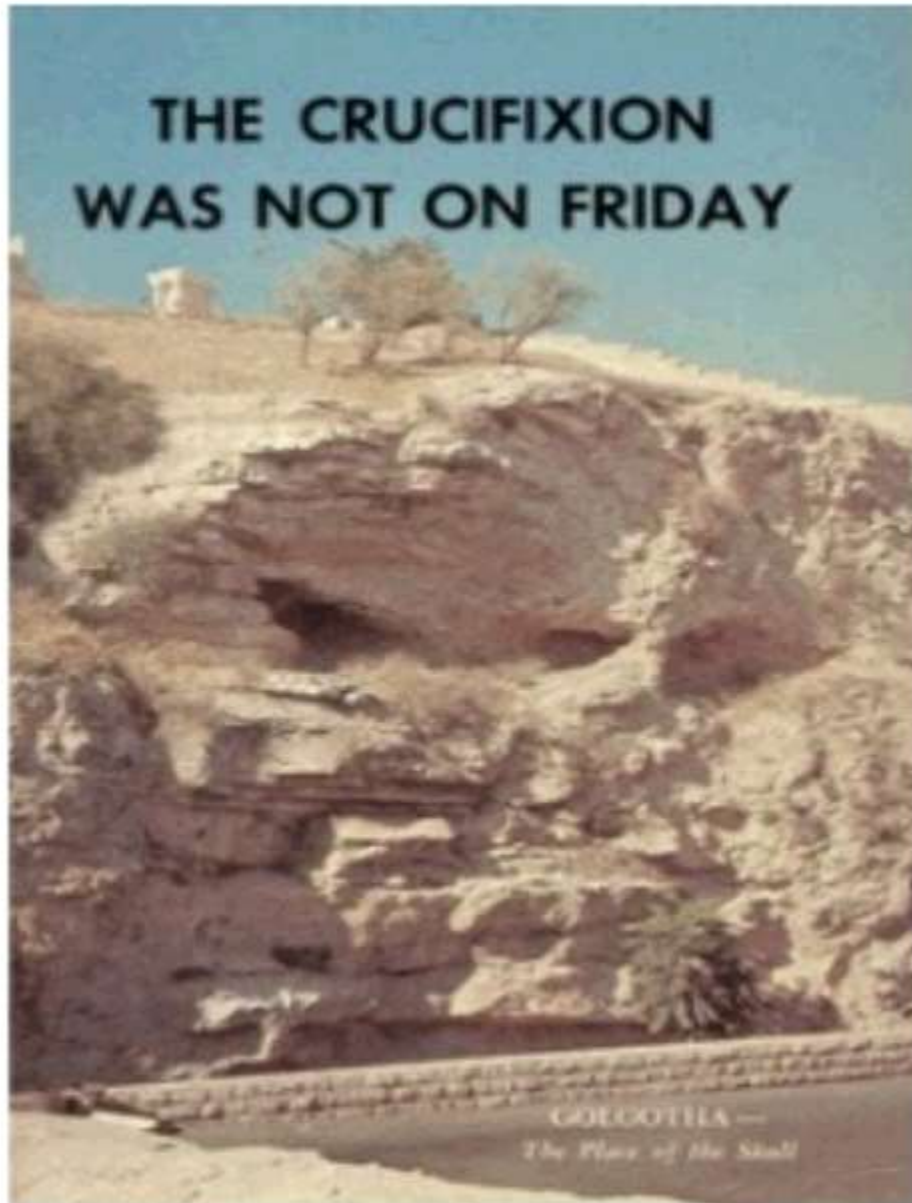
The first one to plead his cause seems right, until his neighbor comes and examines him

Proverbs 18:17

He that answereth a matter before he heareth it, it is folly and shame unto him.

Proverbs 18:13

You have heard it said...



Matthew 12:39-40 But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; **so shall the Son of man be three days and three nights in the heart of the earth.**

Luke 24:19-21 And He said unto them,
What things? And they said unto Him,
Concerning Jesus of Nazareth, which was a
prophet mighty in deed and word before
God and all the people: And **how the chief
priests and our rulers delivered Him to be
condemned to death, and have crucified
Him.** But we trusted that it had been He
which should have redeemed Israel: and
beside all this, **today is the third day since
these things were done.**

1) Illustrate from Scripture what day our Lord rose from the dead

2) Illustrate from Scripture what day our Lord was crucified and entombed

These two are key. Once these two are established, any words games concerning the “literal vs figure of speech” argument of “three days and three nights” are null.

Daniel 9:24-27 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Visiting The Tomb – *WHEN?*

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

Visiting The Tomb – *WHEN?*

Matthew 28:1-10 After the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Gleaning The Facts

- 1** - Mary Magdalene and another Mary came to the sepulchre
- 2** - An angel appeared, rolled the stone back, and sat on the stone
- 3** - The angel spoke with the women, informing them that Jesus was risen, instructing them to see the tomb was empty, and to go tell the disciples
- 4** - They departed and saw Jesus Himself, held Him by the feet, and worshipped Him.
- 5** - They received instruction from Jesus to tell the disciples to go to Galilee

Mark's Testimony

Mark 16:1-9 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

Gleaning The Facts

- 1** - Mary Magdalene, another Mary, and Salome came to the sepulchre to anoint His body
- 2** – The women came to the sepulchre at the rising of the sun on the first day of the week.
- 3** - The women wondered who would roll the stone away for them.
- 4** - The women saw an angel who informed them that Jesus was risen, and instructed them to see the tomb was empty, and to go tell the disciples
- 5** - They were amazed to hear He was resurrected
- 6** - Jesus was risen early the first day of the week

- **WHY would they be coming to anoint His body if they knew He was resurrected twelve hours earlier?**
- **WHY would they come to the sepulchre to find Him Sunday morning? Did He not tell them that He was going to Galilee?**
- **WHY would they wonder who would roll the stone away? Didn't they already see it rolled away?**
- **WHY would the angel have to inform them AGAIN that He was risen?**
- **WHY were they amazed if they already saw Jesus, talked with Him, held Him by the feet, and worshipped Him the previous night?**
- **WHY would Mark witness that Jesus was risen early in the morning [Greek "*proi*"] on the first day?**

Strong's Greek Dictionary

4404. πρωι *proi*

πρωι *proi pro-ee* adverb from 4253; at dawn; by implication, the day-break watch:—early (in the morning), (in the) morning.

4404. πρωι proi

Matthew 16:3 And **in the morning**, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Matthew 20:1 For the kingdom of heaven is like unto a man that is an householder, which went out **early in the morning** to hire labourers into his vineyard.

Mark 1:35 And **in the morning**, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Mark 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or **in the morning**:

Mark 15:1 And straightway **in the morning** the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

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

John 20:1 The first day of the week cometh Mary Magdalene **early**, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Visiting The Tomb – *WHEN?*

John 20:1-2 The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid Him.

Visiting The Tomb – *WHEN?*

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others came with them.

Visiting The Tomb – *WHEN?*

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

Ὅψε δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν
σαββάτων ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
Μαριὰ θεωρῆσαι τὸν τάφον

Ὅψε - *opse*

from the same as 3694 (through the idea of
backwardness); (adverbially) late in the day; by
extension, after the close of the day

Matthew 28:1 **Now after the Sabbath**, as it
began to dawn on the first day of the week, Mary
Magdalene and the other Mary came to see the
tomb. (WEB)

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

It is based on a Western-mind reckoning of time, instead of counting days in accordance with the age and the cultures of the people of Scripture

Matthew 16:21 From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again **the third day**.

Matthew 17:23 And they shall kill Him, and **the third day** He shall be raised again. And they were exceeding sorry.

Matthew 20:19 And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify *Him*: and **the third day** He shall rise again.

Matthew 27:64 Command therefore that the sepulchre be made sure until **the third day**, lest his disciples come by night, and steal him away...

Mark 9:31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise **the third day**.

Mark 10:34 And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and **the third day** He shall rise again.

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

Luke 13:32 And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and **the third day** I shall be perfected.

Luke 18:33 And they shall scourge Him, and put Him to death: and **the third day** He shall rise again.

Luke 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and **the third day** rise again.

Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead **the third day**:

Acts 10:40 Him God raised up **the third day**, and shewed Him openly;

1 Corinthians 15:4 And that He was buried, and that He rose again **the third day** according to the Scriptures:

Matthew 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it **in three days**.

Matthew 27:40 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.

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

John 2:19-20 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**?

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

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


Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be **three days and three nights** in the heart of the earth.

Equivalent Terms

How many times did Jesus die?

How many times was He entombed?

How many times was He resurrected?



FIGURES OF SPEECH

USED

IN THE BIBLE:

EXPLAINED AND ILLUSTRATED.

BY E. W. BULLINGER, D.D.

"How is it that ye do not understand?"
"Then understood they?" Matt. xiii. 13, 14.

LONDON:

MESSRS. EYRE & SPOTTISWOODE, GREAT NEW STREET, E.C.

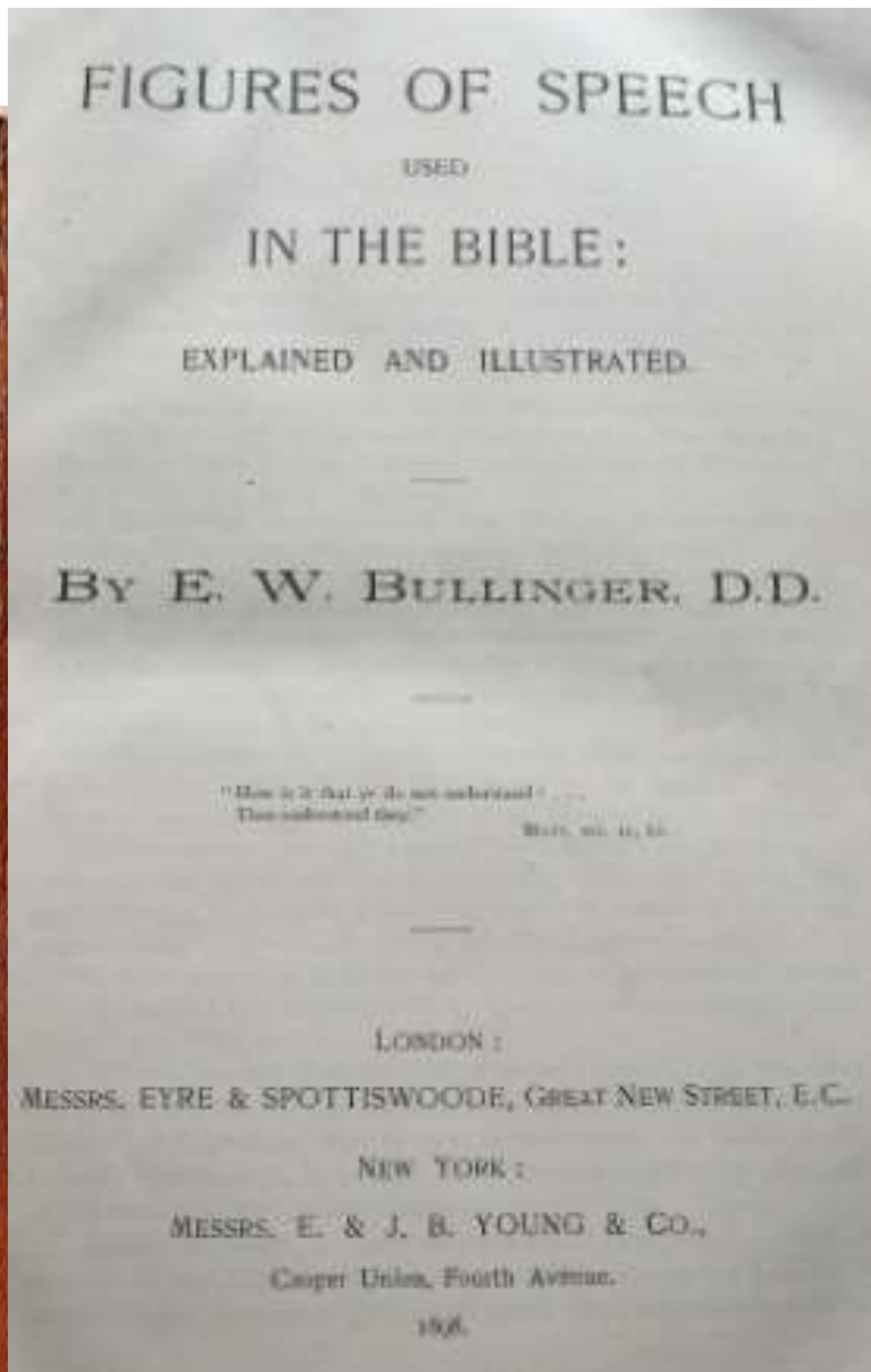
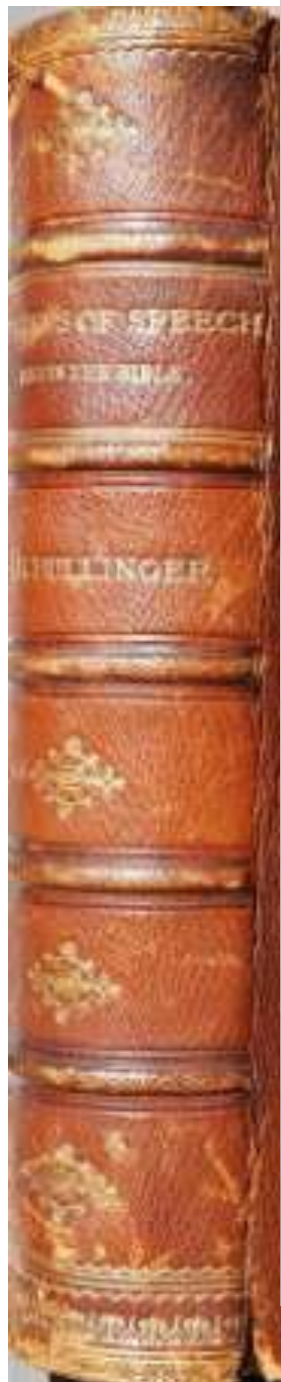
NEW YORK:

MESSRS. E. & J. B. YOUNG & CO.,

Cooper Union, Fourth Avenue.

1896.

We have the expression "after three days" once (Matt. xxvii. 63), and "in three days" once (John ii. 19). But the common expression is "on the third day," and it occurs ten times. But if the expression be literal and not an idiom, all these passages should say the fourth day!



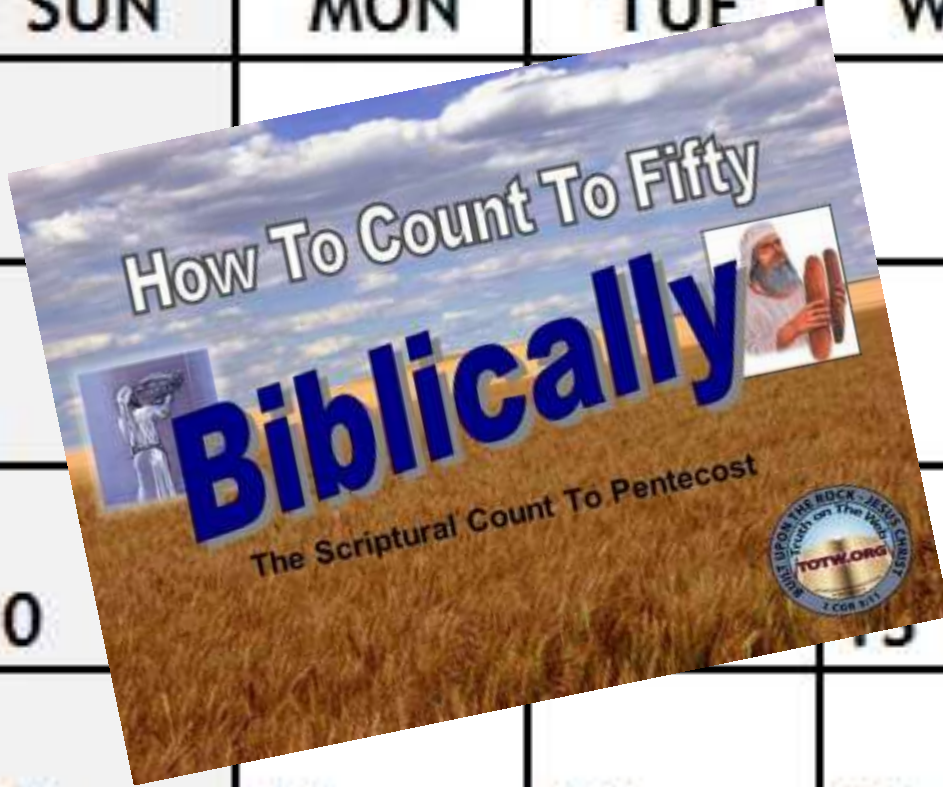
Paul preached the resurrection on "the third day" according to the Scriptures (1 Cor. xv. 4), and this is the great Scriptural fact which we cannot get away from.

Neither can we alter the fact that He rose on "the first day of the week."

Neither can we alter the history which records His death and burial as taken place the day before the Sabbath. "The Sabbath drew on" (Luke xxiii.54. Matt. xxvii. 62); "the day before the Sabbath" (Mark xv. 42)

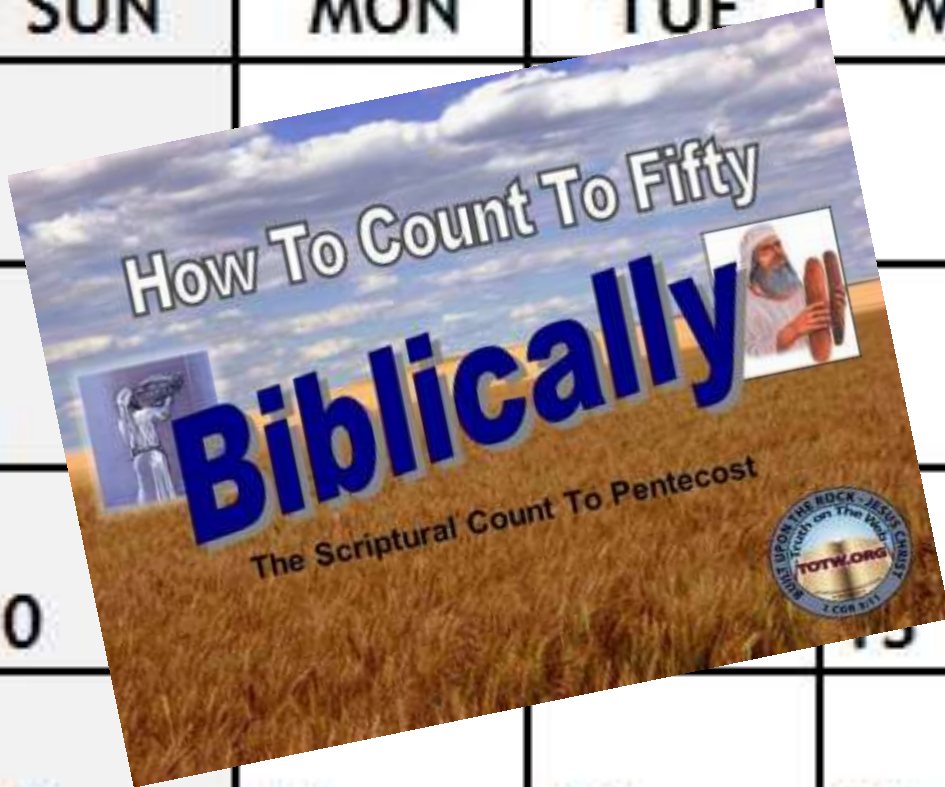
March 2019

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3					New Moon Sighted	
			7		8	9
10						
			13	14	15	16
17	18	19	20	21	Passover	23
First Fruits / Omer						
24	25	26	27	28	29	30
31						



March 2019

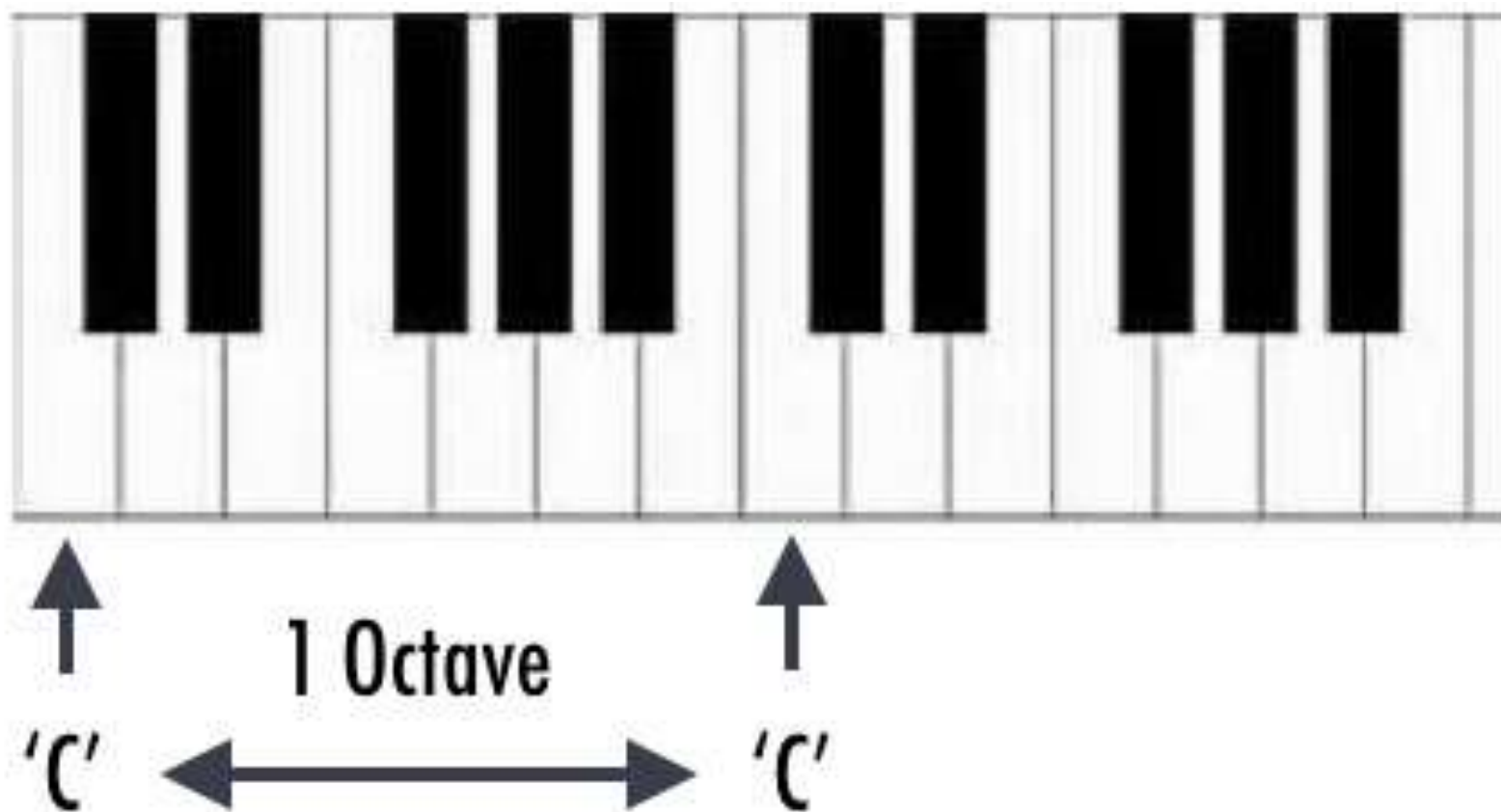
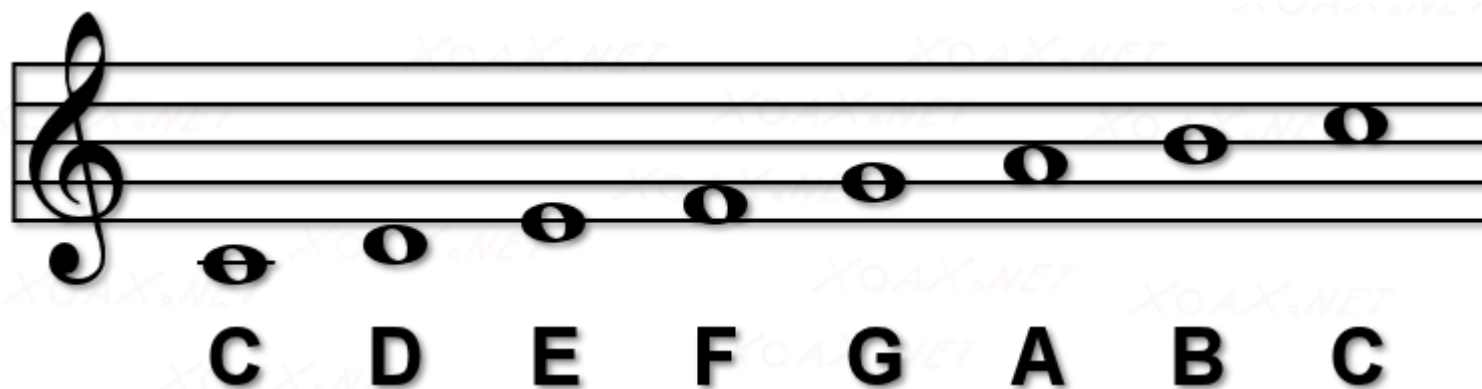
SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3				7	8 New Moon Sighted	9
10			13	14	15	16
17	18	19	20	21	22 Passover	23
First Fruits / Omer 24 Day 1 of 50	25 Day 2 of 50	26 Day 3 of 50	27 Day 4 of 50	28 Day 5 of 50	29 Day 6 of 50	30 Day 7 of 50 1 st Sabbath
31 Day 8 of 50	Day 9 of 50	Day 10 of 50	Day 11 of 50	Day 12 of 50	Day 13 of 50	Day 14 of 50 2 nd Sabbath



Inclusive Counting

Inclusive Counting

The common mode of counting employed in the Bible is shown to have been inclusive reckoning, that is, counting both the first and the last unit of time in calculating an interval. This method was also used generally by other ancient nations, as is shown unmistakably by source documents. An Egyptian inscription recording the death of a priestess on the 4th day of the 12th month relates that her successor arrived on the 15th, "when 12 days had elapsed." Today, we would say that when 12 days had elapsed after the 4th, the date would be the 16th. The Greeks followed the same inclusive method. They called the Olympiad, or the four-year period between the Olympic Games, a *pentaeteris* (five-year period), and used other similar numerical terms. The Romans also, in common usage, reckoned inclusively; they had *nundinae* (from *nonus*, ninth), or market days, every ninth day, inclusive, actually every eight days, as indicated on ancient calendars by the letters, A through H.



Evidences of Inclusive Counting

Exodus 16:22-29 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. 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. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 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. Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the LORD hath given you the Sabbath, therefore **He giveth you on the sixth day the bread of two days**; abide ye every man in his place, let no man go out of his place on the seventh day.

“the sixth day” (day 1 of “two days”)

"the seventh day" (day 2 of “two days”)

Evidences of Inclusive Counting

Leviticus 25:20-22 And if ye shall say, **What shall we eat the seventh year?** behold, we shall not sow, nor gather in our increase: **Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.** And **ye shall sow the eighth year, and eat yet of old fruit until the ninth year;** until her fruits come in ye shall eat *of* the old *store*.

"the sixth year" (year 1 of 3)

"the seventh year" (year 2 of 3)

"the eighth year" (year 3 of 3)

Numbers 29:12 And on the fifteenth day of the seventh month ye shall have an holy convocation...

Numbers 29:17 And on the second day...

Numbers 29:20 And on the third day...

Numbers 29:23 And on the fourth day...

Numbers 29:26 And on the fifth day...

Numbers 29:29 And on the sixth day...

Numbers 29:32 And on the seventh day...

Numbers 29:35 On the eighth day...

1 Samuel 20:5 And David said unto Jonathan, "**Behold, to morrow is the new moon**, and I should not fail to sit with the king at meat: but **let me go, that I may hide myself in the field unto the third day at even**. 6 If thy father at all miss me, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.'" ... 12 And Jonathan said unto David, "O LORD God of Israel, **when I have sounded my father about to morrow any time, or the third day**, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee"; ... 18 Then Jonathan said to David, "**To morrow is the new moon**: and thou shalt be missed, because thy seat will be empty. 19 And **when thou hast stayed three days**, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. 20 And I will shoot three arrows on the side thereof, as though I shot at a mark". ...

1 Samuel 20:24 So David hid himself in the field: and **when the new moon was come**, the king sat him down to eat meat. 25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. 26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27 **And it came to pass on the morrow, which was the second day of the month**, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?" 28 And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem": ... 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. 35 **And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David**, and a little lad with him.

Counting to Three Biblically

Initial day - being the last day of the month

"Tomorrow" - being the day of the new moon

"The Third Day" - being the day after the new moon, the 2nd day of the new month

Counting to Three Biblically

30 Tomorrow is the New Moon	1 NEW MOON	2 2nd day of the month
--	---------------------------------	--

Today - Tomorrow - Third Day

Evidences of Inclusive Counting

In the Scriptures, the day after tomorrow is the third day:

Leviticus 7:16-17 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

"the same day that he offereth his sacrifice" (day 1)

"the morrow" (day 2)

"the third day" (day 3)

Leviticus 19:5-7 "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

"the same day ye offer it" (day 1)

"the morrow" (day 2)

"the third day" (day 3)

Evidences of Inclusive Counting

In the Scriptures, the day after tomorrow is the third day:

Luke 13:32-33 And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures **today** [*day 1*] and **tomorrow** [*day 2*], and **the third day** [*day 3*] I shall be perfected. Nevertheless I must walk **today** [*day 1*], and **tomorrow** [*day 2*], and **the day following** [*day 3*]: for it cannot be that a prophet perish out of Jerusalem.

“today” (day 1)

"tomorrow" (day 2)

"the third day"/"the day following" (day 3)

In Jewish communal life part of a day is at times reckoned as one day; e.g., the day of the funeral, even when the latter takes place late in the afternoon, is counted as the first of the seven days of mourning; a short time in the morning of the seventh day is counted as the seventh day; circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day.

Jewish Encyclopedia

A day and a night are an
Onah and the portion of an
Onah is as the whole of it

Jerusalem Talmud, Shabbath 9.3
Babylonian Talmud, Pesahim 4a

Genesis 42:17-19 He put them all together into custody for three days. Joseph said to them the third day, "Do this, and live, for I fear God. If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses.

2 Chronicles 10:5 He said to them, Come again to me **after three days**. The people departed.

2 Chronicles 10:12 So Jeroboam and all the people came to Rehoboam **the third day, as the king bade**, saying, Come to me again **the third day**.

1 Samuel 30:11-13 They found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave him water to drink. They gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, **three days and three nights**. David said to him, To whom belong you? and whence are you? He said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because **three days ago** I fell sick.

Esther 4:16-17 Go, gather together all the Jews that are present in Shushan, and **fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king**, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Esther 5:1 Now it came to pass **on the third day, that Esther put on her royal apparel**, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

The inspired Greek text of the New Testament testifies that Jesus was crucified on a Friday.

The night He broke bread and passed the cup of the New Covenant was the beginning portion of the 14th of Aviv. He was arrested that night, tried, condemned, and then crucified in the morning at 9 am of the 14th. Circa 3 pm that day, He gave up the spirit and died. Joseph of Arimathea begged His body and entombed Him that same day before sunset. The Scriptures refer to this day as:

- * The first of the unleavened - Matthew 26:1; Mark 14:12
- * Day the lambs must be slain - Mark 14:12; Luke 22:7
- * Not the Feast (*heorte*) day (i.e., not on the 15th) - Matthew 26:5; Mark 14:2
- * Day of preparation (*paraskeue*) – Matthew 27:62; Mark 15:42; Luke 23:54; John 19:31,42
- * Preparation (*paraskeue*) of the Passover – John 19:14
- * Day before the Sabbath (*prosabbaton*) – Mark 15:42

- * The first of the unleavened - Matthew 26:1; Mark 14:12
- * Day the lambs must be slain - Mark 14:12; Luke 22:7
- * Not the Feast (*heorte*) day (i.e., not on the 15th) - Matthew 26:5; Mark 14:2

- * Day of preparation (*paraskeue*) – Matthew 27:62; Mark 15:42; Luke 23:54; John 19:31,42
- * Preparation (*paraskeue*) of the Passover – John 19:14
- * Day before the Sabbath (*prosabbaton*) – Mark 15:42

Matthew 27:62 Now the next day, that followed the **day of the preparation**, the chief priests and Pharisees came together unto Pilate,

Mark 15:42 And now when the even was come, because **it was the preparation**, that is, the day before the Sabbath [*prosabbaton*]

Luke 23:54 And **that day was the preparation**, and the Sabbath [*sabbaton*] drew on.

John 19:31 The Jews therefore, because **it was the preparation**, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Judith 8:6 She fasted during that entire period except ... **the day before the Sabbath [*prosabbaton*] and the Sabbath itself**, the eve of the New Moon Festival and the Festival itself, **and all the festivals and holidays observed by the people of Israel.**

2 Maccabees 8:26 For it was **the day before the Sabbath [*prosabbaton*]**, and for that reason they did not continue their pursuit. 27 And when they had collected the arms of the enemy and stripped them of their spoils, **they kept the Sabbath**, giving great praise and thanks to the Lord, who had preserved them for that day and allotted it to them as the beginning of mercy.

Mark 15:42 And now when the even was come, because **it was the preparation** [*paraskeue*], **that is, the day before the Sabbath**

“Paraskeue is a technical designation for Friday.”

W. Moulton and W. F. Milligan, *Vocabulary of the Greek New Testament* (New York, 1928), p. 545

“The fact must be faced that no example of the use of **παράσκευη** is cited for any day other than Friday.”

Leon Morris, *The Gospel According to John*, *The New International Commentary on the New Testament*, 1971, pg. 777

“Caesar Augustus, high priest and tribune of the people, ordains thus: Since the nation of the Jews hath been found grateful to the Roman people, not only at this time, but in time past also, and chiefly Hyrcanus the high priest, under my father Caesar the emperor, it seemed good to me and my counselors, according to the sentence and oath of the people of Rome, that the Jews have liberty to make use of their own customs, according to the law of their forefathers, as they made use of them under Hyrcanus the high priest of the Almighty God; and that their sacred money be not touched, but be sent to Jerusalem, and that it be committed to the care of the receivers at Jerusalem; and that they be not obliged to go before any judge on the **Sabbath day, nor on the day of the preparation to it**, after the ninth hour.

Josephus, Antiquities 16:6:2.



https://www.google.com/#hl=en&gs_rn=9&gs_ri=psy-ab&gs_mss=friday in gr&tok

+Brian

Search

Images

Maps

Play

YouTube

News

Gm

Google

friday in greek

friday in greek

friday in greek **language**

friday in greek **translation**

happy friday in greek

Παρασκευή

Paraskeyi

"friday" to Greek

Google Translate

Greek Day Names:

Deutera - Second

Trite - Third

Tetarte - Fourth

Pempte - Fifth

Paraskeue - Preparation

Sabbaton - Sabbath

In Aramaic, "the middle days of the week were designated by numbers, 'third, fourth, fifth,' but **Friday was always *arubta***; there was no 'sixth day' of the week;...**Its Greek equivalent, *paraskeue-Friday***, was likewise adopted, from the first, by the Greek Church."

Charles C. Torrey, "The Date of the Crucifixion according to the Fourth Gospel," *Journal of Biblical Literature* 50 (1931): 234-235

Matthew 27

57 ¶ When it was evening, there came a rich man of Ramtha,¹ whose name was Joseph who was also a disciple of Jesus. He went and asked for the body of Jesus. And Pilate commanded that the body should be given to him.

59 So Joseph took the body, and wrapped it in a shroud of fine linen,

60 And laid it in his own new tomb which was hewn in a rock; and they rolled a large stone, and placed it against the door of the tomb and went away.

61 And there were there Mary of Magdala and the other Mary, who were sitting opposite the tomb.

62 ¶ The next day, which is after Friday, the high priests and the Pharisees together came to Pilate,

63 And they said to him, Our lord, we have just remembered that that deceiver used to say when he was

¹ Arimathaea in Western versions.

came as it the
5 But the an
the women, Y
for I know tha
who was cruc

6 He is not
just as he ha
place where c

7 And go q
ciples that he
and behold,
to Galilee; th
lo, I have tol

8 And they
from the tom
great joy, run

9 And behc
said to them
they came u
feet and wor

10 Then Je
be afraid; bu
to go to Ga
see me.

Luke 23

50 ¶ There was a man named Joseph the counsellor of Ramtha, a city of Judea, a good and righteous man.

51 He did not agree with their wishes and their actions; and he waited for the kingdom of God.

52 He went to Pilate and asked for the body of Jesus.

53 And he took it down and wrapped it in fine linen, and laid it in a hewn tomb in which no one was ever laid.

54 This was a Friday, and the sabbath was approaching.

55 ¶ The women who had come with him from Galilee were near, and they saw the tomb and how his body was laid.

56 And they returned and prepared spices and perfumes. And on the sabbath they rested, as it is commanded.

James, and them, who to apostles.

11 And the their eyes as not believe t

12 But Sim the tomb; an the linen lai away wonde ing what ha

13 ¶ And b going on th Emmaus, ab salem.

14 They v other concer had happen

15 And w and asking and overtoo them.

16 But th blurred so t nize him

John 19

...seat at a place
...the Stone Pavement,
...it is called Gabbatha.

Friday of the passover,
about six o'clock; and he
said to the Jews, Behold your king!
They cried out, Take him
away, crucify him.
Pilate said to them,
Why your king? The high
priest said to him, We have no king

but we have a king, Jesus.
So they took Jesus
and delivered him to them
to be crucified. So they took Jesus
and carried him forth,
bearing his cross, to the place
called The Skull, but in
Hebrew it is called Golgotha,
because it is translated, The place of
the skull. They crucified him, and
two others, one on either
side, between.

And he wrote on a stone tablet

26 When Jesus saw his mother and
the disciple whom he loved standing,
he said to his mother, Woman, be-
hold your son!

27 Then he said to the disciple, Be-
hold your mother! And from that
very hour the disciple took her with
him.

28 After these things Jesus knew
that everything was now accomplished;
and that the scripture might be ful-
filled, he said, I thirst.

29 Now there was a pitcher full of
vinegar placed there; so they filled a
sponge with vinegar and put it on
the point of a reed and placed it on
his mouth.

30 ¶ When Jesus drank the vinegar,
he said, It is fulfilled; and he bowed
his head and gave up his spirit.

31 Now since it was Friday the
Jews said, Let not these bodies re-
main on their crosses because the
sabbath is dayning; for that sabbath



Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Matthew's record that the guards were on duty when the woman came to the tomb bears witness that Sunday was "the third day"

Matthew 27:46-50 And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, "My God, My God, why hast Thou forsaken Me?" Some of them that stood there, when they heard that, said, "This man calleth for Elias." And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, "Let be, let us see whether Elias will come to save Him." Jesus, when He had cried again with a loud voice, yielded up the ghost. ...

Matthew 27:57-61 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Matthew 27:62-66 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, "Sir, we remember that that deceiver said, while He was yet alive, '**After three days I will rise again.**' Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead': so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matthew 28:1 In the end of the Sabbath, **as it began to dawn toward the first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And **for fear of him the keepers did shake, and became as dead men**. 5 And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for He is risen, as He said. Come, see the place where the Lord lay."

IF the "third day" was the Sabbath, why were the guards still there on the first day of the week?

Their assignment ended "the third day" yet they were still there early Sunday morning (Matt 28:4).

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Cleopas and friend testify that Sunday
was the third day since Jesus was
“condemned to death” and “crucified”

Luke 24:1 Now upon **the first day of the week, very early in the morning, they came unto the sepulchre**, bringing the spices which they had prepared, and certain others with them.

Luke 24:13 And, behold, two of them went **that same day** to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Luke 24:21 But we trusted that it had been He which should have redeemed Israel: and beside all this, **to day is the third day** since these things were done.

" ... and besides all this, today is the third day SINCE THESE THINGS WERE DONE." "These things" included all the events pertaining to the resurrection-- the seizing of Jesus, delivering Him to be tried, the actual crucifixion, and, finally the setting of the seal and the watch over the tomb the following day, or Thursday. Study verses 18-20, telling of "these things" and also Matt. 27:62-66. "These things" were not completed until the watch was set, Thursday. And the text says Sunday was the third day SINCE THESE THINGS were done. These things were not done until Thursday, and Sunday truly was the third day since Thursday. But it was not the third day since FRIDAY, so this text could not prove a Friday crucifixion."

Herbert Armstrong

The Resurrection was NOT on Sunday, 1952

Luke 24:18-21 And the one of them, whose name was Cleopas, answering said unto him, **Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?** And He said unto them, **What things?** And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And **how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.** But we trusted that it had been He which should have redeemed Israel: and beside all this, **to day is the third day since these things were done.**

Luke 24:21 and we were hoping that he it is who is about to redeem Israel, and **also with all these things, this third day is passing to-day, since these things happened.**

Luke 24:20-22 Mounce Reverse-Interlinear New Testament
(MOUNCE)

²⁰ that our chief priests and rulers delivered
hopōs hēmeis archiereus kai archōn paradidōmi
him up . . . to be condemned to death and
autos ho ho eis krima thanatos kai
crucified him . ²¹ But we had hoped that he was
stauroō autos de hēmeis elpizō hoti autos eimi
the one who was going to redeem . Israel . Indeed ,
ho mellō lytroō ho Israēl ge kai
besides all this , but it is now the third day
syn pas houtos alla agō houtos tritos hēmera
since these things happened . ²² Moreover , some
apo hos houtos ginomai alla kai tis
women of our group astonished us : going
gynē ek hēmeis existēmi hēmeis ginomai
to the tomb early in the morning
epi ho mnēmeion orthrinos

If Jesus had been crucified on Wednesday afternoon, Cleopas would have had to say "To day is the fifth day since these things were done."

Count it for yourself:

Wednesday, Thursday, Friday, Saturday, Sunday

Jesus Dies		Preparation Day	Sabbath	Sunday
Joseph prepares His body	First Day of Unleavens	Women buy spices and prepare them	Women "rest according to the commandment"	Women come to the tomb to anoint Him. "Road to Emmaus"
1ST DAY	2ND DAY	3RD DAY	4TH DAY	5TH DAY

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

The women would not have come to anoint
His body on the fifth day of His burial

Mark 16:1-3 When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?"

Jesus Dies

**Joseph
prepares His
body**

1ST DAY

**First Day of
Unleavens**

2ND DAY

Preparation Day

**Women buy
spices and
prepare them**

3RD DAY

Sabbath

**Women "rest
according to the
commandment"**

4TH DAY

Sunday

**Women come to
the tomb to
anoint Him**

5TH DAY

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Jesus Dies

**Joseph
prepares His
body**

1ST DAY

**First Day of
Unleavens**

2ND DAY

Preparation Day

**Women buy
spices and
prepare them**

3RD DAY

Sabbath

**Women “rest
according to the
commandment”**

4TH DAY

Sunday

**Women come to
the tomb to
anoint Him**

5TH DAY

By Four Days, He Stinks

John 11:11-15 ...He saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then said His disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead." "And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

John 11:17 Then when Jesus came, He found that **he had lain in the grave four days already.**

John 11:38-39 Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto Him, "**Lord, by this time he stinketh: for he hath been dead four days.**"

They Have Taken Away The Lord

John 20:2 Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid Him!"

John 20:9 For as yet they didn't know the Scripture, that He must rise from the dead.

PROPHECY: Miraculous Preservation or Resurrection?

Acts 2:22-27 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: Therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: Because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

PROPHECY: Miraculous Preservation or Resurrection?

Acts 2:28-32 Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about **the ninth hour of the day** an angel of God coming in to him, and saying unto him, "Cornelius." ... 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 And when he had declared all these things unto them, he sent them to Joppa. 9 **On the morrow**, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: ... 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?" 22 And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." 23 Then called he them in, and lodged them. And **on the morrow** Peter went away with them, and certain brethren from Joppa accompanied him. 24 And **the morrow after** they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. ... 30 And Cornelius said, "**Four days ago I was fasting until this hour; and at the ninth hour** I prayed in my house, and, behold, a man stood before me in bright clothing..."

Acts 10:3 "... the ninth hour of the day..." (3 p.m.)

Acts 10:9 "...on the morrow..."

Acts 10:23 "...on the morrow..."

Acts 10:24 "...and the morrow after....Cornelius said, 'Four days ago I was fasting until this hour; and at the ninth hour'..."	72 hours (9 th hour to 9 th hour)	" <u>Four</u> days ago..."
---	--	----------------------------

Acts 10:3 "... the ninth hour of the day..." (3 p.m.)

The day it occurred

Acts 10:9 "...on the morrow..."

Two days ago

Acts 10:23 "...on the morrow..."

Three days ago

Acts 10:24 "...and the morrow after....Cornelius said, 'Four days ago I was fasting until this hour; and at the ninth hour'..."

72 hours
(9th hour to 9th hour)

"Four days ago..."

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Mark testifies that Jesus rose early in
the morning of the first day of the week

The Resurrection

Mark 16:9 Now **when Jesus was risen early the first day of the week**, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

Someone is sure to notice Mark 16:9, thinking this text says the resurrection was upon Sunday. But if you read the whole sentence, it does not say that at all. The expression "was risen" is in the perfect tense. What was Jesus' condition early the first day of the week? Does it say he "was rising" or that He "did rise" from the grave? No, early the first day of the week, at the time He appeared to Mary Magdalene, He WAS RISEN. Of course He was! He had risen the late afternoon before, so naturally He WAS RISEN Sunday morning. The text does not in any way refute the scores of other texts we have given.

H Armstrong, *The Resurrection was NOT on Sunday*

Mark 16:9 Now when Jesus was risen,
early the first day of the week, He
appeared first to Mary Magdalene, out
of whom He had cast seven devils.

Mark 16:9 And He, **having risen in the morning...**

Young

Mark 16:9 And **having risen early...**

J.P. Green

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Paul testified to a Sunday resurrection in his reference to Jesus as the firstfruits

Christ The Firstfruits

1 Corinthians 15:20-23 But now Christ has been raised from the dead. He became the first fruits of those who are asleep. For since death came by man, the resurrection of the dead also came by man. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, then those who are Christ's, at His coming.

If Jesus was risen on Sabbath, how did this fulfill the typology of the wavesheaf ?

The wavesheaf was not harvested on Sabbath, but rather on the "morrow of the Sabbath"

Firstfruits

Leviticus 23:9-11 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 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.

Firstfruits

Deuteronomy 16:9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the grain.

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Not a single Gospel author presents a timeline that includes the High Day separate from the Sabbath

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on **the Sabbath day, (for that Sabbath day was an high day)**...

John 19:31 οι ουν ιουδαιοι επει παρασκευη ην ινα μη μεινη επι του σταυρου τα σωματα εν **τω σαββατω** ην **γαρ μεγαλη** η ημερα εκεινου **του σαββατου**...

It does not say:

"that day was a High Sabbath"

But rather:

"that Sabbath was a high day."

Two Sabbaths?

Mark 16:1 The Sabbath day ended. Mary Magdalene, Mary the mother of James, and Salome had bought spices. They were going to apply them to Jesus' body.

Mark 16:1 Saturday evening, when the Sabbath ended, Mary Magdalene, Mary the mother of James, and Salome went out and purchased burial spices so they could anoint Jesus' body.

Two Sabbaths?

John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Mark 15:46 And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

1st Century CE Testimony –

Yosef Ben Mattityahu

and the last [large tower] was erected above the top of the Pastophoria, where one of the priests stood of course, and gave a signal beforehand with a trumpet, **at the beginning of every seventh day, in the evening twilight, as also at the evening when that day was finished, as giving notice to the people when they were to stop work, and when they were to go to work again.**

Wars of the Jews, Book 4, 12:582

Jesus the Messiah
the genealogy of
the son of Da-
vid, the father of Isaac,
and Jacob,
his brothers

and from David to
Babylon, fourteen
the deportation
Messiah, four

**CROSS
EXAMINED
.ORG**

1 Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they have been handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first,² to write an orderly account for you, most excellent Theophilus,³ so that you may know the truth concerning the things about which you have been in-

of the priesthood, to enter the sanctuary of the Lord and offer incense. ¹⁰ Now at that time of the incense offering, the whole assembly of the people was praying. ¹¹ Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. ¹² When Zechariah saw him, he was terrified; and fear overwhelmed him. ¹³ But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife will bear you a son, and you will call his name John. ¹⁴ You will have joy and many will rejoice at his birth. ¹⁵ For I will be great in the sight of the Lord; and you will never drink wine or strong drink. ¹⁶ From birth he will be filled with the Holy Spirit."

Baptist Prepares the Way
beginning of the gospel of Jesus Christ,
son of God.¹
It is written in Isaiah the prophet,²
I send my messenger before you

Jesus Calls the First Disciples
 16. Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon, casting a net into the sea, for they were brothers. 17 And Jesus said to them, "Follow me, and I will make you become fishers of men." 18 And immediately they left their nets and followed him. 19 And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. 20 And immediately he called them. 21 And they left their father Zebedee in the boat with the hired men and followed him.

29 The next day John said
and saith, Behold the
the sin of the world
30 This is he
which is
31

LAYOUT OF EVENTS

Matthew 27:62 **Now the next day, that followed the day of the preparation**, the chief priests and Pharisees came together unto Pilate, 63 Saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' 64 Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead': so the last error shall be worse than the first." 65 Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can." 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. 28:1 **Then after the Sabbath**, as it began to dawn on **the first day of the week**

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

LAYOUT OF EVENTS

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

Mark 16:1-2 And when **the Sabbath was past**, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning **the first day of the week**, they came unto the sepulchre at the rising of the sun.

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

LAYOUT OF EVENTS

Luke 23:54-56 And that **day was the preparation, and the Sabbath drew on**. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and **rested the Sabbath day according to the commandment**. Then upon **the first day of the week**, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others came with them.

PREPARATION
DAY

SABBATH
DAY

FIRST DAY OF
WEEK

LAYOUT OF EVENTS

John 19:31, 40-42; 20:1 The Jews therefore, because **it was the preparation**, that the bodies should not remain upon the cross on **the Sabbath day**, (for **that Sabbath** day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. ... So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. And because of the Jews' **Preparation Day** (for the tomb was near at hand) they laid Jesus there. And on **the first day of the week**, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

Two Sabbaths?

Luke 23:55-56 And the women also [Mary Magdalene and Mary the mother of Joses], which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And **they returned, and prepared spices and ointments; and rested the Sabbath day** according to the commandment.

Mark 16:1 And **when the Sabbath was past**, Mary Magdalene, and Mary the mother of James, and Salome, **had bought sweet spices**, that they might come and anoint Him.

Jesus Dies		Preparation Day	Sabbath	Sunday
Joseph prepares His body	First Day of Unleavens	Women buy spices and prepare them	Women “rest according to the commandment”	Women come to the tomb to anoint Him

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

The High Days of the Feast of Unleavened
Bread are never referred to as Sabbaths

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on **the Sabbath day, (for that Sabbath day was an high day)**...

John 19:31 οι ουν ιουδαιοι επει παρασκευη ην ινα μη μεινη επι του σταυρου τα σωματα εν **τω σαββατω** ην **γαρ μεγαλη** η ημερα εκεινου **του σαββατου**...

It does not say:

"that day was a High Sabbath"

But rather:

"that Sabbath was a high day."

High Day = Rest Day of Feasts

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (**for that Sabbath day was an high [megas] day**,) besought Pilate that their legs might be broken, and that they might be taken away.

John 7:37 In the last day, **that great [megas] day of the feast**, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Annual Sabbaths
High Sabbaths

Annual Sabbath

to Sabbath?

Let's Get Biblical

The Biblical Distinction Between Sabbath and Annual Rest Days

This distinction is evident throughout Scripture:

*** It is seen in the fact that the Feasts are referred to as separate events from Sabbaths**

* It is seen in the fact that the rest days of the Feasts are never called Sabbaths

* It is seen in the fact that cooking is allowed on Feast rest days, but not on Sabbaths

1 Chronicles 23:31 ...the sabbaths, in the new moons, and on the set feasts...

2 Chronicles 2:4 ...the sabbaths, and on the new moons, and on the solemn feasts...

2 Chronicles 8:13 ...on the sabbaths, and on the new moons, and on the solemn feasts...

2 Chronicles 31:3 ...the sabbaths, and for the new moons, and for the set feasts...

Nehemiah 10:33 ...the sabbaths, of the new moons, for the set feasts...

Ezekiel 45:17 ...the new moons, and in the sabbaths, in all solemnities...

Colossians 2:16 ...an holyday, or of the new moon, or of the sabbath days:

This distinction is evident throughout Scripture:

- * It is seen in the fact that the Feasts are referred to as separate events from Sabbaths
- * It is seen in the fact that the rest days of the Feasts are never called Sabbaths**
- * It is seen in the fact that cooking is allowed on Feast rest days, but not on Sabbaths

Matthew 26:5 But they said, Not on **the Feast [*heorte*] day**, lest there be an uproar among the people.

Mark 14:2 But they said, Not on **the Feast [*heorte*] day**, lest there be an uproar of the people.

John 2:23 Now when He was in Jerusalem at the Passover, in **the Feast [*heorte*] day**, many believed in His name, when they saw the miracles which He did.

Colossians 2:16 Let no man therefore judge you in eating, or in drinking, or with respect to **a Feast [*heorte*] day** or a new moon or **a Sabbath [*sabbaton*] day**,

Strong's Hebrew Dictionary

7676. שַׁבָּת shabbath

intensive from 7673; intermission, i.e (specifically) the Sabbath:—(+ every) sabbath.

Strong's Greek Dictionary

4521. σαββατον sabbaton

of Hebrew origin (7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:—sabbath (day), week.

See Hebrew 7676

Strong's Hebrew Dictionary

7677. שַׁבָּתוֹן shabbathown

from 7676; a sabbatism or special holiday:—rest, sabbath.

LXX - “Rests” Differentiated

Leviticus 23:3 Six days shalt thou do works, but on the seventh day is the Sabbath ["*Sabbata*"]; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a Sabbath ["*Sabbata*"] to the Lord in all your dwellings.

Leviticus 23:32 It shall be a holy Sabbath ["*Sabbata*"] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your Sabbaths.

LXX - “Rests” Differentiated

Leviticus 23:24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest [*“anapausis”*], a memorial of trumpets: it shall be to you a holy convocation.

Leviticus 23:39 And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest [*“anapausis”*], and on the eighth day a rest [*“anapausis”*].

Prove all things

For the Old Testament, search Strong's Hebrew #7676 Shabbat.

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=H7676>

For the NT, search Strong's Greek #4521 sabbaton

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=G4521>

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

Not a single Gospel author deviates from
this strict timeline:

Preparation day – Sabbath – first day of the week

If Jesus had been crucified on Wednesday afternoon, Cleopas would have had to say "To day is the fifth day since these things were done."

Count it for yourself:

Wednesday, Thursday, Friday, Saturday, Sunday

Jesus Dies		Preparation Day	Sabbath	Sunday
Joseph prepares His body	First Day of Unleavens	Women buy spices and prepare them	Women "rest according to the commandment"	Women come to the tomb to anoint Him. "Road to Emmaus"
1ST DAY	2ND DAY	3RD DAY	4TH DAY	5TH DAY

Where are the 5 days in this account?

Matthew 27:50, 62-66; 28:1 Jesus cried again with a loud voice, and yielded up His spirit...Now **the next day, that followed the day of the preparation**, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that this deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, You have guards: go your way, make it as sure as you can. So they went, and made the sepulcher sure, sealing the stone, and setting a guard. Then **after the Sabbath**, as it began to dawn on the **first day of the week**

LAYOUT OF EVENTS

Matthew 27:62 **Now the next day, that followed the day of the preparation**, the chief priests and Pharisees came together unto Pilate, 63 Saying, "Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' 64 Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead': so the last error shall be worse than the first." 65 Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can." 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch. 28:1 **Then after the Sabbath**, as it began to dawn on **the first day of the week**

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

Where are the 5 days in this account?

John 19:31, 40-42; 20:1 The Jews therefore, because **it was the preparation**, that the bodies should not remain upon the cross on **the Sabbath day**, (for **that Sabbath** day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. ... So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. And because of the Jews' **Preparation Day** (for the tomb was near at hand) they laid Jesus there. And on **the first day of the week**, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

LAYOUT OF EVENTS

John 19:31, 40-42; 20:1 The Jews therefore, because **it was the preparation**, that the bodies should not remain upon the cross on **the Sabbath day**, (for **that Sabbath** day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. ... So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. And because of the Jews' **Preparation Day** (for the tomb was near at hand) they laid Jesus there. And on **the first day of the week**, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb.

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

Where are the 5 days in this account?

Mark 15:42-43 Since it was late in the afternoon on **Preparation Day, that is, the day before the Sabbath**, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. **Mark 16:1-2** And **when the Sabbath was past**, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning **the first day of the week**, they came unto the sepulchre at the rising of the sun.

LAYOUT OF EVENTS

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

Mark 16:1-2 And when **the Sabbath was past**, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning **the first day of the week**, they came unto the sepulchre at the rising of the sun.

**PREPARATION
DAY**

**SABBATH
DAY**

**FIRST DAY OF
WEEK**

Where are the 5 days in this account?

Luke 23:54-56; 24:1 And **that day was the preparation, and the Sabbath drew on**. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and **rested the Sabbath day according to the commandment**. Then upon **the first day of the week**, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others came with them.

LAYOUT OF EVENTS

Luke 23:54-56 And that **day was the preparation, and the Sabbath drew on**. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and **rested the Sabbath day according to the commandment**. Then upon **the first day of the week**, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others came with them.

PREPARATION
DAY

SABBATH
DAY

FIRST DAY OF
WEEK

Reasons Why The Wednesday Crucifixion / Sabbath Resurrection Teaching is Unscriptural

It is a modern interpretation with no historical root. There was no such custom handed down.

WAS JESUS CRUCIFIED ON FRIDAY OR WEDNESDAY?

by the Reverend Charles Wesley Ewing, D.D.

Copyright © 1958 and revised in 1980

Jesus said in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." How could Jesus be in the whale's belly for three days and three nights if He were crucified on Friday?

Luke 24 shows that on the Sunday of the resurrection "toward evening" and when "the day is far spent" Jesus walked with the two disciples on the Road to Emmaus and they said, "Beside all this, today is the third day since these things were done." How could it be the third day if Jesus were crucified on Wednesday?

It is apparent that Jesus could not have been in the grave for three days and three nights, a period of seventy-two hours, if the crucifixion took place on Friday, and the resurrection took place on Sunday "very early in the morning." Similarly it is apparent that if the Lord had been crucified on Wednesday afternoon, and had remained in the grave three days and three nights, a period of 72 hours, His walk to Emmaus "toward evening" on the day of the resurrection could not have been on "the third day." Now what is the truth of the matter?

Within the last century, a school of Bible interpretation has developed which takes the position, based on Matthew 12:40 alone, that Jesus could not have been crucified on Friday and that the crucifixion had to take place on Wednesday. This writer formerly held this position, but was forced to abandon it because of the preponderance of historical and scriptural evidence that the crucifixion could not have taken place on any other day than Friday.

After reading this statement, the first thought that flashes into the mind of the reader is: "What are you going to do with the 'three days and three nights'?" That is a period of 72 hours. You cannot get 72 hours starting with sunset Friday and ending 'very early in the morning' on Sunday. This is a period of not more than 36 hours, consisting of one full day which was Saturday, and a portion of Friday, and a portion of Sunday."

Of course, this writer immediately replies: "If the crucifixion took place on Wednesday, and Jesus was in the tomb Wednesday night, Thursday, Thursday night, Friday, Friday night, Saturday, and rose sometime between Saturday evening and Sunday morning, being in the tomb 72 hours, then how could Sunday 'toward evening' when 'the day is far spent' be the third day since all these things were done?" (See Luke 24:13,21,29,46.)

The purpose of this treatise is to reconcile these seemingly contradictory Scriptures; show that the expressions (a) "three days and three nights," (b) "in three days," (c) "within three days," (d) "after the third day," (e) "the third day," (f) "until the third day," all of which are used by the Apostles in writing about the crucifixion and resurrection of our Lord, mean one and the same thing. I further purpose to demonstrate that Jesus was crucified on Friday; and that a Wednesday crucifixion is unscriptural, unhistorical and impossible. This writer takes the position that the writers of the New Testament were fully aware of the true meaning of all these terms in their day, and they saw no contradiction at all in using these expressions which seem to be so contradictory to us today.

THE MESSIAHSHIP OF JESUS AT STAKE

The true meaning of the expressions used to indicate the time Jesus spent in the tomb is of great importance because His Messiahship stands or falls on what Jesus meant when He said He would be "three days and three nights in the heart of the earth." The scribes and Pharisees had just challenged Him to give them a sign as proof of His claims and in His answer He made the "three days and three nights" statement.

"Then certain of the scribes and of the Pharisees answered, saying, 'Master, we would see a sign from thee.' But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:38-40).

"Within the last century, a school of Bible interpretation has developed which takes the position, based on Matthew 12:40 alone, that Jesus could not have been crucified on Friday and that the crucifixion had to take place on Wednesday. This writer formerly held this position, but was forced to abandon it because of the preponderance of historical and scriptural evidence that the crucifixion could not have taken place on any other day than Friday."

WAS JESUS CRUCIFIED ON FRIDAY OR WEDNESDAY?

by the Reverend Charles Wesley Ewing, D.D.

Copyright © 1958 and revised in 1980

Jesus said in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." How could Jesus be in the whale's belly for three days and three nights if He were crucified on Friday?

Luke 24 shows that on the Sunday of the resurrection "toward evening" and when "the day is far spent" Jesus walked with the two disciples on the Road to Emmaus and they said, "Beside all this, today is the third day since these things were done." How could it be the third day if Jesus were crucified on Wednesday?

It is apparent that Jesus could not have been in the grave for three days and three nights, a period of seventy-two hours, if the crucifixion took place on Friday, and the resurrection took place on Sunday "very early in the morning." Similarly it is apparent that if the Lord had been crucified on Wednesday afternoon, and had remained in the grave three days and three nights, a period of 72 hours, His walk to Emmaus "toward evening" on the day of the resurrection could not have been on "the third day." Now what is the truth of the matter?

Within the last century, a school of Bible interpretation has developed which takes the position, based on Matthew 12:40 alone, that Jesus could not have been crucified on Friday and that the crucifixion had to take place on Wednesday. This writer formerly held this position, but was forced to abandon it because of the preponderance of historical and scriptural evidence that the crucifixion could not have taken place on any other day than Friday.

After reading this statement, the first thought that flashes into the mind of the reader is: "What are you going to do with the 'three days and three nights'?" That is a period of 72 hours. You cannot get 72 hours starting with sunset Friday and ending 'very early in the morning' on Sunday. This is a period of not more than 36 hours, consisting of one full day which was Saturday, and a portion of Friday, and a portion of Sunday."

Of course, this writer immediately replies: "If the crucifixion took place on Wednesday, and Jesus was in the tomb Wednesday night, Thursday, Thursday night, Friday, Friday night, Saturday, and rose sometime between Saturday evening and Sunday morning, being in the tomb 72 hours, then how could Sunday 'toward evening' when 'the day is far spent' be the third day since all these things were done?" (See Luke 24:13,21,29,46.)

The purpose of this treatise is to reconcile these seemingly contradictory Scriptures; show that the expressions (a) "three days and three nights," (b) "in three days," (c) "within three days," (d) "after the third day," (e) "the third day," (f) "until the third day," all of which are used by the Apostles in writing about the crucifixion and resurrection of our Lord, mean one and the same thing. I further purpose to demonstrate that Jesus was crucified on Friday; and that a Wednesday crucifixion is unscriptural, unhistorical and impossible. This writer takes the position that the writers of the New Testament were fully aware of the true meaning of all these terms in their day, and they saw no contradiction at all in using these expressions which seem to be so contradictory to us today.

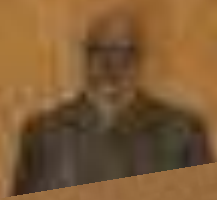
THE MESSIAHSHIP OF JESUS AT STAKE

The true meaning of the expressions used to indicate the time Jesus spent in the tomb is of great importance because His Messiahship stands or falls on what Jesus meant when He said He would be "three days and three nights in the heart of the earth." The scribes and Pharisees had just challenged Him to give them a sign as proof of His claims and in His answer He made the "three days and three nights" statement.

"Then certain of the scribes and of the Pharisees answered, saying, 'Master, we would see a sign from thee.' But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:38-40).

"It is a historical fact that for the first eighteen centuries of the Christian Era, from the times of the Apostles until the nineteenth century, Christians have universally regarded Friday as the day of the crucifixion. This fact alone must be explained by the 72 hour advocates. Within the last one hundred years, writers have begun to advance the new theory of a Wednesday crucifixion. Why is it that for more than eighteen centuries a Friday crucifixion has been accepted without question?"

DIFFICULTIES
AND SOME OTHER AND UNRESOLVED
IN THE BIBLE



COPYRIGHTED 1907,
BY
FLEMING H. REVELL COMPANY
R. A. TORREY,
OWNER.
ALL RIGHTS RESERVED

R. A. TORREY

THE
COMPANION
BIBLE



Enlarged Type Edition

Copyrighted Material

Reasons The Wednesday Crucifixion / Sabbath Resurrection Teaching Is Unscriptural:

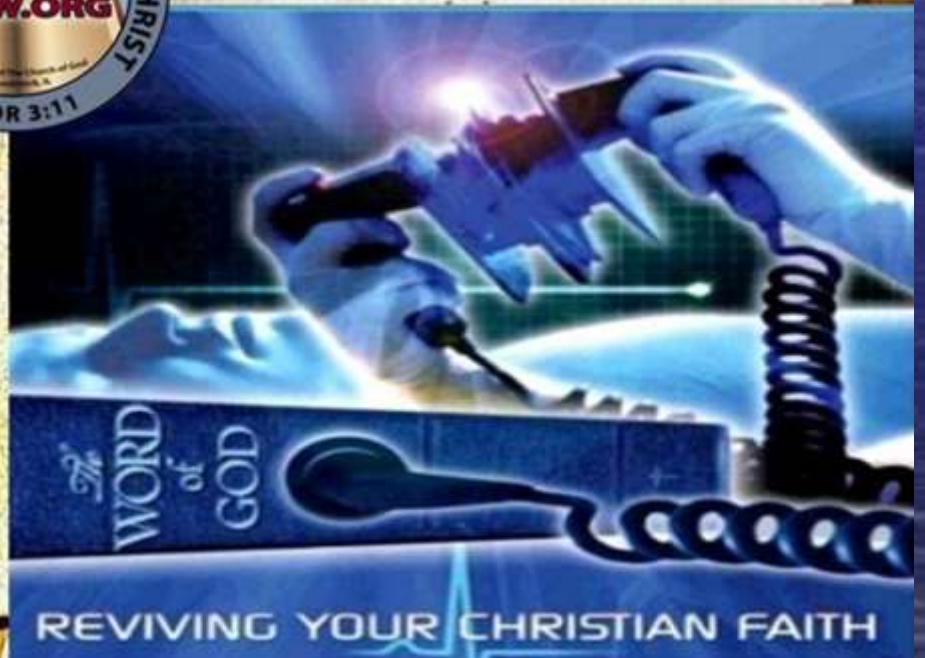
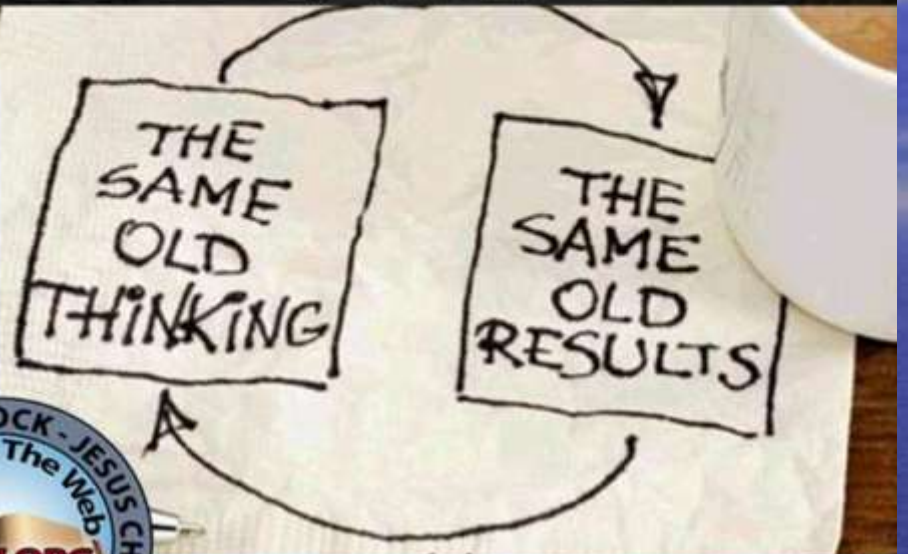
- It is based on a Western-mind interpretation of time reckoning, instead of counting days in accordance with the time and culture of the people of Scripture.
- It adds days into the time sequence that are not accounted for in any of the Gospel accounts.
- The teaching proclaims a day as a "sabbaton" (that is, a Sabbath) that the Scripture never designates as such, and requires there to be two Sabbaths in the week Messiah died, which is an impossibility.
- The inspired Greek text of the New Testament contains hard evidence that our Lord was crucified on a Friday. Every Gospel account clearly states He was killed on the "preparation day" (*paraskevi*), which is a Greek term designating the sixth day of the week. One of the Gospel authors even double-stamped the day as Friday by utilizing a definitive Greek term for the sixth day of the week, *prosabbaton*.
- A Wednesday crucifixion would have the women going to anoint His body on what would be the fifth day of His burial, which they would not do knowing a body stinks by then (John 11:39). The Wednesday crucifixion teaching also has no Biblical excuse for the women coming Sunday to anoint His body since they would have had all day Friday to do so.
- Though touted as the only sign of His Messiahship by Wed/Sat theorists, Jesus did not reveal Himself alive Saturday at sunset to thereby prove the alleged 72 hour resurrection prophecy and thus provide evidence of His Messiahship. However, Scripture says God raised Him the third day and showed Him openly (Acts 10:40), which revealing took place on the first day of the week.
- The tomb guards' assignment ended "the third day" (Matt 27:62-66), and they were still there early Sunday morning (Matt 28:4). They continued guarding the tomb 12 hours after the sunset ended the Sabbath, in accordance with their assignment to keep it secure til the third day.
- Cleopas and friend testify that Sunday was the third day since Jesus was "condemned to death" and "crucified," whereas if Jesus was crucified on Wednesday, they would have had to say it was the fifth day since His crucifixion. Mark and Paul likewise testify of His resurrection on the first day of the week.
- If Jesus was risen on Sabbath, His resurrection did not fulfill the typology of the wavesheaf (Lev 23:10-14; Deut 16:9) as Paul claimed it did (1 Cor 15:20,23).

Think BIBLICALLY



RENEW your mind

ROMANS 12:2



www.totw.org