

Sabbath morning Resurrection ?

Modesto:

We know that Lamb of God Died hours before the Sabbath day, because the bible says the woman rested according to the 4th commandment... Luk 23:54 That DAY was the "PREPARATION", and the "SABBATH (Day)" drew near.

Gerhard Ebersöhn:

This, this, this ...!! Tells it all! HOW, for heaven's sake, does anyone in the world answer something like this?! "*We know that Lamb of God Died hours before the Sabbath day, because the bible says the woman rested according to the 4th commandment*" And THAT, is what I have to answer, every day of my life ... half a century's EVERY, EVERY, day! O HELP me! O give me GRACE o God.

If THAT were what "*the bible says*", then I am right, and "*the bible*" is WRONG!

MG:

The Bible is clear that Jesus was crucified on the PASSOVER, Friday, then buried later that (Friday) afternoon or evening before the Sabbath (Saturday) began

GE:

Behold, mine adversaries! Consider the greatness of their wisdom!

Yes, the Bible IS, CLEAR, that Jesus was crucified and died "on the day they always killed the passover". The Bible is JUST as CLEAR, "*Jesus then was buried*" AFTER, "it had become EVENING"— "evening" AFTER Our Passover had been killed, and "evening" BEFORE Joseph "came there". The Bible is JUST as CLEAR, "*Jesus then was buried*" in the sense of "laid" and "closed" in the grave, three quarters of the night and three quarters

of the day “*later that (Friday) afternoon ... before the Sabbath (Saturday) began*”. THAT—the “evening” and what ensued AFTER “it had become evening already”— THAT, is clearly just SILENCED as if anyone could slap God’s mouth shut! **“From evening unto evening shall ye celebrate your sabbaths ...” “... for that day was great day sabbath” BEFORE Joseph even “went unto Pilate and begged the body of Jesus ...” or “... took it down ...” or “... wrapped it in linen ...” or “... LAID it in a sepulchre ...” or, “... it THAT DAY was the Sabbath APPROACHING.”**

GJ

I just read accounts of the resurrection in all four gospels from several translations, all of which say “the first day of the week just before dawn.” That definitely is NOT Saturday evening just after sunset. Where are you getting this stuff - certainly not from the scriptures!

GE:

Exactly where you get it, “*from several translations, all of which say “the first day of the week just before dawn.” That definitely is NOT Saturday evening just after sunset.*” Absolutely true, you know; exactly the stuff I have been saying all the time!

Your ‘confession’ teems with conflicting counter-statements.

It is untrue “*accounts of the resurrection in all four gospels from several translations, all of which say “the first day of the week just before dawn.”*” Not one account “*of the resurrection*” says “*the first day of the week just before dawn*”.

And there is in any case only one, indirect, ‘*account of the resurrection*’ in only one Gospel, that of Matthew.

And Matthew speaks of “Late in the Sabbath BEFORE the First Day of the week”.

Your whole preachment you base on false presentment of the Scriptures. That ethically, is unchristian.

GJ:

It makes no difference to me what day he rose. The good news is, HE ROSE, and by faith I believe the biblical accounts of the resurrection just as they are written! I have no axe to grind because my reason for attending church on Sundays is not to honor the day Jesus is said to have risen (I do that on Easter), even though I firmly believe he did arise on that day, nor is it a “substitute sabbath” for me. I worship Him every day, and would attend church any old day the doors are open and services are being held. To me it doesn’t matter - could be Thursday for all I care.

GE:

It is only GJ here who talks about “Saturday evening just after sunset”. Therefore GJ is not worthy an answer on his aversion.

Meant GJ to say, “Sabbath’s late mid-afternoon before the First Day” before sunset, that definitely is what Matthew says, and should GJ quarrel with Matthew.

But ‘*That definitely is NOT Saturday late mid-afternoon before the First Day*’, I hear GJ say.

GJ:

“Where are you getting this stuff - certainly not from the scriptures!”

GE:

From Matthew 28:1, dear GJ; from Matthew 28:1— and the whole of the rest of the Scriptures.

GJ:

“It makes no difference to me what day he rose. The good news is, HE ROSE!”

GE:

It so much made a difference to Matthew that he recorded on

which day of the week Jesus rose from the dead. And it so much made difference to GJ that he immediately switched tunes when confronted with Matthew's 'stuff'.

It made such a difference which day of the week Jesus rose from the dead on to every writer in the Scriptures who wrote of "the Rest of the Sabbath Day of the LORD God", that they wrote every one of those Scriptures as though it calls out to be understood eschatologically for being intrinsically connected with Christ and his resurrection from the dead. So much does it make a difference.

It makes such a difference to you, GJ, that you went to the lengthy trouble to enter into conversation on the subject and obviously get very excited about it.

GJ:

"It makes no difference to me what day he rose. The good news is, HE ROSE, and by faith I believe the biblical accounts of the resurrection just as they are written!"

GE:

GJ implying, for you for whom it does make a difference "what day he rose", it isn't "good news" that "HE ROSE", and that you, do not "by faith believe". Poor souls.

If you really cared about the fact Christ rose from the dead, and, really 'by faith believed the Biblical accounts of the Resurrection' — "just as they ARE written", it would have made a big difference to you, the TRUTH that Jesus rose from the dead "SABBATH'S".

GJ:

"I have no axe to grind because my reason for attending church on Sundays is not to honor the day Jesus is said to have risen (I do that on Easter)...."

GE:

And why speak about “*no axe to grind*” if he had no axe to grind? You “*have no axe to grind ... for attending church on Sundays*”? Right? So you say you have no reason “*for attending church on Sundays*”? Is it not? Who would be “*attending church on Sundays*”, if not “*to honor the day Jesus is said to have risen*”?

Your “*...reason for attending church on ... Easter*”, is “*to honor the day Jesus is said to have risen*”? Right? But not “*for attending church on Sundays*”? How do you get that?

GJ:

“I have no axe to grind because my reason for attending church on Sundays is not to honor the day Jesus is said to have risen (I do that on Easter), even though I firmly believe he did arise on that day, nor is it a “substitute sabbath” for me.”

GE:

I see. Actually, you do have a reason “*for attending church on Sundays*”, and you claim it’s because you “*firmly believe he did arise on that day*” which according to you was Sunday.

And you also have as reason “*for attending church on Sundays*”, that Sunday for you is not “*a “substitute sabbath”*”.

You have “*no axe to grind*”, but you “*firmly believe he did arise on*” Sunday and the Sabbath is the “*substitute sabbath*” of unbelief.

GJ:

“I worship Him every day, and would attend church any old day the doors are open and services are being held. To me it doesn’t matter - could be Thursday for all I care.”

GE:

How meek and fearing and of good conscience, ‘*for all you care*’. But “*with meekness and fear, having a good conscience ... an odour of sweet smell, a sacrifice acceptable and well pleasing to*

God”, “in the world but not of the world” of the dead, “Sabbaths’ perpetually” arising as were it “from the dead”, “**the Body is of Christ’s Own**”. Then “sanctify the Lord God and always in your hearts be ready to give an answer to every man that asketh you a reason of the hope that is in you.”

Dennis:

Jesus Christ WAS NOT eating the Passover with His disciples, the meal we have termed ‘the last supper’; this is impossible because Jesus was the Passover Lamb and would be dead by the time the Passover meal was eaten. Please ref. again Ex.12.

I know that Jesus told His disciples to ‘Go and prepare for the Passover.’ Just because He told them to prepare the Passover does not mean He was planning to eat it with them.

Also, meal that they ate together was NOT the Passover because of the content of what they ate at this meal, and how they ate it. They ate bread and wine, and they were reclining with their sandals off. Look again at how the Passover was to be eaten; no bread, no wine, fully clothed for travel, and in hast.

Jesus KNEW who He was and what HE represented to His Kingdom. Jesus knew He would be dead by the time the Passover meal was eaten by His disciples. He planned the ‘last supper’ to give them a new meal and new representation as to what had just happened, this to take the place of the traditional Jewish Passover Sadir that would be extinguished with His death on the cross.

Jesus was resurrected on Sabbath just before dark. Remember, that just after sunset was the BEGINNING of the day in Jewish culture. So when Mary saw Jesus for the first time after His resurrection it was ‘in the dark’ on the first day of the week. It wasn’t before dawn, it was just after sunset when she saw Jesus.....

GE:

Jesus resurrected on Sabbath, exactly and literally:

“SABBATH’S”, Mt28:1— “Sabbath’s-time”, “Sabbath-in-its-essence”. It is enough. But Matthew gave us more because he seems to have foreseen how God’s Word would be corrupted in our day. So Matthew also said: “IN THE SABBATH’S FULLNESS (‘opse de sabbatohn’) IN THE SABBATH’S BEING THE VERY DAYLIGHT INCLINING (‘sabbatohn tehi epiphohskousehi’), TOWARDS the First Day of the week (‘eis mian (hehmeran) sabbatohn’) there suddenly was a great earthquake....” THREE HOURS before night would begin with sunset— NOT: “*just before dark*”. ‘*Just before dark*’ can also be an hour or more AFTER sunset, while Matthew in 28:1 expressly and emphatically states: “MID-AFTERNOON”.

Remember, that just after sunset was the BEGINNING of the day in Jewish culture and IN THE BIBLE. So when Mary saw Jesus (Jn20:14) for the first time (Mk16:9) AFTER His resurrection, it was when the gardener could be expected to have begun his day --- sunrise on the first day of the week. It wasn’t before dawn, it was sun-up.

But when this same Mary Magdalene, also for the first time, saw “the STONE was rolled away from the sepulchre” (Jn20:1) and IMMEDIATELY without having looked into the grave, ‘ran’ back and told Peter and John, it was “just after sunset”. “It wasn’t before dawn”, “it BEING EARLY DARKNESS STILL on the First Day of the week” (‘PROH-I SKOTIAS ETI OUSEHS’)! Jn20:1.

Michael G:

(Joh 20:1) Now the “FIRST” DAY of the “WEEK” Mary Magdalene went to the tomb “EARLY”, while it was STILL DARK, and saw that the stone had been taken away from the tomb.

Luk 24:1 Very early on “SUNDAY” MORNING the women went to the tomb, carrying the spices they had prepared.

Luk 24:6 REMEMBER how he SPAKE unto you when he was yet in Galilee,

Luk 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.

*Luk 24:13 that “SAME DAY” (SUNDAY)
(The Disciples Said to Jesus Sunday daytime) ; this was well over 12 hours in the day of Sunday*

Luk 24:21) , “TODAY” is the “THIRD DAY” SINCE these THINGS were DONE. (to Jesus)

GE:

Just look at the corruption to the Word of God caused for the sake of Sunday-sacredness and –worship!

“Now the “FIRST” DAY of the “WEEK” Mary Magdalene went to the tomb “EARLY”, while it was STILL DARK”— just by leaving out the word “early” or by EVER SO SHREWDLY MISPLACING it like here before everyone’s eyes! Scandalous! A shame! John says: “Mary Magdalene, EARLY DARKNESS STILL, comes, sees the STONE rolled away from the sepulchre, runs....” “PROH-I skotias eti ousehs”. ‘Early’ is Adjective to the Noun ‘darkness’ in the Possessive: “OF-the-darkness” or “night”, and ‘eti’ ‘still’ or ‘yet’, Adverb to the Predicative Verb, ‘eti ousehs’ “still being”. But Michael G makes “early” an Adverb to the Verb “comes”! Incredible! Incredibly nasty and knavish! He turns “early darkness still” into its very OPPOSITE, ‘early morning while still dark’.

Michael G:

(Joh 20:1)(The Disciples Said to Jesus Sunday daytime) ; this was well over 12 hours in the day of Sunday

Luk 24:21) , “TODAY” is the “THIRD DAY” SINCE these THINGS were DONE. (to Jesus)

GE:

SO WHAT? Does that prove the words, “third day” refer to THE “three days” of Jesus’ fulfillment of Prophecy --- PASSOVER-Prophecy? “The third day”, the Text says, was “the

third day SINCE these things” --- by simply COUNTING the NUMBER of ‘days’ that went by. It has absolutely NO bearing on the passover-days or dates of Jesus’ Last Passover. The Sunday-resurrection ‘theory’ depends on nothing but FRAUD!

Even by simple counting, this ‘argument’ is USELESS AND SELF-DESTRUCTIVE.

For the umpteenth time I’ll teach these teachers of the People of God, how to count:

Sunday “is the third day SINCE these things” were done to Jesus, viz., his crucifixion and killing.

Saturday is the second day “SINCE these things” his crucifixion and killing.

Friday is the first day “SINCE these things” his crucifixion and killing.

THURSDAY IS THE DAY _OF_ “these things” viz., Jesus’ crucifixion and death.

Then, counting forward as a tester of the correctness of our counting these counted days AS AND FOR BEING THE PASSOVER’S DAYS:

“The first day they KILLED”:

THURSDAY is _THE DAY OF_ Jesus’ crucifixion and death = Abib 14 “the first day they had to always sacrifice the passover on” Lk22:7, Mk14:12 and “removed leaven”— “removed” LIFE “on” Mt26:17.

The second day “Joseph came ...”:

The second or ‘MIDDLE’ or “BONE-DAY”:

Friday is the day “THAT WHICH REMAINED”— “THE BODY OF JESUS”—, had to be “TAKEN AWAY” and RETURNED to the EARTH = Abib 15 “the first day ye shall eat unleavened bread” (assimilate with ‘mortality’; return to the dust of the earth by eating, burning, or to bury). Abib 15 the second of the “three days” of the prophecy was on Friday the passover’s “great day Sabbath” and “Feast”. At the same time it was “The

Preparation WHICH IS THE FORE-SABBATH”— FRIDAY all day the whole day from “evening” Mk15:42 Mt27:57-BEGINNING until “mid-afternoon” Lk23:54 “by the time of the Jews’ preparations” Jn19:42, -ENDING until sunset. Abib 15 – ”The Preparation WHICH IS THE FORE-SABBATH” – was on ‘FRIDAY’; it was “That Day” on which, when Joseph had FINISHED to lay the body of Jesus in the tomb, “the Sabbath according to the (Fourth) Commandment (Abib 16), drew near.” Lk23:53-56.

“The third day Christ ROSE ...:

... according to the Scriptures”:

“The day AFTER the sabbath”, “AFTER” the “great day sabbath” or “Feast” of passover— “You must bring the First Sheaf and wave it before the LORD an offering”— Abib 16. Mt28:1. Abib 16 “When God raised Christ from the dead” was on ‘Saturday’; it was The Seventh Day on which God “through Christ”, “in the Son”, “finished, and from all his works, RESTED.” Christ the Beginning of the creation of God, and the Amen.

Michael G:

Up to this point The “WEDNESDAY” Crucifixion Group has never Acknowledged that Jesus was Talking to the Disciples on Sunday, the SAME DAY he Talked with Mary.. when Jesus said in Luke 24 This is the “Third Day” since he was DELIVERED and CRUCIFIED..

Luk 24:6 REMEMBER how he SPAKE unto you when he was yet in Galilee, 7 Saying, The Son of man MUST be DELIVERED into the HANDS of sinful men, and be CRUCIFIED, and the “THIRD DAY” RISE again.

Is there “ONE” Honest person on the “WEDNESDAY” Crucifixion group that will admit that the scriptures say the Disciples were talking to Jesus on Sunday the “THIRD DAY”? Anyone? Please come forward...

GE:

Is this an honest man who spans in like dumb oxen before a wagon load of rotten carcasses the word of the Scriptures in such order the load is pulled backwards? Since when come 6 and 7 after 21? And since “when”, has “*Jesus said in Luke 24 This is the “Third Day”*”? DIRECT, literal, LYING, making Jesus Christ, the liar! For the worship of Sunday ... to loathe all taken up therein!

Michael G:

.....In order for Jesus to have been buried just before the Sabbath (Saturday), Jesus’ crucifixion could only have occurred on Friday.....

Let’s take WEDNESDAY SCENARIO, that Jesus was CRUCIFIED WEDNESDAY

1st 24 hour period, Day 1,

Arrested, 3 Trials, Suffered on the Cross & Crucified Wednesday

ended before the sunset on Wednesday

next 72 Hours Jesus In the TOMB

3 FULL DAYS DAY 2, DAY 3, DAY 4

That would be THURSDAY, till SATURDAY at sunset... that would be 3 more Days since those things happened to him...

Next 12 Hours

SUNDAY = DAY 5

SUNDAY Daytime already over 12 hours into SUNDAY, the day when the Disciples where Talking to Jesus and they said it was the 3rd day since those things Happened..

24 Hours + 72 Hours + 12 Hours = 108 Hours 108 Hours divided by 24 = 4.5 Days anyone who knows simple math, knows this scenario is not correct,

GE:

Jesus wasn’t saying anything about “hours” and ‘time-periods’; he didn’t even talk about ordinary days or ‘days counted’ or ‘reckoned’. He spoke of “the PROPHET Jonah” representative

of “ALL the prophets” who wrote of HIM, the Anointed Passover Lamb of God and The Passover of Yahweh. The “three days” of “three days and three nights” are the three “first day(s)” of passover— the “three days” “on the third day” of which He “according to the Scriptures”, would FULFILL PROPHECY— the passover prophecy. The “three days” are NONE OTHER THAN “three days thick darkness” of “the plague”. “The plague was upon Him”, “three days”— the “three days” of Egypt’s darkness and the Death of the Firstborn of God; and of the Burial of the Firstborn of God; and of the Resurrection from the dead of the Firstborn of God— exactly WHICH the passover and the three “first day(s)” of the passover foreshadowed specifically. 1Corinthians 15:3-4.

Here are THOSE “three”, “according to the Scriptures”, “days”..... All these Scriptures are in PERFECT AGREEMENT in every respect :

Abib 14, Wednesday night and Thursday day = Fifth Day

1A) HERE BEGINS the NIGHT and the FIRST of the “three days”, “according to the Scriptures” – the passover–Scriptures :– wherein Jesus ENTERED IN in “the Kingdom of my Father” (Jesus’ Jonah’s descent to hell) :–

Mk14:12/17; Mt26:17/20; Lk22:7/14; Jn13:1.

1B) HERE BEGINS the MORNING of the FIRST of the “three days”, “according to the Scriptures” – the passover–Scriptures :– in which Jesus was delivered and crucified :–

Mk15:1/Mt27:1/Lk23:1/Jn19:14

1C) HERE is the LATE NOON AND MID–AFTERNOON of the FIRST of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

when Jesus DIED and was deserted by all :–

Mk15:37–41; Mk27:50–56; Lk23:44–49; Jn19:28–30

Abib 15, Thursday night and Friday day = Sixth Day

2A) HERE BEGINS the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

the day whereon Joseph WOULD BURY the body of Jesus :–
Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38.

2B) HERE is the NIGHT of the SECOND of the “three days”,
“according to the Scriptures” – the passover–Scriptures :–
wherein Joseph begged the body, and according to the law of the
Jews – the passover’s law – undertook and prepared to bury
Jesus:–

Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40; 39, ‘pros
auton (Joseph) **nuktos to prohton**’, “the first night” of unleavened
bread Exodus 12:16,42 Leviticus 23:15b. “...*Jesus*” is ‘supplied’.

2C) HERE is the LATE NOON AND MID–AFTERNOON of the
SECOND of the “three days”, “according to the Scriptures” – the
passover–Scriptures :–

when Joseph and Nicodemus laid the body and closed the tomb;
and men and women left for home :–

Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42

Abib 16, Friday night and Saturday day = Seventh Day Sabbath....

3A) HERE BEGINS the THIRD of the “three days”, “according to
the Scriptures” – the passover–Scriptures :–

THAT JESUS WOULD RISE FROM THE DEAD ON :–

Lk23:56b

3B) HERE is the MORNING of the THIRD of the “three days”,
“according to the Scriptures” – the passover–Scriptures :–

Pilate ordered a guard “for the third day” :–

Mt27:62–66

3C) HERE is “IN the Sabbath’s Fullness MID–AFTERNOON” of
the THIRD of the “three days”, “according to the Scriptures” – the
passover–Scriptures :–

First Sheaf Wave Offering Before the LORD :–

Mt28:1–4.

Abib 17, Saturday night and Sunday day = First Day

4A) HERE begins the day AFTER the “three days” (fourth day of
the passover season) :–

that Jesus WOULD APPEAR on :-

Mk16:1, “When the Sabbath was past they BOUGHT”

4B) HERE is the EVENING of this day,

Jn20:1–10 Mary sees the DOOR STONE was away from the tomb (discovers tomb has been OPENED);

4C) HERE is the NIGHT of this day,

Lk24:1–10 “DEEP(EST) DARKNESS” — “women with their spices” and ointments go to salve the body; “they found Him NOT” (discover tomb is EMPTY);

Mk16:2–8 “very early (before) SUN’S RISING” — women’s return–visit to ascertain; “they fled terrified and told NO ONE”.

4D) Here is sunrise (‘Sunday’ morning),

Jn20:11f, Mk16:9 “Mary had had stood behind” saw the gardener (sunrise); “Risen, early (sunrise) on the First Day, Jesus first APPEARED to Mary”

Mt28:5–10 “The angel explained to the (other) women (Mt28:1–4) As they went to tell Jesus met them” (after sunrise).

USE BIBLES OF BEFORE THE TWENTIETH CENTURY

– they are not as wangled as the later ones. And compare those ancient translations with the modern ones to see the truth of the older ones!

OB:

“The same verse you earlier used to assert that He resurrected on the Sabbath, can also be used to assert that He resurrected on Sunday!”

GE:

If the verse you have in mind is Mt28:1, it CANNOT “*also be used to assert that He resurrected on Sunday!*”

1) BECAUSE of all the reasons I have already given from **ALL the Scriptures;**

2) BECAUSE of its ONLY CORRECT **literal** meaning:

“opse de” and in fullness / late on / in

“sabbatohn” of the Sabbath

(“sabbatohn”) the Sabbath’s / Sabbath’s–time’s
 “tehi” in the
 “epi” very / midst
 “phohs” light / daylight / (noon)
 “ousehi” in the being
 “eis” towards / before / tending / against
 “mian (hehmeran) sabbatohn” Acc=excluded First (Day) of
 the week.

3) Precisely as used in **Lk23:54** for Friday ”mid–afternoon before the Sabbath”.

4) BECAUSE of the Exodus and Leviticus **passover** instructions concerning Abib 14, 15, and 16.

5) BECAUSE of Mt12:40 and “three days **AND** three nights”.

THEREFORE:

1) Fifth Day : Wednesday night and Thursday day — Abib 14, Remove leaven and slaughter lamb;

2) Sixth Day / “the Preparation WHICH IS the Foresabbath” : Thursday night and Friday day — Abib 15, “that which remaineth” carried out and burned (interred);

3) Seventh Day Sabbath “according to the (Fourth) Commandment” : Friday night and Sabbath, day — Abib 16, “First Sheaf Wave Offering Before the LORD”.

JV:

In Mark 15:42 it says, “And now when the even was come, because it was the preparation, that is, the day before the Sabbath (of Unleavened Bread).

Here we have Mark calling 2 different days, days of “preparation”. One the day before Jesus died, and one on the day that Jesus died.

You argue: “this Sabbath was their 7th day Sabbath.”

GE:

In fact I “argue: “this Sabbath”, the day **after** “the Sabbath

of *Unleavened Bread*”, “*was their 7th day Sabbath*”.

And you are already confused, in that ‘*you argue*’, “*Here in Mark 15:42 we have Mark calling 2 different days, days of “preparation”. One the day before Jesus died, and one on the day that Jesus died.*”

We are reading from “*Mark 15:42*”, are we not? Now **where**, do we “***Here have Mark calling 2 different days, days of “preparation”***— Plural, “*days*”? “*One the day before Jesus died, and one on the day that Jesus died*”? Where do we at all “*here*”, in “*Mark 15:42*”, read or even, find implied, “*that Jesus died*” on that day?

Can’t you read, or can’t you lie, Joe?

Here we have Mark calling one only day by its two different **names**, “The Preparation Day”, and, “The Fore–Sabbath” : “The Preparation Day which is The Fore–Sabbath, was.”— Singular (‘Friday’).

And this day was **neither** “*the day before Jesus died*”, **nor** “*the day that Jesus died*”. It was the day **after** the day Jesus died!

1) Here we have Mark calling “the day of Preparation”, the day “which is the Fore–Sabbath”, which is the Sixth Day of the week.

2) Here we have in Mark 15:42 it says, “And now when the evening (after sunset) **had come already, it already being the Preparation which is the day before the** (weekly) **Sabbath**”— which was the very day of Unleavened Bread— not, “*.... the day before the Sabbath (of Unleavened Bread).*” Friday was the sabbath of unleavened bread.

Winston:

I find disagreement with the part of Abib 16 being the day spoken of. It would require, in some cases, that the wave sheaf offering be performed on the weekly sabbath day, which would be totally unacceptable for people to harvest the wave sheaf. This is a holdover from Judaism, which you need to acknowledge and rid yourself of. Karaite Jews have it correct, the morrow after the

weekly sabbath during the days of Unleavened Bread.

GE:

The command not to do any work on the Seventh Day Sabbath was given to Israel and never applied to the sacrificial duties that still had to be perform ON the Sabbath.

The idea of doing nothing is the obedience to and of the Sabbath Commandment, is a monstrous caricature of it.

God's own ULTIMATE WORK OF RAISING CHRIST FROM THE DEAD IS, HIS VERY 'REST' OF HIS SABBATH DAY.

And just so, was it the ultimate 'REST' of Israel's observance of the Sabbath Day to REAP THE FIRST SHEAF off and from death on the fields of winter-harvest. No more or greater joyful WORK OF REST can be imagined, for thus – Israel full well knew and hoped and believed, God in the last day would REAP HIS OWN AND FIRST SHEAF FROM THE DEAD.

Even the puny technicalities of your argument are baseless, without content and flawed all through. In fact by Divine determination and appointment it would be required, in the very case of Jesus Son of Man and Son of God, that the Wave Sheaf Offering be brought before the LORD on the Seventh Day Sabbath BECAUSE "CHRIST IN IT TRIUMPHED" and God in and through Him, over death and exactly DOING NOTHING, TRIUMPHED!

The 'acceptability' precisely and totally of all Jesus' "OFFERING BEFORE THE LORD" consists in that He "FINISHED THE WORKS OF HIM THAT SENT ME", in that He IN OBEDIENCE TO THE LAW OF GOD, ("I came to do Thy Will, o God") HARVESTED THE WAVE SHEAF. "I have Power to take up my LIFE again." That Power was given Him for his obedience to the Law of God. Most of all Jesus obeyed God's Law of his Sabbath through which obedience in fact, He became "Lord of the Sabbath Day" and the Sabbath Day became "The Lord's Day"— THE LORD'S DAY OF TRIUMPH; DAY OF

THE LORD IN VICTORY.

This is not “Judaism”; this is the Gospel, which the Karaite Jews because of their obscurant legalism will never get right. “The DAY (‘morrow’) after “the Sabbath” speaking of the passover is the ‘sabbath’ Lv23 speaks of and refers to— NOT “the weekly Sabbath during the days of Unleavened Bread”. That, is not ‘WRITTEN’; that, was imagined by the Sadducees (according to the Pharisees of three, four, five centuries after Christ) which is not worth one’s least bothering.

Michael G:

We also know Jesus said on Sunday, it was the THIRD DAY since those things happened Easy math

Sunday 3rd day

Saturday 2nd

Friday 1st

GE:

Michael G, you ON PURPOSE left out to mention the word “SINCE”?

Sunday 3rd day SINCE

Saturday 2nd SINCE

Friday 1st SINCE

Thursday day OF = 1st of the “three days”

Friday = 2nd of the “three days”

Sabbath = 3rd of the “three days”: “the third day according to the Scriptures”.

Thanks

And I DO thank God for his Truth.

From GE to Michael G with love.... Jer 5:31 “The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end?”

Michael G:

There is no doubt the scriptures say Jesus was talking with

Mary and Disciples after the Sabbath day when the Disciples walking with him at Emmaus said; “this is the “Third Day”” this no doubt being Sunday the First day of the week...

(Mat 28:1) Now “AFTER” the “SABBATH” , as the FIRST DAY of the WEEK began to dawn, Mary Magdalene and the other Mary came to see the tomb.

(Mar 16:9) Now when He ROSE “EARLY” on the “FIRST” DAY of the WEEK, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

(Joh 20:1) Now the “FIRST” DAY of the “WEEK” Mary Magdalene went to the tomb “EARLY”, while it was STILL DARK, and saw that the stone had been taken away from the tomb.

Luk 24:1 Very early on “SUNDAY” MORNING the women went to the tomb, carrying the spices they had prepared.

Luk 24:6 REMEMBER how he SPAKE unto you when he was yet in Galilee,

Luk 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.

Luk 24:13 that “SAME DAY” (SUNDAY)

(The Disciples Said to Jesus Sunday daytime) ; this was well over 12 hours in the day of Sunday

Luk 24:21) , “TODAY” is the “THIRD DAY” SINCE these THINGS were DONE. (to Jesus)

Sunday would be the 3rd day

Saturday would be the 2nd day

Friday would be the 1st day

(Joh 20:19) Then, the “SAME DAY” at “EVENING”, being the “FIRST” DAY of the WEEK, when the doors were shut where the disciples were ASSEMBLED, for fear of the Jews, JESUS CAME and stood in the midst, and said to them, “Peace be with you.”

GE:

A string of FALSE quasi-translations INTENDED TO

MISLEAD and FORCE these Scriptures to say what the pseudo-translators WANT them to say, which is, to venerate Sunday and demise the Sabbath.

I will --- God-willing --- speak to you again on these draconic mutilations of Scriptures.

Why, you are saying of “*no doubt being Sunday the First day of the week*”, “*Jesus was talking with Mary and Disciples after the Sabbath day*”, 1) as though it was JUST, “*after the Sabbath day*”, and as though 2) “*Jesus was talking with Mary and Disciples*” TOGETHER AT THE SAME TIME, JUST, “*after the Sabbath day*”, which neither was the case.

But assuming what YOU (not me) is saying, were so, and *Jesus was talking with Mary and the Disciples* at the same time together, just *after the Sabbath Day*, that means He talked with them just *after* sunset on ‘Saturday’ evening. Now when would He have resurrected if “*Jesus was talking with Mary and the Disciples after the Sabbath day*” which strictly is right after sunset? On the Sunday morning after? So your ranting is pure nonsense, dear Michael G.

You see, I pay attention to what you and others say; but you people do not pay attention to what I or the Scriptures, say.

Michael G:

Luk 24:1 Very early on “SUNDAY” MORNING the women went to the tomb, carrying the spices they had prepared.”

GE:

True. “*Very early on “SUNDAY” MORNING*” was literally, “*deepest morning of night right after midnight*” ‘*orthrou batheohs*’ according to the OT application of the word ‘*orthros*’, as well as to the logical implications of its use right here in context. Here in Lk24:1 it MUST speak of the very first visit the women made at the tomb because “they came with their spices prepared and ready” with their idea of course that Jesus’ body was still in the tomb. With this visit, Jesus clearly had not appeared yet; therefore it must

have been EARLIER than when He did appear, which Michael G insinuates was “*Very early on “SUNDAY” MORNING*”, “*“EARLY”, while it was STILL DARK*”.

This visit of the women mentioned in Lk24:1 further, though, MUST have been LATER than when Mary Magdalene according to Jn20:1-2, “(saw) the tomb stone had been moved away from the sepulchre” and she ran back and brought the news to Peter and John and afterwards certainly to the other women as well. Now the women’s first realized visit having been “deepest morning of night right after midnight”, Mary’s discovery of the OPENED tomb, had to have been before midnight. John says exactly as much. He says, “Mary Magdalene comes WHILE STILL BEING EARLY DARKNESS”— which is BEFORE midnight or “deep earliest morning”.

The true sequence of visits is obvious and logical, unless one is hopelessly prejudiced.

Therefore,

Re: “(Joh 20:1) Now the “FIRST” DAY of the “WEEK” Mary Magdalene went to the tomb “EARLY”, while it was STILL DARK, and saw that the stone had been taken away from the tomb.”

Obviously something is very wrong because we have just seen that by all common sense and actual occurrence of events, this text played off right at the opposite side of the night than “*“EARLY”, while it was STILL DARK*”. Let me ask just about two things. First: WHY is the whole word and total concept of “BEING EARLY DARK / EARLY DARKNESS” REVERSED to “*“EARLY”, while it was STILL DARK*”? Answer: To commit fraud. And next, HOW is the whole thrust of the clause “BEING EARLY DARK / EARLY DARKNESS” REVERSED to “*“EARLY”, while it was STILL DARK*”? Answer: By dealing fraudulently with the Word of God for the sake of self-interest.

How did it ‘technically’ happen? By having MISAPPLIED the Participle “being” (‘ousehs’) to the Noun. What “was” or “still was” (‘eti ousehs’)? Not “darkness / night”; “darkness / night”

“was” NOT “YET”! The Predicate is not “It was darkness”. The Predicate is “It was EARLY darkness”. It is the adverbial PHRASE of Adverb PLUS Noun, “early-darkness” (‘proh-i skotias’), which “was” (‘proh-i skotias ousehs’). NOT: “It being still early”; BUT: “It being still EARLY darkness” (‘proh-i skotias eti ousehs’). And that is why the Noun, ‘darkness’, is a Possessive; the “early”, belongs to the “darkness” — “it still being (the) early OF darkness”. Which is the ‘evening’ of night BEFORE proper ‘darkness’ quite plainly.

Re: *“(Mar 16:9) Now when He ROSE “EARLY” on the “FIRST” DAY of the WEEK, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”*

This text does not say that Jesus “ROSE”. It says that He “APPEARED”, and that “HE THE RISEN ONE, appeared first (of any) to Mary Magdalene early on the First Day of the week.” The Participle ‘anastas’ IS NO VERB. The ONLY Verb of the sentence is “He appeared”. This verse is EXPLAINED by the actual historic event of Jesus’ first appearance to Mary Magdalene in the garden in Jn20:11-17, so that the “early” (‘proh-i’) in Mk16:9 was sunrise as one would expect the gardener to start his day sunrise. Mary looked into the grave and saw two angels sitting in it; she did not see Jesus Rise. He approaching from behind, revealed Himself to Mary “AS THE RISEN ONE”— EXACTLY as Mark described Jesus’ first ‘APPEARANCE’ “to Mary Magdalene”.

Re: *“(Mat 28:1) Now “AFTER” the “SABBATH” , as the FIRST DAY of the WEEK began to dawn, Mary Magdalene and the other Mary came to see the tomb.”*

Corruption upon corruption! Read the King James Version, to get the true picture. And ask yourself, Why are these changes made to the Bible? If you cannot see why, you do not understand what you are reading.

“Sabbath’s” is the Possessive case in any language; the time of day belonged to the Sabbath; not to the First Day of the week. The text says “In the Sabbath’s FULLNESS of day”; the texts says, “In the Sabbath’s mid-afternoon” --- literally --- “in the very mid-

inclining light / day BEING of the Sabbath Day”; the text says, “BEFORE / TOWARDS / AGAINST the First Day”.

There you see WHY the dynamic-equivalent versions CHANGED AND CORRUPTED the translation. Anyone can see it; any unbeliever will notice it. How come it’s only believers who deny it, is because of their trust. And trust is deceit’s only trust. (C.J. Langenhoven)

Dennis:

GE, Thanks for mentioning the Wave Sheaf Offering. The Wave Sheaf Offering ALWAYS occurred early on the First Day of the Week, right after the sunset of the Sabbath day. Look it up.

. . . and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. Lev. 23:11-12.

Just this is enough to show that if Jesus was the Wave Sheaf Offering that He must have been resurrected before sunset on the Sabbath so He could immediately ascend to His Father as the Wave Sheaf Offering. Note what He told Mary upon their encounter right after dark as she came to prepare His body with the burial spices:

Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; John 20:17.”

GE:

No, dear Dennis, YOU, “*look it up*”! You tell me, WHERE it is written, “*The Wave Sheaf Offering ALWAYS occurred early on the First Day of the Week, right after the sunset of the Sabbath day.*” The CONTEXT of Lv23:11,15,16,20, begins with verse 4, “THESE ARE THE FEASTS” The Word about “six days . . . the Sabbath” Seventh Day, is finished spoken in verse 3. From verse 4 on, ‘days’— holy convocations, feasts, whatever RELEVANT IN CONTEXT are determined “by THEIR seasons”

which, and as, “YE” the People, “shall proclaim”. And as you thoroughly know YOURSELF, this determination of the holy days all begins with equinox, which could fall and did fall on ANY DAY OF THE WEEK! So that the DATES proclaimed BY GOD (not by the People) of the “tenth”, the “fourteenth” and “fifteenth” days “of the First Month”— which also GOD, commanded: Shall be to you the first of the months”, are INDEPENDENT of the weekly cycle of days, and “the day after the sabbath” SPOKEN OF AND TAKEN AS POINT OF DEPARTURE AND INFERENCE, never in principle was the First Day of the week although it COULD have coincided with it.

The Bible’s own infrastructure and instructions in the OT are the proof;

Judaism through ALL ages is proof;

And the NT events around Jesus’ last passover, are proof.

Even the EXPRESS EXPLANATION in Jn19:31 is: “the day of that sabbath” on which the body of Jesus still had to be removed from the cross for Joseph to bury “being The Preparation” --- ‘Friday’ --- “was, great day Sabbath”. And when Joseph had finished to bury the body of Jesus, Luke states, that “That Day (“great day sabbath” of passover in Jn19:31) was The Preparation”. Two ‘sabbaths’ in succession; a ‘sabbath’ falling on “The Fore-Sabbath” (Mk15:42)— THESE ARE THE FACTS. Not Sunday-tradition even the Jews’ Sunday-tradition, even the Jews’ own Sunday-tradition of CENTURIES AFTER New Testament times. Not them!

The passover had its own passover-sabbath besides the weekly Sabbath during passover. It was the fifteenth day of the First Month REGARDLESS the Seventh Day Sabbath. Never has any other truth about it existed. But the Jews started their corruptions of the truth five centuries after Christ the model and pattern of the real passover.

The phrase “the day after the Sabbath” the day the First Sheaf was offered ON, with the Relative Adverb “after” is a reference to the day before it— to the fifteenth day of the First Month, the day

dated the fifteenth because the sacrifice was EATEN ON it and it followed on the day “they killed the passover” Abib 14. This fifteenth day of the First Month was called by several ‘names’: “Great Day”, “In-between-Day”, “In-the-bone-of-day-Day”, “That Day”, “Feast Day”, “The Feast”, “The Passover”, Convocation’ and last but not least, ‘sabbath’— the ‘sabbath’ of the passover. It was NEVER the Seventh Day Sabbath unless it by coincidence occurred on the Seventh Day Sabbath; and JUST so was the sixteenth day of the First Month NEVER the First Day of the week because it was “the day after the sabbath” of the passover unless by coincidence it occurred on the First day of the week.

Now I am unable to grasp the logic by which you concluded AGAINST THE THRUST OF YOUR OWN ARGUMENTATION, THAT, “*Just this is enough to show that if Jesus was the Wave Sheaf Offering that He must have been resurrected before sunset on the Sabbath*” But I won’t mind; you conclude in favour of my conclusion that Jesus rose “On the Sabbath” because He was the First Sheaf Offering waved before the LORD “on the day after” the passover-”sabbath” which in historic reality happened “In the Sabbath’s (while) fullness of daylight having been” Mt28:1.

Rockroller:

Yes Bro Winston, I would agree. However, because I am finding disagreement and confusion within all of the gospels, it appears that an editor may have changed a word or two to make it appear to say what the Catholics taught.

GE:

So did I, until I found out why: Because the translation of the Gospels became corrupted.

I consequently became aware of the fact the Gospels do not repeat one another; they complement and supplement one another.

And that means they do not record just one visit at the tomb and that the Resurrection occurred simultaneously; but that the

Gospels have each its OWN visit on which it concentrates.

This offers an understanding with no discrepancies left.

Dennis:

Michael G said, "This is no doubt this is still Sunday EVENING, the first Day of the week was coming to end... before he ascended."

Why could Jesus not have ascended right after He spoke with Mary at the tomb on what we would term Saturday night, that is the First Day of the Week at first dark? Why would He wait a moment longer than necessary to go to His Father and proclaim victory?

Yes indeed, it was the First Day evening when Jesus met with the disciples in the upper room, but Jesus ascended to His Father long before that appearance.

As to Isa. 8:20: the Scripture being spoken of here is NOT the entire Bible as we know it today. It was the Law and the Prophets, which is the testimony of God to His Kingdom. This is the exact same testimony that Jesus used to defeat Satan and the Pharisees during His earthly ministry. Jesus did not use the New Testament BECAUSE IT WAS NOT WRITTEN, and it was not necessary for Him to have to prove His points.

Jesus came to testify to the truth (John 18:37). In what was the Truth contained? In Scripture. What was the Scripture that Jesus used? The Law and the Prophets.

If I have to be identified as a Christian then I am an Old Testament Christian.

There is NO LIGHT in anything but the testimony of the OT and the testimony of Jesus Christ as He gave it to His own disciples. In this regard Paul does not qualify as either as a disciple of Christ or an apostle. His testimony IS NOT the testimony of Jesus Christ.

For many will come in my name, saying (that) 'I am the Christ,' and they will lead many astray. Matt.24:5.

The 'many' in this verse is Paul and all those who believe in

him, and place him in Scriptural authority over the actual disciples of Jesus, or of Jesus Himself.

GE:

Dear Dennis, it is so unfortunate you are prepared to be taught by Michael G but not by Paul of Tarsus of the NT Scriptures.... pity.

However

Re: *“Why could Jesus not have ascended right after He spoke with Mary at the tomb on what we would term Saturday night, that is the First Day of the Week at first dark? Why would He wait a moment longer than necessary to go to His Father and proclaim victory?”*

Yes indeed, it was the First Day evening when Jesus met with the disciples in the upper room, but Jesus ascended to His Father long before that appearance.”

Underlying your presuppositions lurks that SDA-error of errors, that The Father did not himself raise Christ from the dead, but a created being, “the angel” (EGW) called Him forth from the dead and the grave. Now all SDAs search for the Father; He is nowhere to be found; nowhere NEAR Jesus as He rose, but is trillions of light years away ‘up there’ O what blasphemy! The Lord shall PUNISH you for all this idolatry. Yes, idolatry, because it requires the rejection of the Word of God --- proven right here in this very post I am answering --- and the worship of Mrs Ellen G. White in stead. Horrible sacrilege!

“Christ was raised BY THE GLORY OF THE FATHER”! and therefore all your speculating about when He ascended to heaven is nothing but heresy. Christ was “exalted far above every name that is named not only in this world but in the world to come WHEN GOD RAISED HIM FROM THE DEAD AND SET HIM AT HIS OWN RIGHT HAND IN HEAVENLY POSITION OF GLORY.” For NO MOMENT were the Father and the Son not in the Innermost Sanctuary of their Divine Fellowship. On the contrary, in the event and moment and day and place of Christ’s

actual awakening and resurrection from the dead —Sabbath and grave— was captured the eternal moment of the most intimate Oneness of God the Father and the Son and the Holy Spirit.

Paul from California:

I believe Scripture and I am content in scripture, it is without question, you are irate without it....

Mark 16:9 (New King James Version)

Mary Magdalene Sees the Risen Lord

9 Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

GE:

Thank you for your first straight answer to me. I appreciate it and it places us back onto a platform from where we can speak to one another as believers and Christians.

Now I also say that I also believe: “*Scripture and I am content in scripture, it is without question.....*”

Mark 16:9 (New King James Version)

Mary Magdalene Sees the Risen Lord

9 Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”

Difference is, you read the New King James Version of Mk16:9 as translated it a VERB - a ‘finite’, Indicative Verb; as were the Predicate: “*He rose, early on the first day of the week*”. Which is faulty and more than not, dishonest reading of the Text (Greek).

The intended reading of the KJV has the Participle to be read: “*Now risen, early on the first day of the week He appeared.*”

The word translated by the New King James Version, “when He rose” is an Aorist PARTICIPLE; it tells HOW Jesus, “appeared”: “He appeared AS RISEN...”, “He appeared (as) The Risen One”.

Now at last, Paul from California, I shall to the best of my ability, restrain myself to be judgmental etc. but only allow me this one last question to you as a man who says he believes the Scriptures, HOW is it you confessed with ever so straight face:

“I believe Scripture and I am content in scripture, it is without question Mark 16:9 (New King James Version)

Mary Magdalene Sees the Risen Lord

9 Now when He rose early on the first day of the week,”?

Because that, is not the King James Version 1611 I have before me.

Paul from California:

Ge, I do not have time for one who does not follow scripture, and searches for ways to twist the scriptures.

I am of the majority in the Christian world who believe these scriptures are sufficient. Scripture Testifies of Scripture

Mark 16:9 (King James Version)

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.

GE:

Paul from California, this, “*Now when He rose early on the first day of the week, He appeared first to Mary Magdalene...*” is Paul from California; it is NOT “*the Scriptures*”; it is Paul from California “*TWISTING*” THE SCRIPTURES.

This makes Jesus rise and appear at once; this makes Mary SEE Jesus rise. This is blasphemy.

Paul from California:

Scripture is not blasphemy, you twisted it

GE:

The actual post was:

“Paul from California

Oakland, CA

Reply »

/Report Abuse /Judge it! /#65 57 min ago

Gerhard Ebersoehn wrote:

“Now when He rose early on the first day of the week, He appeared first to Mary Magdalene....” This makes Jesus rise and appear at once; this makes Mary SEE Jesus rise. This is blasphemy.

Scripture is not blasphemy, you twisted it”

You posted this so that it must look as if I said or wrote that rape of God’s Word.

And you SHAMELESSLY REPEAT, YOUR, twisting of God’s Word and dish YOUR vomit up for God’s Word, you blasphemer! That OT Law you shall not give false witness is also going to get you, Paul from California; you ARE going to see how alive that old law still is, wait for judgment day, you liar!

Lay Worker:

Its a lamentable shame to see how Friar Koot [an SDA spiritualist] has stated Jesus “rested in the grave” [having some form of consciousness] and “raised Himself” from the tomb. Even worse is to see GE making mockery of the Sabbath by attributing to the Resurrection a Triune Trinitarian Papal concept not seeing he has contradicted himself above with his trillion miles blabber.

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.

GE:

Some things about The Faith and God, one sinner cannot

explain to another sinner. What relief and such sweet peace does it bring me. Thank God.

Winston:

While none saw Him raised from the dead, still, except for Luke, all were present for His appearance before the Sanhedrin, Pilate, and Herod. These saw him afterward, too. You are too clever by 1/2.

GE:

To have seen Him afterwards, is not to have seen Him RISING. You are cleverer than by 1/2. (Interesting say-thing) No man, no creature, could behold Christ rising from the dead. The reason why, every Christian should know. Are you trying to be funny? If you want funny things, go read The Desire of Ages or Jacob Lorber's descriptions of the Resurrection. I prefer serious stuff, like what the Gospels tell us.

SDA:

Thursday - Wednesday. What I wrote to you stands! Your time-line does not have room for all of the "Events" that transpired before the Crucifixion of Christ! There's no need to get mouthy here, that just testifies to the Spirit that inspires you!

GE:

What do you mean by "Your time-line does not have room for all of the "Events" that transpired before the Crucifixion of Christ"? The usual 'time-line' does not allow room for all the events that transpired before the BURIAL of the body of Jesus, have I found.

SamBee:

The timeline of from Friday to Sunday is what doesn't have room for all the events.

GE:

Exactly! I'm glad you mentioned and not me. Thanks.

Michael G:

Jesus asks each one of us to step through and Remember each of the Days leading up to the Resurrection ... that means the Arrest, Trials, Death and Resurrection ... each of the three days ... the Day starts at Sunset and ends at Sunset

GE:

Fine; I'm sure you meant 'Crucifixion and Death'; not "Death and Resurrection".

Bible-day begins with "evening" after "sunset". Evening after sunset "the first day they always had to kill the Passover Evening When the hour was come, He sat down and the twelve apostles with him...." Here, this Bible-day BEGAN: Lk22:7,14 Mk14:12,17 Mt26:17,20 Jn13:1,30b.

The "time-line" of "the first day you must remove leaven" Ex12:15— must remove life, slaughter the passover lamb.

Just like I posted before several times now....

Here, this Bible-day ENDED: Lk23:48,49 Mk15:41

Mt27:55,56 Jn19:28,29.

Like I posted before several times now....

Michael G:

This is what Jesus Taught about what would happen on the 3rd Day, here is a quick reference Refresher. Only scripture, then after you read these scriptures go to Luke chapter 24 and read it, put yourself as one of the disciples as Jesus walks with you...

Luk 24:45 And HE OPENED their UNDERSTANDING, that they might COMPREHEND the SCRIPTURES."

GE:

Wait! Where is the second day? You forgot it? You ignored it? You deliberately OMITTED it!

2A) HERE BEGINS the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :– the day whereon Joseph WOULD BURY the body of Jesus :– Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38.

2B) HERE is the NIGHT of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures:– wherein Joseph begged the body, and according to the law of the Jews – the passover’s law – undertook and prepared to bury Jesus:–

Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40; 39, ‘pros auton (Joseph) **nuktos to prohton**’, “the first night” of unleavened bread Exodus 12:16,42 Leviticus 23:15b. “...*Jesus*” is ‘supplied’.

2C) HERE is the LATE NOON AND MID–AFTERNOON of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

when Joseph and Nicodemus laid the body and closed the tomb; and men and women left for home:–

Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42

Fine. Now we can have a look at “*what would happen on the 3rd Day*”.

You said categorically: “*Only scripture ... Luke chapter 24 Luk 24:45 ...*”. You said, “*read it, put yourself as one of the disciples as Jesus walks with you ... as Jesus walks with you...*”

WHERE IS THE RESURRECTION? NOWHERE on this day, but a full day back! Mt28:1, “When suddenly there was a great earthquake ... SABBATH’S...”

Abib 16, Friday night and Saturday day = Seventh Day Sabbath....

3A) HERE BEGINS the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

THAT JESUS WOULD RISE FROM THE DEAD ON :– Lk23:56b

3B) HERE is the MORNING of the THIRD of the “three days”, “according to the Scriptures” – the passover-Scriptures:–

Pilate ordered a guard “for the third day” :–

Mt27:62–66

3C) HERE is “IN the Sabbath’s Fullness MID–AFTERNOON” of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

First Sheaf Wave Offering Before the LORD :–

Mt28:1–4.

Michael G:

Luk 24:45 And HE OPENED their UNDERSTANDING, that they might COMPREHEND the SCRIPTURES.

The Disciples said:

Luk 24:21) 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.

Jesus Said:

Luk 24:46 Then He said to them, “Thus it is WRITTEN, and thus it was necessary for the Christ to SUFFER and to rise from the dead the “THIRD DAY” ...

GE:

Indeed JUST AS YOU SAY, “*read the Gospel scripture ... a Little here and a Little there...*” — the drunkards’ method!

45 comes after 21 in Luke’s method. But you switch the verses about so that it must look as if Jesus “*OPENED their UNDERSTANDING, that they might COMPREHEND ... TODAY is the “THIRD DAY” ... the “THIRD DAY” ... the Christ (must) SUFFER and ... rise from the dead*”. You deceiver! You mangler of the Word of God. Jesus does not walk with you, because you are a misleader.

So where did “the third day according to Scriptures” of the prophets --- OT --- the passover’s ‘third day’, start?

Abib 16, Friday night and Saturday day = Seventh Day Sabbath....

3A) HERE BEGINS the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

THAT JESUS WOULD RISE FROM THE DEAD ON :-

Lk23:56b

3B) HERE is the MORNING of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :-

Pilate ordered a guard “for the third day” :-

Mt27:62–66

3C) HERE is “IN the Sabbath’s Fullness MID–AFTERNOON” of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :-

First Sheaf Wave Offering Before the LORD :-

Mt28:1–4.

Despite, Michael G carries on unperturbed, showing no fear for God, REPEATING his CORRUPTION of the Scriptures,

>>“...Luk 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.*

Luk 24:8 And they REMEMBERED his words,

Luk 24:21) 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.”<<

Michael G jumps and skips over **13 - THIRTEEN** verses, with the sole purpose to make it appear “the third day” mentioned in verse 8 is “today the third day since” in verse 21. If not for total disdain for God, out of sheer stupidity. Or pure hatred for the Sabbath of the LORD God Almighty. Or all together.

The Son of man IS BEING BETRAYED into the hands of sinners!

SDA:

Ignorant and Illiterate the both of ya! All of the events do to fit if one uses the time frame that Scripture establishes instead of the time frame that is the work of man. And the events actually begin two days prior to the feast of unleavened bread which is called the Passover.

GE:

Yes, that is right. But what are “*the events*” that “*actually begin two days prior to the feast*”? Why do you think it cannot be reconciled with the conclusion we have reached?

SDA:

The heart of the earth has not been proven to be the grave; that is an assumption. The proof of that is that Jesus was not in the grave three twenty four hour periods. The text is not incorrect, the time rendering is not incorrect, the assumption of the “heart of the earth” being the grave is incorrect, or better yet; only half the truth!

The heart of the earth must be understood as Christ being in the control of sinners to be put to death till the resurrection. Which he entered early morning, as the day dawned, Thursday when the chief priest, scribes, elders, and the high priest sentenced Jesus to death and turned him over to the Gentiles to be put to death. But Jesus didn't die that day. He died the following day, Friday. Rested the Sabbath, and was resurrected early morning at the rising of the sun. Which is exactly three twenty four hour periods. Thus the “heart of the earth” must mean the time from from being delivered unto the Gentiles till his resurrection. Do the math it is a perfect match!

Jesus was sentenced to death by Pilate at the Sixth hour of the day (John 19:14) but wasn't crucified until the third hour of the day(Mark 15:25). How was it that Christ was crucified on the day of his trial with Pilate when at the sixth hour of the day the choice was given to the Jews for Christ or Barrabass?

GE:

HURRAY, at last something SDA and GE agree on!! There is light in the end of the tunnel at last!!

But, the agreement is not about EVERYTHING, yet.

This, is all correct:

“The heart of the earth has not been proven to be the grave;

that is an assumption. The proof of that is that Jesus was not in the grave three twenty four hour periods. The text is not incorrect, the time rendering is not incorrect, the assumption of the “heart of the earth” being the grave is incorrect, or better yet; only half the truth!

The heart of the earth must be understood as Christ being in the control of sinners to be put to death till the resurrection. Which he entered.....” EVEN EARLIER THAN..... “early morning, as the day dawned, Thursday”!

Now we ARE getting somewhere. ‘Be paysjint and opey the traficles’ as my little daughter said when she was about second grade, the little Afrikaans sweetheart. Be patient, and obey the traffic rules, and we must get at our destination.....

Because The Son ANNOUNCED WHEN HE, ARRIVED AT DESTINATION: “KINGDOM OF MY FATHER..... “UNTIL THAT DAY I drink it new, with you, in My Father’s Kingdom....” “Ye are they which have continued with Me in my TEMPTATIONS, and I appoint unto you a KINGDOM AS MY FATHER HAS APPOINTED UNTO ME, that ye may eat and drink IN MY KINGDOM and sit on thrones judging the twelve tribes of Israel.” The Son FULFILLS his own prophecy; the Son OBEYS the will of his Father. “Herein is My Father GLORIFIED”— THAT THE Son does his commandments. “Father, the hour is come; GLORIFY THY SON THAT THY SON ALSO MAY GLORIFY THEE AS THOU HAST GIVEN HIM POWER over all flesh that He should give eternal life to as many as Thou hast given Him.”

Jesus prayed THIS, his ‘Intercessory Prayer’, AS HE ENTERED AND WAS OVERCOMING, IN THE KINGDOM OF HIS FATHER. “And NOW O Father, “glorify thou Me WITH THINE OWN SELF, with the glory which I had before the world was: I have MANIFESTED THY NAME UNTO the men” of the Kingdom of heaven, inside the Kingdom. How? In this Jesus’ SUFFERING! “And NOW I am no more in the world ... I AM come to Thee. ... I have kept them that Thou gavest Me and none

of them is lost BUT THE SON OF PERDITION: THAT THE SCRIPTURES MIGHT BE FULFILLED!” Now remember before Judas died, Satan entered into him. So from that “Jesus knew that his HOUR WAS COME that he should depart out of this world UNTO THE FATHER” in John 13:1 at the TABLE, He has been ENGAGED in the Battle of the Kingdom of God in which event, He sent to perdition the devil, and sin, and death, and grave.... IN THE KINGDOM OF HIS SUFFERING!

The Son takes his troops with Him in Himself. HE ON THEIR PART, EATS AND DRINKS THE TRUE PASSOVER, the PASSOVER OF YAHWEH!

“THAT DAY”, WAS COME: The Son has sat on at the table of the Bridegroom in which He “again”, would eat and drink with his disciples. Jesus IS fulfilling ALL the prophecies and promises of the Word of God, THIS VERY NIGHT and first and beginning-half of “the first day they had to kill the Passover”.

The “TABLE”, IS, SET: BEFORE HIM. “They found the room prepared”. “I have prepared my dinner ... Come to the marriage.”

“THE CUP”, IS GIVEN Him to drink to the dredge! “O my Father, if it be possible, let this CUP pass from me: Nevertheless NOT AS I WILL,” --- Adventist, “*Christ being in the control of sinners to be put to death*” to FULFILL the will of the Father of the Son, already HAD BEGUN, HERE!

Because the Son IS IN BATTLE ON THE BATTLEFIELD IN THE LAND AND IN THE KINGDOM OF HIS TRIUMPHANT OVERCOMING THROUGH SUFFERING THE DEATH OF DEATH. THIS, IS, “THE KINGDOM OF MY FATHER”, AT LAST! HAIL THE PRINCE OF PEACE; HE IS CONQUERING CONQUEROR; HE IS OVERCOMING THE LAST ENEMY! HE IS OBTAINING NAME FOR HIMSELF: LORD AND GOD!

O how tragic the concept Jesus put OFF Divinity to die. No! SUFFERING, and TO SUFFER – to suffer DEATH –, HE PUT ON DIVINITY! And royal robe. “And they CROWNED THE

SON OF THE KING.” That very day, they put on the Son’s CROWN OF SUFFERING, “a crown of thorns. And they called out: The KING!” and they mocked, while God, was “glorified in the Son”! So does the Kingdom of God operate. Not like the kingdoms of the earth and men. As Paul, LIKE JESUS, said, the Seed must needs first die to grow. The Son of Man MUST PUT ON MORTALITY TO PUT ON IMMORTALITY— Divine Lord of heaven and earth!

The Son is First Citizen and Prince in the Kingdom of the Father today, “THAT DAY”, in which on Royal Battleground against the last foe is founded in victorious battle “Thy Kingdom” that now, is “come”, for the Son, “The Kingdom of My Father”. “My Father WORKETH AND I EXERT MYSELF HITHERTO.” “I have a BAPTISM, and HOW AM I STRAITENED TILL IT BE ACCOMPLISHED!”

Dennis:

I respectfully beg to differ: The Passover IS NOT the same thing as the Feast of Unleavened bread. See Exodus 12 and Lev.23. The Passover is on the 14th day of the first month, the Feast of Unleavened bread begins on the 15 day (which is a festival sabbath) and runs for 7 consecutive days. Within that 7 day period is a 7th-day Sabbath.

GE:

Dennis, CORRECT! Nevertheless being “first day ye shall eat unleavened bread” Abib 15 ALSO AND STILL WAS, ‘passover-day’ --- one of them, “Feast of Unleavened Bread” was part of ‘passover’ per se. I am of the opinion the fifty days to Shavuot also form part of ‘passover-season’. It is connected with ‘passover’ proper--- with passover’s eight days, via Abib 16 “the day after the sabbath” of the passover, Aviv 16--- on which “Ye shall (reap) bring and wave before the LORD First Sheaf you must begin to count, seven times seven....”.

Manny:

Dennis, I wonder if you would take a look at this and let me know what you think?

I am just now beginning to take a close look at the entire chronology and trying to not make any assumptions at all (unlike Newton- the newton!- who started his study with: “I take it for granted that the passion was on friday the 14th day of the month Nisan, the great feast of the Passover on Saturday the 15th day of Nisan, and the resurrection on the day following.”

My principle concern is to make sure that I shake the texts vigorously to see if anything contradictory falls out.

Try to identify the nature of any apparent contradictions. (i.e. translation, factual, traditional etc)

I would like to get as clear and accurate a picture as is humanly possible.

This topic is a big study leading into all sorts of fascinating trails - not the least of which are the sacrificial system of the OT and how a devout jew would understand the identifying marks of the promised messiah.

SamBee:

False, in 30AD Passover fell on a wednesday do the research.

GE:

Yours is EXTRA-biblical ‘research’; you made sure no one can ‘check it up’ what you state for ‘fact’. The Bible and the Bible ONLY!

And the Bible definitely does not allow for a Friday or for a Wednesday Crucifixion day. It positively ends up with a Thursday Crucifixion day. Actually ‘Thursday’ even, does not fit because ‘Thursday’ is not the Biblical Fifth Day of the week which truly fits without being cut up into parts and without fore-end or hind-end of it overlapping like when the heathen concept of ‘Thursday’ is taken for Crucifixion day. But astrometric science won’t do. This ‘source’ will manipulate the outcome 30 AD, another, 33 AD

etc, and who can say the ‘source’ doesn’t spin?

Michael G:

14 NISAN Friday

Matthew 26:20 - 27:61

Mark 14:17 - 15:47

Luke 22:14 - 23:56

John 13:1 - 19:42

GE:

FLAW!..... How do you do away with the BEGINNING OF ABIB 15 IN Mk15:42 Mt27:57 Jn19:31,38 Lk23:49>50?! YOU OMITTED IT; YOU DELIBERATELY ‘MISSED’ IT!

Jan Lotz:

I think that Dennis is right and that the boertjie is wrong! A careful look at the events-chronology seems to confirm a Wednesday crucifixion. Too bad for Sunday-keepers!

Try and think outside of the “inclusive” approach and play the Devil’s advocate for a moment: GE, if you HAD to defend the Wednesday-theory, could you do it? HOW would you go about it?

..... Thanks for your insights!

GE:

Don’t you even mention my ‘insights’, man; you have no idea what either you, or I say. Go read what I believe before you start kicking up noise. And if you have the least character, you will know what to come back to me to apologise for. I don’t want your apology though; I want you to know what you are talking about and not just blabber nonsense.

Michael G:

“Lord’s Passover

NIGHT

1st day unleavened bread is eaten Lord’s Supper

Christ arrested in Gethsemane and put on trial
DAY
Passover Lamb slain in the evening (afternoon)
Crucifixion ...

GE:

Now.....

Matthew 26:20 - 27:61

Mark 14:17 - 15:47

Luke 22:14 - 23:56

John 13:1 - 19:42

15 NISAN Saturday

Matthew 27:62 - 27:66

Mark 16:1

Luke 23:56

....and see where you END.

Michael G:

“..... and burial before sundown Women prepare spices

GE:

Now....

Matthew 26:20 - 27:61

Mark 14:17 - 15:47

Luke 22:14 - 23:56

John 13:1 - 19:42

Matthew 27:62 - 27:66

Mark 16:1

Luke 23:56

....and see where you must BEGIN.

It's the same on this forum as everywhere else:

“That Day The Preparation”,

“which is the Fore-Sabbath”—

“that day (that) was great-day-sabbath”

of the passover, Nisan 15,

IS NOT GIVEN ACCOUNT OF.

Mark WHERE JOSEPH

“suddenly came there Lk23:50,

What time of day and

Day, “it ALREADY, HAVING BEEN”.

Mark where BEFORE “That Day”,

“everyone returned” and

went back home in Lk23:48.

Mark HOW the Crucifixion and

The Day of Crucifixion, ENDED

And from when, till when;

And Mark HOW the Burial and

The Day of Burial, ENDED,

And from what time, till what time;

And mark at last when and where

“That Day” had begun, and HOW.

And you will begin to realize

The God-given and therefore

Eschatological inevitable

Fullness and wholeness of

The “three days and three night”

“three days” on

“the third day” of which

“according to the Scriptures”

Christ from death and the dead and grave,

Did rise and was exalted and

Let sit at the right hand of God

In heavenly dignity

Far above every name that is named

In this age and in the age to come ...

... and you will without Her Majesty’s Nautical Almanac or
Gregorian Calendar or even Torah or Talmud, KNOW, the days
and dates and beginnings and ends and nights and days and even
the hours, of Passover-of-Yahweh events.

SamBee:

Fourty years after the death of Yeshua the temple was destroyed by the Romans which was in 70AD. Ezekiel fore told of this, that 40yrs after Yeshua death the temple would fall. This put the death of Yeshua EXACTLY in 30AD.

GE:

Sambee, incidentally 'my reckoning' also arrived at 30 AD. But I in principle won't use it to learn about the "three days and three nights" "three days" "on the third day" of which "Christ rose from the dead". In Principle not, because it implies the "three days" of passover-truth is insufficient to explain itself.

Michael G:

*Let's all go back to school to read the Calendar,,,
Calendar Below would be true dates of the bible and what Jesus said would happen on the "Third Day" not the "Fifth Day" on the calendar*

That he would suffer & Die and be risen on the Third Day according to scriptures

Note Sunday the FIRST day of the week and Saturday the SEVENTH day of the week..

NISAN CALENDAR simulation

Sun Mon Tue Wed Thur Fri Sat

9th 10th 11th 12th 13th 14th 15th

Died Tomb

Sun

16th

Risen

Sunday would be the 3rd day all those things happened from the crucifixion to the rising ,

Now Lets say for the Wednesday Crucifixion Group that Wednesday was 14th Nisan , lets all look at the calendar in a Seven Day week Cycle

Note this is the Wednesday Crucifixion Scenario dates

NISAN CALENDAR simulation
Sun Mon Tue Wed Thur Fri Sat
11th 12th 13th 14th 15th 16th 17th
died tomb tomb tomb

Sun
18th
Day5
Risen

Now everyone Count the days on the Calendar

Sunday would be the 5th day all those things happened from the crucifixion to the rising , that means the Wednesday Group Crucifixion, putting Jesus in the tomb for 3 Literal days makes Jesus a Liar, when Jesus said it would be the THIRD DAY after all those things would happen to him he would Rise

Jesus was the First of the FIRST FRUITS of the dead, at his resurrection, he was the only one who ascended to the father for the wave offering, this was complete in the first ascension into heaven when his father put the robe and crown on him in Exodus 29, this chapter is the prefiguring Moses representing the Father and Aaron representing Jesus his Son and the Father put on him the Garments on Aaron and then his sons after him..

1Co 15:20 But now CHRIST is risen from the dead, and has become the FIRSTFRUITS of those who have fallen asleep.

OT scriptures prefigure the shadows of two wave offerings at the time of Christ 50 days

Jesus came back after 7 Days in Heaven came back down from heaven and there was another Wave offering of first fruits at the end of Pentecost at the end of the 7 weeks 49 days and that's when he took the many captives who rose from the dead back to heaven and this was the second Ascension, when he went with them and presented his these as Sons of God to be priest onto God for the second of First fruits wave offering...

Mat 27:52 And the GRAVES were opened; and MANY BODIES of the saints which slept arose,

Mat 27:53 And came out of the graves AFTER his

resurrection, and went into the holy city, and appeared unto many.

Joh 20:26 And AFTER EIGHT DAYS His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

Act 1:3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during FORTY DAYS and speaking of the things pertaining to the kingdom of God.

These were the first fruits of them that rose from the graves of great Harvest at the end as an example of Christ coming

Eph 4:8 Wherefore he saith, When he ASCENDED up on high, HE LED captivity captive, and gave gifts unto men.

GNB for easy understanding

Eph 4:8 As the SCRIPTURE SAYS, "When he went up to the very heights, HE TOOK many CAPTIVES WITH HIM; he gave gifts to people."

And this will be the Final next Fruits offered as Priest

Rev 20:6 Blessed and holy is he who has part in the FIRST RESURRECTION. Over such the second death has no power, but they SHALL BE PRIESTS of God and of Christ, and shall reign with Him a thousand years.

GE:

WHERE IS JESUS EXALTED? and don't confuse His Exaltation with, or for, his 'ascension'. Where and when has Christ "*become the FIRSTFRUITS of those who have fallen asleep*"? You quoted the answer, but did see what you quoted! "*1Co 15:20 But now Christ IS RISEN FROM THE DEAD, and has become the Firstfruits of those who have fallen asleep.*"

My eyes have only caught ground here and there in this post, but I have seen enough to know this is where the major issue is going to be raised: at this question, **WHERE IS JESUS EXALTED?**

Please pay attention to what others say and reply specifically to what they say, no matter how unimportant it may sound to you.

Do not avoid to the point answers.

Winston:

The wave offering is not on the 16 unless the 15th falls on the weekly sabbath, because the wave offering is offered on the “morrow after the sabbath” and this does not specify the 15th otherwise it would be specified that the wave offering would be on the 16th and that firstfruits would be on Sivan 6. Counting 7 weeks, from the morrow after the sabbath would not be necessary.

GE:

The “morrow after the sabbath” IMPLIES the ‘sabbath’ of the 15th --- always! ‘Morrow’, better, “day”. Abib 16 = “The day AFTER” Abib 15 ‘the’, PASSOVER-’sabbath’, which was ‘reckoned’ or ‘appointed’ or “proclaimed” by “you” --- men --- “to their seasons” IN CONTRADISTINCTION TO “My Sabbaths” or Sabbath which is determined by GOD to the SOLE order of the “Seventh day” after the “SIX DAYS” in which God created --- exactly as Leviticus unmistakably distinguishes between the ‘weekly’ “Sabbath” and the IN CONTEXT “sabbath” of the PASSOVER in 23:11 and 15.

There is NO excuse for confusing the ‘sabbaths’ and there is NO justification for identifying them: NONE. Do not TWIST God’s Word! To serve Sunday-worship! Abominable and cowardly! Face the TRUTH, and acknowledge First Sheaf Offering could be waved before the LORD on ANY day of the week no matter WHAT the circumstances, and in the instance of Jesus’ Last Passover, coincided with the Seventh Day Sabbath of the LORD God, and NOT EVER with SUNDAY! For truth’s sake!!!! Indeed, for Christ’s sake?

Michael G:

THE THIRD DAY an example of scripture NT and OT, How the Our Lord uses the Term “THIRD DAY”

Exo 19:10 Then the LORD said to Moses, “Go to the people

and consecrate them TODAY and TOMORROW, and let them wash their clothe

Exo 19:11 And let them be ready for the THIRD DAY. For on the THIRD DAY the LORD will come down upon Mount Sinai in the sight of all the people.

God said to Moses: "Go to the people and consecrate them TODAY [Mon] and TOMORROW [Tues], and let them wash their garments; and let them be ready for the THIRD DAY [Wed], for on the THIRD DAY the Lord will come down on Mount Sinai in the sight of all the people." Exodus 19:10-11

Note that here in LUKE 13, the THIRD DAY clearly means the DAY AFTER TOMORROW, not after 3 FULL DAYS:

Luke 13:31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

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 13:33 Nevertheless I must walk TO DAY, and TO MORROW, and the DAY FOLLOWING: for it cannot be that a prophet perish out of Jerusalem.

Jesus said: Luke 13:32 "Behold, I cast out demons and perform cures TODAY [Fri] and TOMORROW [Sat], and the THIRD DAY [Sun] I reach MY GOAL."

GE:

This is shear nonsensical rubbish you're writing here.

Michael G:

Est 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.

GE:

Have you noticed the similar o so POWERFUL ROYAL AND MAJESTIC instance in 2Chronicles and its parallel in 2Kings?

SDA:

And the day before, about the sixth hour, Pilate offered the Jews to choose Jesus or Barrabas. Those who believe he was crucified the day of his trial need to answer how it was Pilate was offering to set free Jesus or Barrabas at the sixth hour if he was on the cross by the third hour?

GE:

As easily as sweet cake, say we in Afrikaans. The Sinoptici gave 'Jewish' reckoning of time or hours: "twelve hours in (working) day" "Night comes while no one works".

John reckoned or 'read time' like the Romans to today do: "the sixth hour" was sunrise. And if you cannot see it was sunrise-time of day, you cannot read ANY time!

Dennis:

What was the final year of the 70 weeks prophecy in Dan. 9:24? I believe it was 33 CE. which would be the 'Sabbath' or final year. That would mean that the beginning year of that final week of years would be 27 CE or the 'Sunday' year. 27 CE=Sunday year, 28 CE = Monday year, 29 CE = Tuesday year, 30 CE = Wednesday year. Where did I go wrong in this?

GE:

Dear Dennis, While you interpret "in the middle of the week", 'literally' --- it IS not and it CANNOT be really 'literal' but never mind --- while you want to interpret the middle of the week EXACTLY in the middle by arguing 'Wednesday'-crucifixion, you must do it properly, and exactly exactly let Jesus breathe his last breath six on the clock precisely IN THE MORNING ,

SUNRISE, and not in the mid-afternoon 3 p.m.— “the ninth hour”. That is, if you chose for ‘literalness’ that simply mocks all facts in the way you apply it. Very sorry.....

Dennis:

...There is no evidence of a 3 1/2 year ministry in Scripture....

GE:

Many non-Adventist and Adventist scholars concluded 3 1/2 years. Here is my own exposition of the Gospels themselves<http://www.biblestudents.co.za> go to ‘books’ on left hand, ‘book’ 3; go to p 182, par. 7.3.2.1.

Earthcaller:

There is one major problem with the matter of Jesus rising from the dead on Saturday before sundown. The weekly Sabbath was not supposed to fulfill that event in history nor was the weekly Sabbath a shadow of the resurrection on account of the fact that this was not the original purpose of the Sabbath in the first place.

The Sabbath was and is a memorial of Creation and a sign of righteousness by faith and of entering into that rest. The Sabbath is tied directly into the issue of righteousness by faith at the end of time when Sunday observance man’s self-righteousness will be brought to the forefront.

The annual Sabbath that was fulfilled which was a shadow of the resurrection was the feast of first fruits which would fall on the first day of the week. Jesus fulfilled that particular Sabbath and it was not to be a memorial on account of the fact that it was not a part of the moral law of the 10 commandments. That is why Colossians states the following

Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath.

[17] These are only a shadow of what is to come; but the substance belongs to Christ.

Notice that it doesn't say thee the Sabbath. It says a Sabbath. Regardless of what Paul was stating here, the issue was not for his time. The issue would be for the end of time and a rival Sabbath is not to be reinstated with the pretext that it was one of the ceremonial Sabbaths of the Old Testament. This would be a false argument as well as a false reason for implementation by law.

GE:

Earthcaller, you have stated the SDA-position very well.

Michael G:

Notes, we know Jesus was sacrificed on the Passover Spring 14th Nisan, according to the US Naval Oceanography research the 14th of Nisan, 31 AD is (Friday), March 23rd

The Bible says it was preparation day of the Sabbath day Commandment, which the Lamb of God was Sacrificed which is the Friday

You can also calculate 3 1/2 years from the end of the 70 week prophecy, 34 AD Autumn and get 27 AD Spring time when Christ was Sacrificed.

The Angels at the tomb, the Disciples and Jesus said on a Sunday it was the 3rd day since the sacrifice happened, Sunday was and is the 3rd day from Friday

GE:

Here is another crucial illustration of the basic mistakes 'chronologies' have.

Now Michael G, you QUOTE us the Bible where "*The Bible says it was preparation day of the Sabbath day Commandment, which the Lamb of God was Sacrificed which is the Friday*"

If you can produce that Scripture I shall believe you in everything else you might have to say, no matter how concocted.

No sir. Jn19:14 distinguishes on which 'Preparation Day' Jesus was crucified: "The Preparation OF THE PASSOVER".

And Mark and John and Luke in 15:42 and 19:31 and 23:54

distinguish ‘the Preparation Day’ on which Jesus was BURIED: “It having already become evening since it was The Preparation WHICH IS THE FORE-SABBATH That Day was: The Preparation It being The Preparation That Day was great-day-SABBATH”, OF THE PASSOVER!

Crucifixion day was “The Preparation-of-the-passover”.

Burial day was “great day SABBATH” of the passover.

It can’t be plainer.

BASIC MISTAKE of ‘traditional interpretations’ is they do not distinguish “That Day”, “great day”, “in between Sabbath”, “Sabbath”, of the passover, its “in the bone of day-day” --- BURIAL-DAY “remove” and “burn with fire THAT WHICH REMAINED” of the passover sacrifice-day.

No, tradition ALWAYS FORCES Burial-day into Crucifixion-day. Get that right, and get EVERYTHING right of the passover-chronology. And stop making it a dead cerebral ‘chronology’ and discover it for the living, vibrant, awe-inspiring ESCHATOLOGY the passover is.

Stop having the gravel of the hills of Gilboa for breakfast lunch and dinner, and begin to eat of the Bread of Life, because the passover is Our Passover, the Passover of Yahweh.

Michael G:

by the way I am only using the Babylonian Calendar because it is the Choice of people that put Jesus in the TOMB 3 DAYS in all there sites they are using it to explain their dates,

The most important issue in this topic is what Happened in the Three days, so we can use any 7 day week calendar to do so...

GE:

Jesus was never “*put in the TOMB 3 DAYS*”! And the “three days” before Christ made a connection, NEVER had ANYTHING to do with “*any 7 day week calendar*”!

Winston:

The Passover meal is eaten on the 14th, after dark, and another celebration meal is eaten on the fifteenth.

Josephus wrote that “we used to observe 8 days of unleavened bread’ (a thing which I still do.

GE:

Your reason – I guess you do not realize it yourself – for having said the above is because you do not appreciate that Exodus was written earlier than the other books of the Torah, and was written FOR and FROM the Sitz-im-Leben – from the context of the ‘old world’ or ‘dispensation’ or ‘age’ of Israel-while-in-bondage in Egypt. The religion was pagan and days were venerated for gods from sunrise to sunrise. Therefore Exodus uses the date of the 14th for the WHOLE passover. At least TWO FULL DAYS’ EVENTS are dated as having occurred on the fourteenth day! So Exodus views both the sacrifice and the eating of the sacrifice, on the fourteenth day. THE EATING OF THE PASSOVER sacrifice, MIND! No imaginary “other” sacrifice. Other sacrifices were added later on. It made no difference to the passover lamb’s time of having been eaten. But it is ONLY Exodus that does it. All the rest of the Scriptures mentions and or supposes the passover sacrifice being eaten on the FIFTEENTH day. Because after the Exodus or rather WITH it, the NEW ERA of sovereignty, independence and freedom from Egyptian bondage had had begun. Joshua is a beautiful example of the CHANGE that was put into effect immediately after the so-journeying ended and the Promised Land had been entered in. Lv23:6 Nmb28:17. Even Ex12:15a and 15b; and even Ex12:18 dating the last day of UB on the 21st day!

There’s no possibility after the Exodus the passover was eaten on the 14th day of the month. It’s another paluka’s chance he took to get away from the resurrection of Christ that happened on the weekly Sabbath on the 16th day of the First Month.

Winston:

Since you are the “all knowing one” and it is obvious that you wrote all the Bible and are, therefore, the sole authority on it’s validity and accurate meaning, still I shall quote from the copy I own of Josephus’ Antiquities of the Jews, Book 2, Chapter 15, Paragraph 317, “When it is that, in memory of the want we were then in, we keep a feast for eight days, which is called THE FEAST OF UNLEAVENED BREAD. Now the entire multitude of those that went out, including the women and children, was not easy to be numbered; but those that were of age fit for war, were six hundred thousand.”

GE:

Alright. What did YOU say Josephus said? Hey? Why don’t you place the two things next to each other in one post? Hey? Check here what YOU said, mate, you, yes, brother Winston:

“The Passover meal is eaten on the 14th, after dark, and another celebration meal is eaten on the fifteenth. Josephus wrote that “we used to observe 8 days of unleavened bread’ (a thing which I still do.”

Sorry mate; Josephus didn’t say that. If I remember correctly, Josephus said ‘eight days of passover’. That’s a different story.

Michael G:

The Lord’s Passover

lets look at when the Passover really begins. Sometimes in the Bible, the phrases “FEAST OF UNLEAVENED BREAD” or “PASSOVER” are used to describe the COMBINATION of 14 Nisan

(The Lord’s Passover) with the subsequent week long Feast of Unleavened Bread.

So the first day of the Feast of Unleavened Bread (in this general sense), would then be 14 Nisan. This habit can cause some confusion if you are not careful, as follows:

Mat 26:17 Now the FIRST DAY of the FEAST of

UNLEAVENED BREAD the disciples came to Jesus, saying unto him, Where wilt thou that WE PREPARE for thee to EAT the PASSOVER?

*Mark 14:12 And the FIRST DAY of UNLEAVENED BREAD, *when they killed the PASSOVER*, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest EAT the PASSOVER?*

Luke 22:1 Now the feast of UNLEAVENED BREAD drew NIGH, which is called the PASSOVER.

*Luke 22:7 Then came the DAY of UNLEAVENED bread, *when the PASSOVER must be KILLED*.*

Luke 22:8 And he sent Peter and John, saying, Go and PREPARE US the PASSOVER, that WE may EAT.

The above verses seem to say that the PASSOVER LAMB was to be SLAIN on the FIRST DAY of unleavened bread, or 15 NISAN (but actually refer to 14 Nisan, as will be shown) Now, the following verse refers to the PASSOVER meal as occurring on 15 Nisan, the EVENING AFTER the CRUCIFIXION, also 15 Nisan:

The last Supper was at the beginning EVEN Sunset of the 14th Nisan, the Lamb of God was to be Slain at EVEN of the end of Nisan 14

John 18:28 Then led they Jesus from Caiaphas unto the HALL OF JUDGMENT: and it was EARLY ; and they themselves went not into the judgment hall, lest they should be defiled; but that they MIGHT EAT the PASSOVER.

the Time was the Morning hours which were 12 hours already into the 14th of Nisan and heading toward the Noon and EVEN of the next Day, still the 14th Nisan, but getting closer to the 15th Nisan.. The Lamb is Killed between 3PM and 5PM 14 Nisan before the Sunset and eaten after the sunset which is 15 Nisan at Even 6PM

The Lamb was not eaten till after the Close of the !4th day Nisan after Christ the Lamb of God was Crucified...

This point was after the Last Supper, which the Disciples and Jesus Only ate Bread and Grape Juice....

This confusion can be cleared up by looking in Exodus, Leviticus and 2 Chronicles

GE:

I agree roughly in detail and exactly in principle with what you say here, Michael G. Lots of detail however..... pose a challenge.

Michael G:

Jesus was the First of the FIRST FRUITS of the dead, at his resurrection, he was the only one who ascended to the father for the wave offering, this was complete in the first ascension into heaven when his father put the robe and crown on him in Exodus 29, this chapter is the prefiguring Moses representing the Father and Aaron representing Jesus his Son and the Father put on him the Garments on Aaron and then his sons after him.....

GE:

Jesus was the First Sheaf of the winter harvest, The First Fruits of the dead **RAISED, AT HIS RESURRECTION.**

He was the only one whom **THE FATHER RAISED.**

He was the only one whom **THE FATHER RAISED BY = IN = WITH = THROUGH = AT = THE PRESENCE OF, HIS OWN "GLORY".**

"God raised Christ by the glory of THE FATHER."

Jesus' resurrection **IS --- WAS --- ETERNALLY WILL BE,** Jesus' **EXALTATION TO THE THRONE AND RIGHT HAND AND PRESENCE-IN-PERSON** of the Father.

Jesus' resurrection **IS, and WAS and ETERNALLY WILL BE "The First Sheaf Offering waved BEFORE the LORD".**

Jesus' **RESURRECTION FROM THE DEAD** completed his exaltation and elevation in dignity **FAR ABOVE EVERY NAME THAT IS NAMED** not only in this age, but also in the age to come"—

which is the age already in heaven **SINCE, GOD,** in thrice

holy Person and Dignity of PRESENCE,
 in and by and through --- i.e., viz., “_F-R-O-M_ the dead_”,
 into heavenly places OF GLORY AND HONOUR AND
 POSITION AND OFFICE,
 RAISED CHRIST FROM THE DEAD.

As I always say, the TOMB was God’s THRONE! And the SON, “THE INNERMOST SANCTUARY” of “the full fellowship if Tri-Une God Almighty.....RIGHT INSIDE THE GRAVE OF JOSEPH OF ARIMATHEA. “He who denies Christ came” --- “FROM, THE DEAD” --- “IN THE FLESH”, IS ANTICHRIST”.

The Seventh-day Adventists, is, antichrist. No way they can deny it. Mrs E. G White DEFINED THEM antichrist.

SDA:

“In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.” Ezra 45:21.

GE:

“Ezra 45:21”??

Ezekiel 45:21.....

Why don’t you also quote verse 22 and 23? Afraid your twisting will be exposed?

Makes me wonder if that ‘Ezra 45:21’ was per accident

SDA:

What is written? How readest thou?

There is not twisting done by me. I just posted the text without comment. So where is the twisting? Verses 22&23 changes nothing in the texts posted. “The Passover, a feast of seven days...”

GE:

You did twist Scripture by OMITTING verses 22&23.

You wrote:

#282 Friday Aug 27 ““*In the first month, in the fourteenth*

day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.””

That says “*the fourteenth day of the month*” was one of the days of “*a feast of seven days; unleavened bread shall be eaten*”. Unequivocally.

With verses 22&23, it says,

“In the First Month in the fourteenth day of the month, ye shall have the passover.— A Feast of seven days: Unleavened Bread shall be eaten. And upon that day (Abib 15) shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the Feast he shall bring a burnt offering to the Lord: seven bullocks and seven lambs without blemish DAILY THE SEVEN DAYS (Unleavened Bread shall be eaten); and a kid of the goats DAILY (the seven days Unleavened Bread shall be eaten) for a sin offering.”

That makes it TWO parts of passover:

1) “The fourteenth day have the passover” (= “kill the passover”).

2) “The passover-a-Feast of seven days Unleavened Bread shall be eaten EATEN DAILY THE SEVEN DAYS.”

ONLY so does Ezekiel harmonize with Ex12:6/8 // Lv23:5-6 // Nmb28:17; 33:3—

“In the fourteenth day the passover (sacrificed).”

“On the fifteenth day the Feast of Unleavened Bread.”

It makes a world’s difference.

Isaiah 57:15, (LXX).

SDA:

<quoted text Gerhard Ebersoehn wrote:

In 19:14 distinguishes on which ‘Preparation Day’ Jesus was crucified: “The Preparation OF THE PASSOVER”.

>ERROR! ERROR! Jesus was not crucified on the day spoken of in Jn 19:14!

Check your context!

Jesus is being presented to the Jews with Barabbas “about

the SIXTH hour:” And they led him away to be crucified. But his crucifixion did not take place until the next day at the THIRD hour! Not that same day!

Your problem is Mark 15:25 “it was the THIRD hour, and they crucified him.”

Thus Christ was crucified at the THIRD hour of the day. That is three hours earlier than your theory presents!

GE:

What foolishness! “*ERROR! ERROR! Jesus was not crucified on the day spoken of in Jn 19:14!*” you shout, and have the audacity to add, “*Check your context!*”

Now YOU check JOHN’S ‘*context*’ and show us where John indicates the end of “*the day spoken of in Jn 19:14*” or the beginning of the day that began after it. Number one.

Number two, YOU check JOHN’S ‘*context*’ and see how and that JOHN, places the Crucifixion squarely on “*the day spoken of in Jn 19:14*” at its early morning-time after the events of the night of Jesus’ betrayal “and it was the sixth hour” SUNRISE!

Number three, You use your God-given brains, my man, and not squander it on the rubbish you proclaim, and deduce for yourself that John uses Roman indication for the time or ‘hour’ of day.

Then ask yourself if John used Jewish-time, what happened with the THIRTY hours after it was “morning” and “very early”, SUNRISE according to the Sinoptici for the same events which John mentions at that point in time, and what you say was noon “THE NEXT DAY”?

So according to you, Jesus was crucified noon and immediately the darkness enveloped the earth?

Or, according to you, Jesus was crucified noon but died three hours before?

‘My’, “*problem*” is not “*Mark 15:25 “it was the THIRD hour, and they crucified him.”*” YOUR “*problem is*”, John 19:14 which does not speak about Jesus’ CRUCIFIXION, but about, as

Lk24:20 explains this hour of day's event: "DELIVERED Him TO BE CONDEMNED" to be crucified eventually.

SDA:

I see I struck a cord!

Your words, "Jn19:14 distinguishes on which 'Preparation Day' Jesus was crucified: "The Preparation OF THE PASSOVER""

You can see from your quoted words that you wrote "on which 'Preparation Day' JESUS WAS CRUCIFIED..." and you quoted John 19:14 NOT ME!

You stated Christ was crucified on the time stated in John 19:14, and the part of the text which you left out states "and about the SIXTH hour..." Thus I concluded based upon what you wrote that you meant that Christ was crucified on the passover preparation day at about the sixth hour of the day. The Apostle Mark writes that Christ was crucified the third hour of the day. That is about three hours prior to your Jn 19:14 "sixth hour" thus he was not crucified on that day, but the next day!

My confusion from your point of view is your doing!

GE:

Now you can't twist God's Word further, you begin twist my words. Like here,

Re: *"You stated Christ was crucified on the time stated in John 19:14,"*

I did not 'state' that; I didn't use the word "time" at all. I said, the same DAY. I need not quote my statement; I know what I'm saying. You say your "confusion" from my "point of view" is my "doing"; but it's not; it's your own 'doing'. How can it be my 'doing' if just above you quoted me correctly, "your quoted words that you wrote "on which 'Preparation Day' JESUS WAS CRUCIFIED..." ?

Ag, I'm wasting my time.

SDA:

Don't see any difference. You are just splitting theological hairs here.

Hint: Those who add words into the text are doing the twisting, so stop it. The text means what it says. The Passover is a feast of Seven Days! Just as it states in the Scriptures.

“And the FIRST DAY of unleavened bread, WHEN they killed the passover, ...” Mark 14:12.

“Then came the day of unleavened bread, when the passover must be killed. Luke 22:7.

Jesus ate the Passover at the time appointed by the Law of Moses with his disciples; thus he could not be on the cross at that time.

Just as the Scripture says, the Passover is a feast of seven days. And it surely would be impossible to kill and prepare all those lambs for each house of Israel and Judah. Also the Lamb was killed before even, not after!

Dennis:

Oh, I see the problem here; you quoted Mark and Luke as authorities on the Passover. How interesting.

Mark was a scribe for Peter, and Peter was not the most learned of the Disciples of Jesus. It is possible that Peter misunderstood the context of Passover, or (and more likely) the translators of the early manuscripts didn't understand the context of Passover and assumed too much.

As to Luke: Luke as not a Jew, was a convert of Paul, had no experience with the feasts except as Paul related his own experiences to Luke, and Paul was NOT a friend of the disciples of the Jerusalem assembly-Peter and John-who were Jews and had first hand knowledge of the feasts. Nothing that Luke states as fact regarding the Passover has any credibility when compared to what Matthew and John wrote about Passover and the crucifixion.

GE:

This is a big disappointment for me, Dennis Neufeld, you succumbing to quasi scholars' garbage like this!

I thought you believed the Scriptures?

Ah, what a shame. I feel like crying tears of sorrow .

All Scripture is the unfailing written Word of God. "O, How I love Thy Word!"

The Gospels are in PERFECT agreement especially in the Last Events.

Dennis Neufeldt, the problem does not lie with Luke who didn't know the passover. The problem was and is with TRANSLATORS who DO know the passover and their Bible but don't love the truth about either and hate the beauty of the truth Jesus rose from the dead "SABBATH'S".

SO THEY VIOLATE THE SCRIPTURES IN ORDER TO KILL THE SABBATH SAVAGELY AND POUR THE BLOOD OF ITS OFFERING ON THE ALTAR OF THEIR SUNDAY-WORSHIP.

SDA, you persist with twisting the Scriptures.

'The passover' is an institution of eight days, and longer, before, and, after. SCRIPTURE says: "OBSERVE THE MONTH OF ABIB"

I do not add it, YOU OMIT IT!

The SCRIPTURES say: "The day after the sabbath (of passover) BEGIN TO COUNT" fifty days. I, do not add; YOU, OMIT!

The Scriptures say "The day they always had to kill the passover ... THE HEAD FIRST DAY you must REMOVE leaven". I, do not add; YOU, OMIT!

The Scriptures say "the first day you must EAT UNLEAVENED BREAD SEVEN DAYS DAILY". THE SCRIPTURES say "on the fifteenth" The SCRIPTURES SAY, "UNTIL THE 21 ST DAY". I, do not add; YOU, OMIT.

STOP IT!

STOP BEING SO SDA-ISH! STOP BEING SO

ARROGANT! STOP BEING SO FOOLISH! WORST OF ALL,
STOP BEING SO HOLY, YOU WHITE PLASTERED GRAVE!

SDA,

“And the FIRST DAY of unleavened bread, WHEN they killed the passover, ...” Mark 14:12.

“Then came the day of unleavened bread, when the passover must be killed. Luke 22:7.

Jesus ate the Passover at the time appointed by the Law of Moses with his disciples; thus he could not be on the cross at that time.....”

GE:

It is an unfortunate mistranslation. ‘Someone’ did change what Matt. 26:17 Mark 14:12 say. Not “the first day of Unleavened Bread” but “the very first day you must REMOVE leaven” Ex12:15a, “came”. It was the first of the days that there would no leaven be found in all of the land, AND the day that “the Passover lamb” WOULD be “slain”. “The Passover meal had” not yet “been eaten”; it would be eaten in the next-after night and first half of the fifteenth day because this was the beginning of the fourteenth day, and “evening” had only begun, and the Last Supper was soon to follow. See Mk14:12,17 Mt26:17,20 Lk22:7,14, Jn12:23ff right up to 13:30.

According to John, Jesus’ ‘Gethsemane-experience’ or ‘wine-press’-anxiety, anguish and oppression, started before the meal. It started “when” the fourteenth day “came”, the day “before The Feast Day of Passover when they killed the passover”. Not “*the first day of Unleavened Bread*”, but “the very first day you must REMOVE leaven”. In the Gospels the word ‘a-dzymos’ does not contain the concepts of ‘bread’, or ‘feast’; just, “without” – ‘a’, plus “leaven” – ‘dzymos’. Like ‘a-agnostics’ the philosophy of ‘without knowledge’.

SDA:

I see, now you are going with the “It wasn’t translated right” and “I have the true correct translation” defense!

Sorry no ears for you!

Gerhard Ebersoehn wrote: The Gospels are in PERFECT agreement especially in the Last Events.

You tell a lie, for you believe that they were not translated correctly. I guess you are the only one that can translate correctly?

Go back and read your own words.

YOU SAID that Christ was CRUCIFIED on the day referenced in John 19:14. I didn’t write it. You did.

And now you deny your own words and accuse me of twisting them. Take responsibility for your words and acts!

I quoted you directly. I left nothing off. The complete thought is there. Sorry, your words. You can’t have it both ways buddie!

GE:

I did say He rose the “day”; I did not say He rose the “TIME”, like you accused me falsely of having said.

Re: *“I see, now you are going with the “It wasn’t translated right” and “I have the true correct translation” defense! Sorry no ears for you!”*

Well, you will listen to the Word! And the Word is:

1) ‘adzmos’ “without leaven”, and NEITHER “bread”, NOR “feast”.

2) the Word is “the (only) first day of un-leaven WHEN they KILLED the passover” --- Abib 14. Not two different days, 14 AND 15 Abib.

3) this NT-Word is a quote of the OT Word Ex12:15: “The VERY first day you must REMOVE leaven”

4) which PRECEDED “the first day no leavened bread shall be EATEN”.

5) Was Jesus crucified ON the day OF the Feast of passover? No!

He WOULD be crucified ON “the day BEFORE the Feast of

passover” Jn13:1.

So now, WHO, ‘translated right’?

Even in the KJV it was NOT ‘*translated right*’, and CHECK IT OUT FOR YOURSELF by having a proper look at the KJV and SEE that the word ‘feast’ is CURSIVE which indicates it is a SUPPLIED word --- a word NOT in the Greek original. Unfortunately the word ‘bread’ which is ALSO a supplied word, was not printed cursive.

Therefore, who ‘*translated right*’ and who translated right? God is witness the simple plumber of God called of God to pour molten lead down the Eustachian tubes of the sleeping watchmen on the walls of the holy city HIS CHURCH, translated it RIGHT!

Dennis:

GE said, “He WOULD be crucified ON “the day BEFORE the Feast of passover” Jn13:1.”

This is absolutely NOT what that text says. You stopped too soon. You needed to go on to the first two words of the next verse to find out what was really going on. This is a perfect example of selective interpretation, or as I like to put it “Cut and Paste Theology”.

Those two word of John 13:2 tell us what was going on on the day before the Passover, proving that Jesus was indeed the Passover Lamb.

Those two words are, “During supper . . . “. This is a description of the last supper meal that Jesus had with His disciples and WAS NOT THE PASSOVER MEAL.

GE:

Dennis o Dennis! You do not read what I write, then come with such conclusions of your OWN about what I would have written or said. O me. Go back read what I said, my friend, and READ with your own eyes I argue FOR: “*the last supper meal that Jesus had with His disciples ... WAS NOT THE PASSOVER MEAL*”; EXCEPT that I say that Jesus ‘ATE’ and ‘DRANK’ the

TRUE Passover of Yahweh BY SUFFERING, and STRESSED, by NOT having eaten or drunk physically like He commanded his disciples to do with the bread and the wine. The bowl the disciples ATE bread from and the cup the disciples DRANK wine from though --- I MAINTAINED ALL THE WAY --- ‘WAS NOT THE PASSOVER MEAL’! (Not as though I am quoting you, Dennis, but as though you are quoting me.)

The day that began with the meal – “it was evening” – was “the day before the feast-day of the passover” Jn13:1. That day was in its beginning-hours during the meal the Last Supper Mk14:12,17 Mt26:17,20 Lk22:7,14. That day did not end before Jesus would have been crucified and had died. John called THIS day in its sunrise hour “6 o’clock in the morning”, “The Preparation OF THE PASSOVER”.

How should I put it simpler dear fellas? That day would nor did not end before Jesus had been crucified and had died --- That day did not end before Jesus had been crucified and had died.

Terrilyn:

*GE should be presenting his posts as cut and paste.
He apparently has them posted other places.*

GE:

What if I did?

But I can give you the assurance, my answer on Dennis’ remonstrance was composed as they appeared here on this forum, on the dates each was posted. And so for the rest, every one of my posts, except where INDICATED by myself as having been posts from compositions of before.

If you want to use for excuse for being unable to answer my posts, this silly accusation quoted here, then do so to your own loss or gain. It’s all, up to YOU!

Besides, This is not the first or the hundredth time I am ‘posting’ on these or many other subjects. I have been doing this THOUSANDS OF TIMES BEFORE. By now I ought to know

every argument of ‘mine’ by heart, shouldn’t I?

And I may thank God this day and this opportunity, ‘my arguments’ are not ‘mine’; they are Scripture. If I have said anything not exactly “according to the Scriptures”, then show it to me. It is your Christian DUTY to show me where I have not written exactly as ‘is written’. Must I say though, as ‘is written’ in true translation and the original (Greek); NOT as ‘the Scriptures’ manipulated and twisted and mutilated by quasi scholars and fake translators. I have thousands of times dared them to refute what I believe and write; and thousands of times have sent them to hell for not daring to do it. I repeat what I say, here, and again. Let them refute me!! Or, go to hell!!

I speak for myself, of myself from as far as I am able to see from the Word of God. I do not speak for any denomination; and I have no denomination that speaks for me. Not one other living man; only a few dead men by their works I have made use of.

Winston:

“And He sent Peter and John, saying “Go and prepare us the passover, that we may eat.” . . . And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God.”
Luke 21:8-16.

It is clear to me that he and his disciples ate the passover at the same time as the one eaten the day before the Israelites fled Egypt.

The other gospels agree with this, too.

GE:

How can it be “clear to” you “that he and his disciples ate”, right contrary Jesus’ own statement of truth: “For I say unto you, I will not anymore (i.e., ‘I will most definitely NOT’) eat thereof”?

But — I say again, what Jesus said, which was, “...until it be fulfilled in the kingdom of God”, which was THEN AND THERE AND BY, “Now before the Feast of the passover (on Abib 14) WHEN JESUS KNEW THAT HIS HOUR WAS COME”, which was the “until” that “it be fulfilled in the kingdom of God” and “that He should depart OUT (Exodus! Jesus’ Passover! The Passover of Yahweh!) ... UNTO THE FATHER ... HE RISETH FROM SUPPER”. Now Jesus sat at supper again as soon as He finished to wash the disciples’ feet; therefore one must realize “the hour” and the “until” were “that day”, “on which they had to”, and “always”, “had to kill the passover” which was unmistakably DEFINED “the (“very”) first day you must remove leaven on....” DEFINED, “the first day on which they had to kill”, and “always killed the passover”. THE TWO CLAUSES DEFINE EACH OTHER for being ONE and the SAME day of Abib 14. That is indisputable, and to go wrong here, is to loose track completely. It was not “the first day Unleavened Bread must be Eaten”— the NEXT day and “FEAST of the Passover”; it was the day “BEFORE the Feast Day of the Passover” BY NAME, Abib 15, BY DATE.

Get this right and it follows it was not the passover’s meal prepared, but “PREPARED FOR”. It was passover “PREPARED FOR” for both Jesus and the disciples; for both, ‘spiritually’; for both, REALLY. But Jesus’ being God, his ‘going into’ is as good as his ‘going through’ --- ‘passover’. Jesus enters the Kingdom of God. He suffers the dying and the death of death, willing, obeying, desiring, toiling, suffering. It is His Father’s Kingdom; His Own Field of Triumph in Battle. He descends to hell and wrests from the grip of satan the keys of hell and of death.... the keys of life.

“It was Passover’s Preparation-day” Jn19:14 of 12 hours before “at the table”, “and it was night” on the day on which Jesus would be crucified the third hour and the ninth hour would “give the last breath”.

The day AFTER this, “the Jews”, AFTER sunset, “When already having become EVENING” and HAD eaten their ‘Seder’—

'passover-meal', came to their senses that "that (prospective) day was (or would be) great day of sabbath" of the passover, so they "begged Pilate", to have the bodies "taken away". To save face; not to have them buried!

To me, it is clear that Jesus ate the passover as God suffering for the sins of men, and his disciples at the same time and completely ignorant of Jesus' agony or the meaning of it, ate bread and wine as were it supper ordinary.... as the one eaten the night before the Israelites "killed the passover".

Explanation:

.....DEFINED "the ("very") first day you must remove leaven on...." DEFINED, "the first day on which they had to kill", and DEFINED, "always killed the passover". THE TWO CLAUSES DEFINE EACH OTHER for being ONE and the SAME _day_, of Abib 14.

"...came the day..." considered not clausal, it is two phrases in Ex12:15; it is the first, a phrase, and the second a clause, in Mk14:12 and Lk22:7, "The first day of no-leaven on which they killed".

Dennis:

Please note that Jesus told His disciples to go and PREPARE the Passover. Preparing is different from actually eating the Passover. The meal that Jesus ate with His disciples WAS NOT the Passover as indicated by what they ate and how they ate it; leavened bread, and wine, no lamb, and reclining with their sandals off and feet washed instead of standing, sandals on, ready to flee. As mentioned before Jesus at the time was the Passover Lamb, which was to be killed ON PASSOVER. Jesus knew from the get-go that He would not be eating the Passover meat with His disciples because He would be dead by the time the meal was eaten.

GE:

Well done, Dennis!

See the beauty in this? ‘*Jesus knew from the get-go*’ - from his “going OUT ... UNTO the Father” in His Kingdom of triumphant SUFFERING— the Kingdom ON THE BATTLEFIELD of hell and hell in the Kingdom of God-in-His-Glory ... “that He would not be eating the Passover meal WITH His disciples”, but BY HIMSELF, his “SOUL” in anxiety and anguish “unto DEATH” --- while his disciples “SLEPT”! He “trod the winepress on His OWN”. He engaged the ENEMY, sin, hell, devil and grave as “the Son of Man” by Himself, representing “all whom the Father had given Me” while they ate bread, drank wine, and went out, caviled among one another as usual, and fell asleep, INCAPABLE of spending “one hour” in the suffering of the Victor. How completely is redemption of God by grace and not of men by the ability or works of man.

Winston:

If, as you state, they prepared the passover, it would not have been lawful for them to eat it the next night. Nothing is to remain of it by morning, and any remnants are to be burned.

Not only did they eat but he also gave Judas a sop. He ate with them and saying, “With desire I have desired to eat this passover with you before I suffer:” If did not eat of this, he would have said so. Beware of Judaism, it is not the true religion, nor is it the true explanation.

GE:

We are with the last Supper in the evening of day’s beginning. With the day, Jesus’ last suffering BEGAN— his suffering, DYING DEATH THE DEATH OF DEATH, “the last enemy” to be conquered and “destroyed” by the Triumphator, Jesus the Son of God --- “Evening” on Abib 14.

“Mid-afternoon” on Abib 14, “THE NINTH HOUR” on Abib 14, “Jesus breathed the last breath” OF HIS SUFFERING dying— “The Lamb of God”, “Our Passover”, “by the sacrifice of Himself”.

“Thou shalt kill the passover mid-afternoon on the fourteenth day” IS FULFILLED!

21 hours before, there was NO passover (sacrifice) YET TO EAT!

Dennis is right; you, brother Winston, is wrong. The meal 21 hours BEFORE could not have been the ‘passover-meal’-ordinaire—the ‘Seder’. Therefore Christianity correctly terms this event, ‘The Lord’s Supper’; a NEW Commandment given by Jesus Christ the Lord of the Christian Faith as of this ‘The Lord’s Supper’.

“He also gave Judas a sop.” Jesus let Judas have his turn to take from the bowl, ‘sop’— “bread”; not ‘meat’ as of ‘flesh’. The Israelites ate the “flesh” = ‘meat’ = ‘lamb’. The disciples ate “bread”— “bread”, “BROKEN” at that very meal! Jesus was IN HIS SUFFERING OF BEING BROKEN AS THE BREAD OF LIFE. We – the disciples – but perceive ‘bread’ that can be swallowed as ‘food’. But Christ in being ‘broken’ perceived his own ‘eating’ of the passover as being the Bread of LIFE being broken for the redeeming of sinners from the wages of sin.

““With desire I have desired to eat this passover with you before I suffer:” If did not eat of this, he would have said so.”

“With desire I have desired to eat this passover with you before I suffer:” But now I eat it and it IS my suffering; and my suffering, IS my eating “this passover”, the Passover of Yahweh. Jesus ATE, BUT He ate SPIRITUALLY in which He also suffered to the point it “became” physical, “sweat as blood”. Jesus’ ‘eating’ “this passover”, was BEING the Passover of Yahweh “killed”, and Life’s Leaven, “removed from Your House”, o LORD.

But FIRST, “REMOVE LEAVEN” – first tread the winepress. FIRST “my SOUL is exceedingly sorrowful unto death”— BEFORE “the Son of Man is betrayed into the hands of sinners.”

FIRST CHRIST TRIUMPHS! “The spirit TRULY IS READY!”

“But (still) the flesh is weak”

But FIRST, “Came the day they REMOVED LEAVEN”, and FIRST “He AGAIN spoke the same words, My SOUL is exceedingly sorrowful unto death”— BEFORE “IMMEDIATELY, while He yet spake, cometh Judas ... and he betrayed Him”, with a “token” of the flesh, “...and KISSED Him”.

Beware of Judaism, it is not the true religion, nor is it the true explanation; it is LEGALISM.

For the purpose of this study, it is important to note the BEGINNING of “The FIRST, FIRST day you shall remove leaven”, on. This day is the fourteenth day of the First Month BEGINNING, HERE, “EVENING” Mk14:12,17 Mt26:17,20 Lk22:7,14, Jn12:23,31, 13:1,30b and this day is the first of the “three days” of “three days and three nights” WHOLENESS “according to the Scriptures” on “the third day” of which “Christ rose from the dead”.

Winston:

Nowhere is the command to kill the passover on the mid-afternoon of the 14th of Abib, but, contrariwise, the evening and the morning comprising the day, it is to be killed between sunset and dark, at the commencing of the 14th, not the ending. This is the time they ate the passover meal, fairly early in the night, after the animal had been dressed and roasted.

Each head of household was responsible to select, slaughter, prepare, and roast the passover, but this was changed by Hezekiah, when the people had not “prepared” themselves for the sacrifice.

GE:

First: I depart from the ‘time-line’ of the Passover of Yahweh, its Reality, the last passover in, and of, the life of Jesus Christ “The (Passover) Lamb of God” and “Our Passover”. He is the Antitype, the TRUE Passover Lamb “without blemish” also with regard to the fulfillment of the ‘time-line’ or ‘chronology’ of the passover. The time of day and the day of the slaughter of the

passover lamb derive from the GOSPEL'S passover in between these time-statements:

The DAY, of crucifixion / death, Abib 14, beginning: "Evening"— Mk14:12,17 Mt26:17,20 Lk22:7,14 Jn23:23,31,41, 13:1,30,31.

The day of resurrection "the third day" Abib 16, Lk23:56b Mt27:62, 28:1-4, "ON THE SABBATH".

The TIME of day "they ALWAYS KILLED the passover" and "HAD TO KILL the passover", derive from the GOSPEL'S passover, Abib 14, when Jesus "breathed the last breath", "bent his head down", and "gave the spirit", and "IT WAS THE NINTH HOUR".

"The ninth hour" is exactly 'mid-afternoon', 'noon' being half-way between 'mid-day' "the sixth hour there came darkness" and when the sun would set the 'twelfth hour', 6 p.m..

That is as far as the TRUE once-for-all-Passover which is the Reality and not the figure, "according to the Scriptures" the Gospels' passover-Scriptures, is concerned.

I therefore depart from the 'time-line' of the Passover of Yahweh, its Reality, the last passover in, and of, the life of Jesus Christ, BACK, to the Old Testament passover.

Now does the OT Passover correspond and correlate in chronological sequence with the 'Master-Passover' of the Master, Jesus Christ, the Anointed Appointed Passover of Yahweh?

It does. But, maintains brother Winston,

"Nowhere is the command to kill the passover on the mid-afternoon of the 14th of Abib, but, contrariwise, the evening and the morning comprising the day, it is to be killed between sunset and dark, at the commencing of the 14th, not the ending. This is the time they ate the passover meal, fairly early in the night, after the animal had been dressed and roasted." As everybody here, knows, it is 'contrariwise' general Christian belief. But still, give every theory its fair chance to be tested against the Law— the Scriptures of the Old Testament, so everybody can see if it deserve 'fair chance'

Therefore I maintain, The Old Testament with three main Hebrew words or expressions, ‘ereb’, ‘bo’, and ‘behn-ha-arbayim’ [and a fourth, “morning and evening oblations”], declares the passover lamb must be sacrificed ‘IN THE AFTERNOON of daylight’. (Time-wise equivalents of “in the bone of day” ‘metseg’ — e.g. in the NT, ‘epephohsken / tehi epiphoskousehi’, “was / in the being very middle of daylight inclining towards” end of day and beginning of next day, Lk23:54 Mt28:1. A body’s dissection ENDS with the white exposed bone. The bones and the skin and entrails were “that which REMAINED” of the passover’s sacrifice burned at Succot between Rameses and Pihahiroth between Migdol and the sea over against the Place of the god of wind-storms where Israel encamped BEFORE nightfall. Ex113:37, 14:2,9,20)

‘Ereb’ —

Deuteronomy 16:6, “Thou shalt sacrifice the passover at even” = ‘late’ = ‘mid-afternoon’.

Context:

“4There shall be no leavened bread seen with thee in all thy coast seven days; neither shall there of the flesh which thou sacrificedst the first day AT EVEN, remain all night until the morning 6Thou shalt sacrifice the passover AT EVEN, AT THE GOING DOWN OF THE SUN, at the season that thou camest forth out of Egypt.”

Correlation, Septuagint,

“4There shall not be left on the first day (eis toproh-i) thou shalt seven days eat Bread-of-Affliction of the flesh which thou shalt sacrifice the AFTERNOON (to vesperas) on the first day (tehi hehmerai tehi prohtehi).”

Two “first” days:

1) “Even the first day” “the very first day” “the head first day” —

“the first day thou shalt seven days eat Bread-of-Affliction”;

2) “The first day thou shalt sacrifice the flesh the afternoon

on”—

“the first day they always killed the passover”.

KJV,

Deuteronomy 16:

“6Thou shalt sacrifice the passover AT EVEN, AT THE GOING DOWN OF THE SUN, at the season that thou camest forth out of Egypt.”

LXX:

‘thuseis to pasxa hesperas PROS dusmahs hehliou’, “6Thou shalt sacrifice the passover AFTERNOON _BEFORE_ THE GOING DOWN OF THE SUN”

“Thou shalt sacrifice the passover at the season that thou camest forth”— THEREFORE:

“6Ye shall keep the lamb up until the fourteenth day ... and shall kill it IN THE EVENING. ...

7And they shall take of the blood and strike it on the two side posts and on the upper post of the houses wherein they SHALL, EAT the lamb.

8They shall eat the flesh IN THAT NIGHT, roast with fire. They shall eat the flesh WITH unleavened bread. ... Bitter shall they eat the flesh. ...

42It is a NIGHT to be much observed: This is That Night OF THE LORD TO BE OBSERVED. (LXX, “That very night is a watch”

46IN HOUSE shall it be EATEN.”

“Thou shalt sacrifice the passover at the season that thou camest forth”— THEREFORE:

Exodus 16:

“6AT EVEN then ye shall know that the LORD hath brought you out from the land of Egypt

7and in the morning, then ye shall see the glory of the LORD. ...

8When the LORD shall give you IN THE EVENING flesh to eat, and in the morning bread tot the full.

12AT EVEN ye shall eat flesh, and in the morning ye shall

be filled with bread ...

13And it came to pass that **AT EVEN** the quails came up ... and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing. ... **21**and when the sun waxed hot, it melted.”

Correlation, Septuagint,

“**6**THIS AFTERNOON ye shall know (hesperas gnohsthe) 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.

8When the LORD shall give you **IN THE AFTERNOON** flesh to eat (hesperas krea phagein), and in the morning bread to the full.

12FOR AFTERNOON / LUNCH / BEFORE LATE ye shall eat flesh (to pros hesperan esesthe krea), and in the morning ye shall be filled with bread.

13AFTERNOON / LATE it came to pass that the quails came up ... and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing. ... **21**and when the sun waxed hot, it melted.”

About the manna that was gathered **AFTER SUNRISE**, “Moses said”, “**19**Let no man **leave of it till the morning.**”

Does it mean the manna was gathered **after sunset** ‘in the evening’ of night?

It does not.

Then just so does it not mean the passover that was **EATEN** in the night and which nothing was to remain of “till the morning”, was **SACRIFICED** after sunset in the night as well!

Josua 5:

10The children of Israel camped in Gilgal and kept / **KILLED** the passover on the fourteenth day of the month **AT EVEN** in the plains of Jericho.

11They finished / devoured (akal) the old corn of the land on

the day AFTER the passover (on Aviv FIFTEEN) and ATE (akal) unleavened cakes, that very day (of Aviv 15).

12And the manna ceased on the day after (on Aviv 16) after they had eaten (passover-meal of) the old corn of the land (on Aviv 15).”

Correlation, Septuagint,

10a

Kai epoiehsan hoi wuoi Israehl to pasxa tessareskaidekatehi hehmerai tou nemos...

And the children of Israel kept / KILLED the passover on the fourteenth day of the month...

10b

...aph' hesperas epi dusemhn...

...from afternoon / vespers in the west...

10c

...Ierichoh en tohi peran tou Iordanou en tohi pediohi.

...in the plain of Jericho on the other side of the Jordan.

11

Kai ephagosan apo tou sitou tehs gehs adzuma kai nea.

And they afterwards ate without leaven and anew of the grain of the land.

12 a

en tautehi thei hehmerai ekselipe to manna...

In that day stopped the manna...

12b

...meta to bebrohkenai autous ek tou sitou tehs gehs.

...after their having eaten from the fruit of the (new) land.

12c

Kai ouketi huphehrche tois wuois Israehl manna...

The sons of Israel not again had / ate manna...

12d

... ekaprisanto de tehn chohran tohn phoinikohn en tehi eniautohi ekeinohi.

...but leached food from the Phoenicians for that year.

10

And the children of Israel kept / KILLED the passover on the fourteenth day of the month from afternoon / vespers in the west in the plain of Jericho on the other side of the Jordan. And they afterwards ate without leaven and anew of the grain of the land. In that day stopped the manna after their having eaten from the fruit of the (new) land. The sons of Israel not again had / ate manna but leached food from the Phoenicians for that year.

In the very day of Aviv 16, AFTER they on Aviv 15 had eaten of the old corn of the land, manna stopped / failed / ‘sabbatical-ed’.

Distinctly THREE days,

- 1) the fourteenth day they sacrificed passover;
- 2) the fifteenth day they ate passover. And
- 3) the sixteenth day they started a new life....

Aviv 16, manna stopped / failed / ‘sabbatical-ed’. It in fact was, the Seventh Day Sabbath!

How would I know that?

It’s another subject for another day. Now, we must go on with the other terms with which the Law indicated the sequence of passover-events.

Ex18:14 et al Gr. ‘heohs deilehs’

Lv11:24 et al ‘heohs hesperas’

Ruth 2:17-19 ‘heohs hesperas ... sehmeron’!

1Chr23:30-31 ‘ereb’ ‘houtoh toesperas’

Jdg19:16-21 ‘ereb’ ‘en hesperai’

1K22:35-36 ‘ereb’, ‘bo’ ‘en tehi hehmerai ekeinehi apo proh-i heohs hesperas ... kai epethanen hesperas ... dunontos tou hehliou’

Ez12:4 ‘ereb’, 4 ‘hehmeras’, ‘hesperas’; 6 ‘alatah’ ‘kekrumenos’

1Sm30:17 ‘nephesh’ “twilight” ‘heohsphorou’ “morning”;

‘mochorath’ KJV: “unto the evening of the next day” wrong!

‘heohs deilehs’ “till the evening” ‘kai tehi epaurion’ “and on the next day”.

1Chr23:30-31 ‘ereb’ ‘houtoh toesperas ... pantohn ... en tois

sabbatois’

1Sm20:5 ‘ereb’ ‘heohs deilehs’ “till the evening”.

....at the going down of the sun.”

(‘bo’, cf., Gn15:12 Ex17:12 Jos10:27 1K22:36 2Chr18:34.

Jos16:3 ‘yam’ < ‘yom’, ‘day’, ‘down towards day’s end’).

Young’s Analytical, ‘behn-ha-arba-yim’, “Hebrew, ‘between the two evening times’”; “Dual of ‘ereb’”— Lv23:5 Nm9:3,5,11.

‘behn-ha-arba-yim’ — ‘behn’, ‘among / between’; ‘ha’, ‘the’; ‘arba’, ‘fourteenth’; ‘yim’ < ‘yom’, ‘day’.

‘behn-ha-arba-yim’, afternoon before sunset—

Ex16:12, 29:39, 30:8 Nm28:4,8. Note Nm9:5-6,7,13

“they could not keep the passover ON THAT DAY (“the fourteenth day of the month” 3a), and

they came before Moses on that day (“the fourteenth day of the month”).

They were “kept back” that they “may not offer ... in appointed season”.

AFTER the offering / sacrifice they were too late for, “they ON THAT DAY”, STILL, “came before Moses” --- CLEARLY before the day would end, sunset.

Dennis:

I am certainly not the only one that believes in a Wednesday crucifixion. Here is a PDF that explains it perfectly.

Crucifixion time line options Ex 12 Mt 12 Jn 12.....

GE:

Dennis, there are as many adherents to the WCT as there are variants on the theme and these are as many as individuals playing on the same string. There is nothing that is not wrong with any of them, but a FEW of the basic errors are:

1) The 3ds+3ns are not recognised for the three “first days” of passover and last “three days” of “the plague (that) was upon Him”

2) The 3ds+3ns are broken up by an extra day forced in for

purchase of spices

3) The “In-Between-Sabbath” of Aviv 15 is not recognised; Burial doesn’t get its LAWFUL own day-- is forced back onto day of Crucifixion

4) “in the HEART of the earth” is made “in the earth”

5) Resurrection is placed on no day whether Sabbath or Sunday

6) Significance of first night of Aviv 14 is totally made null and void.

These are not placed in sequence of importance. Disobey one aspect of “according to the Scriptures” and GONE is all truth about the passover.

These are not the only shortcomings of the WCT; they are myriads.

Like always the Friday-crucifixionists and the Wednesday-crucifixionists of this discussion have in common that they do not divide the “three days” correctly, but let Crucifixion-day and Burial-day merge and thereby move Burial from its own PROPER APPOINTED day onto the afternoon of Crucifixion-day.

Both try to avail this fundamental necessity for their conception of things by literally not correctly ‘dividing the Word’. They identify Mk15:42 Mt27:57 Lk23:50 Jn19:31 — the BEGINNING OF DAY OF BURIAL — with Lk23:54-46 Jn19:41-42 — the END-PART of it, Friday!

For example, Michael G, “*WHAT DAY DID JESUS DIE? Mar 15:42 Now when EVENING had come, because it was the PREPARATION DAY, that is, the “DAY” “BEFORE” the “SABBATH”, Mar 15:43 Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the BODY OF JESUS.:44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.*

This means it was Friday afternoon since the Sabbath day “Seventh Day” begins at sundown.

*Other scriptures to Back up Friday when Jesus died..
Luk 23:54 That day was the “PREPARATION”, and the
“SABBATH” drew near. 55 And the women who had come with
Him from Galilee followed after, and they observed the tomb and
how His body was laid. 56 Then they returned and prepared spices
and fragrant oils. And they “RESTED” on the “SABBATH”
according to the “COMMANDMENT”.*

*Joh 19:31 Therefore, because it was the “PREPARATION
DAY”, that the bodies should not remain on the cross on the
“SABBATH”(for that Sabbath was a high day), the Jews asked
Pilate that their legs might be broken, and that they might be taken
away. 32 Then the soldiers came and broke the legs of the first and
of the other who was crucified with Him. 33 But when they came to
Jesus and saw that HE WAS ALREADY DEAD, they did not break
His legs.”*

**WHICH IS A COMPLETE MESS-UP OF THESE
SCRIPTURES WITHOUT EXCEPTION the RULE in every
Friday and Wednesday-crucifixion attempt.**

**WHERE or HOW, does it say “WHAT DAY DID JESUS
DIE” in “Mar 15:42 Now when EVENING had come, because it
was the PREPARATION DAY, that is, the “DAY” “BEFORE” the
“SABBATH” ...”???? Are you people BLIND not to SEE it is
written INSTEAD, “... Mar 15:43 Joseph of Arimathea, a
prominent council member ...”!!!!**

It should therefore be,
FIRST:

*“Joh 19:31 Therefore, because it was the “PREPARATION
DAY”, that the bodies should not remain on the cross on the
“SABBATH”(for that Sabbath was a high day), the Jews asked
Pilate that their legs might be broken, and that they might be taken
away. 32 Then the soldiers came and broke the legs of the first and
of the other who was crucified with Him. 33 But when they came to
Jesus and saw that HE WAS ALREADY DEAD, they did not break
His legs”*

....AND ON, to verse 40!

This is the parallel of Mk15:42-46a, Mt27:57-59, Lk23:50-53a.

NEXT:

“Luk 23:54 That day was the “PREPARATION”, and the “SABBATH” drew near. 55 And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. 56 Then they returned and prepared spices and fragrant oils. And they “RESTED” on the “SABBATH” according to the “COMMANDMENT”.”

This is the parallel of Mk15:46b-47, Mt27:60-61, Lk23:53b-....as quoted, Jn19:41-42.

That, ALTOGETHER, is the Sixth Day of the week (‘Thursday’) “EVENING”

UNTIL the Sixth Day, (‘Friday’) “MID-AFTERNOON” from “by the time of the Jews preparation-time” John 19:42b until the two Marys “began to rest the Sabbath according to the (Fourth) Commandment” Lk23:56c after sunset Friday afternoon.

Without this single distinction of Burial-day no one can EVER get the chronological sequence of the God-given and therefore eschatological WHOLENESS AND FULLNESS of the “three days” of “three days and three nights” on “the third day” of which Christ “according to the Scriptures” offered “Wave-Sheaf-Offering-Before-the-LORD”, RIGHT!

Get this in your mind in capital letters and the complete picture without any blurred line drawn unfolds before the eye of faith. Praise the Lord for He is GREAT; praise the Lord for He is MERCIFUL.

Do I have someone on ‘my side’? I like it; hope my hopes aren’t going to get sour....

Now look at the two well thought-through remonstrations above, those of two mighty “ANON”-verbalisations of deeper insight against me, two monumental all-before-it-demolishing inductive as well as deductive reasoning, the conclusive

“Wrong!”

And— *“I see you are right and every one else is wrong? Do*

you think that you might be wrong!"

What persuading POWER of FACT!

Lay Worker:

When one reads the intricate prose [higher learning] presented by GE not only is it hard to read its impossible to appreciate. GE is a legend in his own luchbox

GE:

LayWorker, what is easier than to understand

“IN BETWEEN”**

In between on the one hand the “evening” that “already had begun” and Joseph arriving and beginning to undertake in Mk15:42 Mt27:57 Jn19:31,38,39 Lk23:50,

and

on the other hand Joseph CLOSING the grave and LEAVING in Lk23:54-56 Jn19:41-42?

IN BETWEEN, lay the ONE event of ONLY the BURIAL.

**“IN BETWEEN” ‘metaksu sabbaton’the very words literally used specifically as name of these two days the fifteenth of the First Month and the tenth day of the Seventh Month!

The eschatological fulfillment of the fifteenth day of the passover month, AFTER “the day” of it “that they killed the passover” on?

After all these years of mutual distrust, it has always been me, who maintained he still believes the Seventh-day Adventists’ honesty. Otherwise I would not have been active on this forum! So please tell me, Lay Worker, WHAT is the reason you say it is difficult to understand what I say?

No! I understand. Nearly have I forgotten how difficult it was FOR MYSELF at first, to understand this very aspect, not to mention the whole concept of the eschatological imperative of the God-given WHOLENESS AND FULLNESS of the “three days” of “three days and three nights” on “the third day” of which God raised Christ from the dead “ACCORDING TO THE

SCRIPTURES” the PASSOVER-Scriptures!

Dennis:

This isn't working.

GE:

Did I not tell you about some basic properties of the weakness of the WCT? I surely did. Prominent was this matter of the “middle-day” of the fifteenth day of the First Month. And how both theories of the Friday and Wednesday-crucifixion get rid of it by simply squeezing the Burial back into the confines (sunset to sunset) of the day of Crucifixion.

But if ‘Inspiration’ tells us the Roman Catholics are to be followed after, it’s a silly old ram who thought he’d bump a hole in a dam ‘cause he had high hopes’....

Samie:

I am ready to respond to whoever in this forum would like to continue discussions in this thread relative to what I had posted.

GE:

I would like to jump to your closing conclusion that Jesus rose from the dead in the Sabbath’s morning, and ask you to explain how you arrived at that time.

I guess you went by the interpretation of it, found in modern Versions, “After the Sabbath, on the first day of the week”. See for example NKJV Mt28:1.

Which is the clear OPPOSITE of what the ‘old’ KJV declares, that it was “Late in the Sabbath as it began to dawn towards the First Day of the week”.

I therefore could further assume that you go by the word ‘dawn’ specifically, that it would mean more or less, ‘sunrise’.

Now besides all the factors of language and grammar involved, only to raise one problem for this view at this stage.

If Friday-day were taken for the first day of the “three days”

and Jesus rose Saturday morning sunrise, the “three days” that were supposed to be “three days and three nights” of THE “three days” would be only two halves of two of THE “three days”.

Now, if WEDNESDAY-day were taken for the first day of THE “three days” and Jesus rose Saturday morning sunrise, the “three days” that were supposed to be “three days and three nights” of THE “three days”,

would STILL be only two full days of THE “three days” (the Fifth Day and the Sixth Day)—

BUT, only one HALVE of the THIRD of THE “three days” (the night-half of the Sabbath)

PLUS, we would have had one halve of a day— viz., the daylight halve of the Fourth Day of the week (Wednesday), that could not be and no how was, one of THE “three days” “according to the Scriptures”.

We STILL would need that last and completing halve – the daylight-half – of the Sabbath Day and that night-half of the Fourth Day, and must cut them out for void and useless surpluses.

We invent our OWN, ARBITRARY, PORTIONS of days only,

one of an EXTRA day added, viz., the last half – the daylight halve – of the Fourth Day at the beginning,

and one of an OMITTED and discarded day, viz., the last half – the daylight halve – of the Sabbath Day at the end.

And YET we don’t have THE “three days” COMPLETE and ‘inclusive’, exclusively of any than THE “three days”.

In a word, it’s not THE “three days”, “according to the Scriptures”— the passover’s three first, ‘first days’.

1) Day they KILLED the passover Aviv 14 (evening until afternoon),

2) the day they ATE the passover “great day of sabbath of the passover” Aviv 15 (evening until afternoon),

3) “the day after the sabbath ye shall bring the Sheaf Offering” Aviv 16 (evening until afternoon).

One day is forced in, in between Aviv 14 and Aviv 15, and

another is forced in, in between Aviv 15 and Aviv 16 – in between the day the passover must be killed and the passover’s “great day sabbath” – and one day in between the passover’s “great day sabbath” and day of first sheaf offering waved before the Lord— JUST and for nothing else than to suppose opportunity AFTER Aviv 15 the ‘sabbath-great-day’ of passover, to have spices prepared before the weekly Sabbath—

... everything SURMISED!

THE SOLE IMAGINED REASON for such scheming is the alleged PROHIBITION that spices may not be prepared on Aviv 15 passover-great-day-of-sabbath; and for such invention and manipulation of the passover chronology, the prophetic order of the “three days” “ACCORDING TO THE SCRIPTURES” gets swept away!

Now Samie, I have told you as many inventors, as many inventions if extra-Biblical ‘evidences’ are relied on for the passover’s chronology.

On this thread only, here I show you yours, and that of Dennis, as examples of what I mean,

Samie:

Both Biblical and astronomical proofs point to the fact that Christ was crucified Wednesday, April 3, 31 AD. 3 days and 3 nights later, He rose from the grave early Saturday morning, as the Bible so declares.

Dennis:

If you go to the US Naval Observatory data for the Spring Equinox in the year in which Christ died (according to prophecy) that would be the Wednesday year of that last week of years, eg, 30 CE (the beginning year of the last week of years of the Dan. 9:24 prophecy was 27 CE which was the Sunday year). The prophetic time line for that prophecy ended in 33 CE, the final year of the 70 weeks of years of the prophecy. in 30 CE the first new moon fell directly on the Spring Equinox and was a Wednesday. 14 days

following a Wednesday is also a Wednesday

Rockroller:

The full moon was on Wed. nite so the last supper was celebrated to get rid of the yeast breads with wine and relax as we see happened. The Passover had be eaten standing up and you had eat the lamb and stuff without yeast. Since wine is fermented by yeast, then the last supper could not in anyway be the same event as the Passover. Since Christ was the Passover "Lamb", He had been killed before the Passover, makeing it very difficult to have Him eat Himself for the Passover. To think otherwise is pure foolshness and stupid.

Clearly the editors of the versions of our bibles today used their own understanding to change what was the real truth.

GE:

Rockroller, THIS IS THE BEST POST ON THIS ISSUE I HAVE SEEN IN MY LIFE!!! Congratulations; and THANK YOU VERY MUCH!!! At last I see someone else has also seen the light!!! This is good, man, GOOD!

A little bit of my own 'imagination'for what it's worth ...just by the buy

The group of 12 people left the room where they ate the bread and the wine Watch the disciples' BEHAVIOUR This is ALL for Jesus' SUFFERING, never forget! Watch the disciples' behaviour: they act like drunkards, caviling about who is the greatest and should be the chief of them Indians.... Then scarcely did they get to the garden of Gethsemaneand they fall asleep likedrunkards! Arrived Judas and the mob what do the disciples do? They're the strongest and the bravest and want to kill with the sword left and right ...just like drunkards!

No wonder Paul told the Christians that when they assemble for the Lord's Supper they shouldn't act like drunkards!

Can there be any doubt the bread and the wine of the Last Supper was leavened bread and fermented wine? I just cannot see

Jesus ate or drank if not much later He would REFUSE intoxicating potion, because He SUFFERED DEATH FULLY CONSCIOUS AND UNDERSTANDING PERFECTLY.

Samie:

The nighttime of April 2, 31 AD Tuesday Gregorian calendar, surely is already part of Wednesday, sunset to sunset reckoning. If this is the Wednesday nite you mean, then we are on the same boat. However, if by Wednesday nite you mean the nighttime that follows Wednesday daytime, I'd have to ask for a basis. I used the term Last Supper so that my position may be clear that the event I was referring to was the one celebrated by Christ with His disciples the night that preceded the daytime He was crucified. My use of said term does NOT however mean I no longer believe said celebration was Passover. It was Passover as Christ Himself said. And it occurred on the full moon.

GE:

Samie, just for argument's sake, please, forget about it HAD to be Tuesday evening because of the astrological indications proposed by you.

Then WHY could it not have been 'Wednesday-evening' the beginning of the Fifth Day of the week ('Thursday')? WHY, NOT, Samie? THAT'S the question you cannot answer but by one SUPPOSITION / ASSERTION MERELY --- that 'work' was not allowed on a 'sabbath'. Is it so, Samie?

Kolas:

hey Gerhard Ebersoehn, i dont want a half book as an answer, if ya want to answer then please do it with your own words as short as possible but clear. thanks.

GE:

Kolas, I have given short answers and long answers. In fact, I have given the shortest answers you will ever find. The answers I

have given here, are not my only answers, they're maybe the hundred thousandth.

Samie:

In my earlier posts, I always maintained my position that it was Tuesday night, full moon, April 2, 31 AD when Christ held the Last Supper with His disciples. It was therefore Wednesday when He was crucified. 3 days and 3 nights after, early Saturday morning, the weekly sabbath - Mark 16:9 Greek "proi protei sabbatou" or early on the chief sabbath - He rose from the grave.

For reasons known only to the translators, "sabbatou" was translated into "first day of the week". Never in the Old Testament Greek or the Septuagint was "sabbatou" translated into "first day of the week". All the "first day of the week" texts in the NT were all translated from the Greek "sabbaton" which is "sabbath" and never "first day of the week".

GE:

Samie, the translators knew what they were doing and why. You forget or don't realise,

1) they did not translate "sabbatou" into "first day of the week".

2) They translated "mian (hehmeran) tou sabbatou", into "First (Day) of the week".

And for many more reason, like, that

3) they translate "sabbatou" into "first day of the week" IN THE PHRASE, 'EIS mian (hehmeran) tou sabbatou' - "as it began to dawn TOWARDS the First (Day) of the week".

4) And, that they translated the phrase, "'EIS mian (hehmeran) tou sabbatou' - "as it began to dawn TOWARDS the First (Day) of the week" within the context of the whole sentence, in apposition to the foregoing phrase of 'very early sunrise on the First Day of the week', "lian proh-i anateilantos tou hehliou", in verse 2.

You conveniently forget or refuse to even know these facts

and factors.

Language is built up of grammatical AND syntactical factors, not of individual independent words only.

And here we go again, it is absolute NONSENSE and UNTRUE “‘EIS mian (hehmeran) tou sabbatou’ - “Never in the Old Testament Greek or the Septuagint was “sabbatou” translated into “first day of the week”” because it is making a case out of no case, so simple.

Then just listen to how senseless is your statement, “All the “first day of the week” texts in the NT were all translated from the Greek “sabbaton” which is “sabbath” and never “first day of the week”.” Can’t you hear yourself nullifying what you claim yourself?

Re: Samie,

“I used the term Last Supper so that my position may be clear that the event I was referring to was the one celebrated by Christ with His disciples the night that preceded the daytime He was crucified. My use of said term does NOT however mean I no longer believe said celebration was Passover. It was Passover as Christ Himself said. And it occurred on the full moon.”

GE:

Does this then mean you say the food on the table was not the flesh of the passover sacrifice but was “bread” and “wine” the usual bread and wine of every-day’s use?

Samie:

I just want to suggest that next time, it would be much better if you read my posts with clear reading glasses, if you are using one. Read your Greek Bible again, or if you have memorized it refresh your memory on Mark 16:9 and see whether there is any “‘EIS mian (hehmeran) tou sabbatou’” phrase in that verse I used as basis for the early Saturday morning resurrection of Christ.

And since despite your capability, you refuse to understand

what I meant by what I said relative to the translation of the Greek “sabbaton” into “first day of the week”, let’s just leave it at that until perhaps you would come to a better position to consider what the other person really means.

GE:

Samie, Mark 16:9 does not say Jesus “rose” --- on whichever day it was. It says, “As the risen One, He APPEARED” .

So what does that help you?

I must resort to accusations once more, and tell you you only cast up a smoke screen.

Now please, Samie, give us a few unequivocal answers,

Did Jesus eat of the food on the table?

What food was on the table, ‘flesh’, or ‘bread’ and ‘wine’?

Was the bread everyday-bread, ‘leavened bread’, or, was it unleavened bread?

Was the wine, ‘wine’, or was it coldrink made from grapes?

Was the meal the passover’s meal, or was it some meal in preparation for the passover?

Does any of the Scriptures you listed, say Jesus himself ate or drank of the food and wine on the table?

What do you mean with ‘passover’? Which day was the Last Supper, Aviv 14 or Aviv 15?

Then, Samie, I just want to suggest that next time, it would be much better if YOU, read my posts with clear reading glasses, whether you used one last time you read my post or not. But you never read it, let’s be frank; otherwise you would not have made your cheap remark. You will see, I did not say you did refer to Mt28:1; I ASKED you; I SUGGESTED; I SAID, “IF....”.

And I did so BECAUSE it is impossible for anyone with the LEAST knowledge of Greek to derive “the early Saturday morning” from “Mark 16:9”. THAT WAS WHY I asked if perhaps you meant Mt28:1 --- because of the stupendous IMPOSSIBILITY one could get it from Mk16:9.

You like it to refer to extra-biblical authorities; now show me

ONE --- just one --- Biblical Greek authority that argues for what you are arguing here, “the early Saturday morning” from “Mark 16:9”.

WHO, Mr Samie , is the one who is insinuating inferior and superior ‘capabilities to understand’, and ‘better’ and worse ‘positioned to come to real meaning’? In other words, who is the braggart here? And who tries to show off with sarcasm?

If we cannot agree on saved by grace through faith alone there’s nothing worth agreeing on left.

We may agree on which day is God’s Sabbath; it’s of no worth; We may agree on which are the three days of passover; it’s nothing.

It’s all worthless if not Redemption is IN Christ, BY Christ, FOR Christ through the grace of God by the Faith of the Body of Christ’s Own all ages of.

We have nothing to move on to, if we do not have the one foundation to move from.

In context of the thread, I remember to have read above a denouncement of the interpretation ‘principle’ of a part represents the whole because it’s ‘rabbinic’. Surely should that be discarded for Christian use because the rabbis also, taught it? I mean, the Bible is FULL of the part represents the whole. And for a true understanding of the “three days” of the “three days and three nights” “on the third day” of which Christ “according to the Scriptures” --- the passover-Scriptures Word of God --- ought not the ‘inclusive’ count be followed faithfully to identify THESE “three days” and no other than THESE “three days”? One cannot take a part of the thirteenth day of the First Month BEFORE the fourteenth day and make it halve or whole of the fourteenth day; then take halve of the seventeenth day of the First Month and make it halve or whole of the sixteenth dayat will?

Crazy Baptist:

3 days-3 nights

CB says: Jonah was in the belly of the fish.

3 days-3 nights

CB says: The Son of man was in the tomb.

GE:

The Son of Man said He would be “in the HEART of the earth, three days and three night” --- NOT, “*in the tomb*” as CB wrongly says.

Metaphorically “in the HEART of the earth” is FIGURATIVE language; “three days and three nights” are not ‘metaphorical’; it is ‘literal’ --- “Three days and three nights” the Son of Man would be in HELL by SUFFERING OF THE DEATH OF DEATH. “The death of death in the death of Christ” - John Own - is the fulfillment of Christ’s prophecy in Mt12:40.

Crazy Baptist:

You have said right GE, “in the heart of the earth...”

Can you provide scripture that state that Jesus was in Hell though? Just wondering. I have heard this taught but can not find the basis for the teaching.

GE:

Yours is a beautiful and pertinent question!

In SDA terms I may answer your question by saying, that ‘Jesus died the second death’ --- you know this SDA expression? Well, here the SDAs are absolutely right!

But the problem is WHEN did Jesus die the ‘second death’ or hell?

The Reformed doctrine is, He DIED the death of sinners in hell, LIVING! Most beautiful and by far the best I have ever read, is Klaas Schilder’s ‘Christ in his Suffering’ Trilogy. The first volume is “Christ at the Entrance Into his Suffering”; the second is “Christ IN his Suffering” or Christ passing through his Suffering. The last is “Christ at the Going Out of his Suffering”. (The English translation I have, has other titles that are not so literal from the Dutch.)

Now the point is, all three these experiences or phases of Christ's HUMILIATION IN SUFFERING the 'second death' or 'hell', He suffered obediently, magnifying the Law of God, willingly, "DESIRING STRONGLY", fully conscious, sober, knowingly, "TOILING", SUFFERING WHILE ALIVE BEFORE He gave his last breath and gave his soul into the hands of his Father.

Jesus ANNOUNCED the beginning of his experience of suffering hell which is the suffering of Him of the death of death, "When came the first day of de-leaven when they killed the passover" and He pronounced his "HOUR IS COME". Jesus' suffering or descent to hell was SPIRITUAL, before He physically suffered at the hands of men. And He "FINISHED" as He entered into the state of death's glory (unconscious death), "the ninth hour" on the fourteenth day of the Passover of Yahweh.

Jonas was not dead in the belly of the fish. Jonas described his experience with the word 'hell'. Thus was it with Jesus WHILE HE LIVED and alive and living, LIVED hell.

Crazy Baptist:

Bible verses Gerhard. I would like to examine the scriptures that show what you have said here.

GE:

Scarcely any word I use is not a direct Scripture-quote. I could have added the references; but please use a concordance like Cruden's instead. Or simply read the Gospels from Mk14:12 Mt26:17 Lk22:7 Jn12:31,41, and Jonah.

SamBee:

<Crazy Baptist: I would like to examine the scriptures that show what you have said here.CB >

1 Peter 3:19-20.

GE:

Sambee, Your exposition of 1 Peter 3:19-20 (appended) I cannot remember having read better!

But placing it in the context of the topic of Jesus' 'Jonas-experience' for atonement of sins, I find objectionable. It seems to me that you are saying Jesus first died, then went to 'hell'. I do hope that I am wrong! Because that, in my opinion, is not true.

I believe --- like the Reformation Faith confesses --- that Jesus on the first day of the passover when they killed the sacrifice, FROM ITS INCEPTION with and while "having become evening" Mk14:12,17 Mt26:17,20 Lk22:7,14 Jn12:31,41;13:1,30, UNTIL at last He "gave his spirit" and "breathed his last breath", "the ninth hour" OF THAT SAME DAY, ALIVE, died death and the dying of death eternal. It was Jesus' OBEDIENCE to his Father's Will IN LIFE BEFORE DEATH (physically).

1 Peter 3:19-20 does not find itself in THAT context, and your reference to it in that context, is misplaced and harmful.

SamBee:

In death His body was put in the grave (or sepulcher, i.e. Hades), Acts 2:31; but His spirit was "commended to Yahweh". Not until His spirit was reunited to the body in resurrection could He go elsewhere. And then He went not to "Gehenna", or back to Hades but to Tartarus (2Pet. 2:4.), where "the angels who sinned" had been "delivered into chains". To these He proclaimed His victory

GE:

Christ '*proclaimed his victory*' only after his victory, which was IN victory "FROM, the dead", "BY the glory of the Father". His Resurrection was Jesus' moment of Proclaimed Triumph. Not while He lay dead in the grave.

Sambee, I also find your reference to 2Pet. 2:4, inappropriate in the context of Jesus' 'Jonas'-experience'. For the same reasons I mentioned before, that Jesus' OBEDIENTLY 'DESIRING', 'ate'

the Passover of Yahweh BY HAVING BEEN THE LAMB OF GOD CONSCIOUSLY and sober, well realising and understanding every moment of his last suffering while withstanding the devil and all his hosts, that it was for the forgiveness of the sins of many THAT HE SUFFERED.

Samie:

To arrive at the correct day when Christ celebrated Passover with His disciples before His crucifixion, we should not lose track of the fact that His celebration was ahead of the Jewish Passover celebration by a day.

Based on the full moon data we have, there are 6 different days to choose from. In fact, if we stick to the crucifixion years suggested by the scholars, we are left with 3 days to choose from: Friday for 30AD, Tuesday for 31AD and Saturday for 33AD.

My forum mates can easily see that neither the Friday, Saturday, Sunday nor Monday Passover celebration by Christ just could not fit. So, 30AD 32AD, 33AD and 36AD get eliminated right away. We are left with two remaining days to choose from: Tuesday and Wednesday.

If Christ celebrated Passover on Wednesday night, then His crucifixion is Thursday, and the Jews' Passover celebration would have to be Thursday night. Consequently, Friday will be a ceremonial sabbath, and the women followers can not buy spices and ointments simply because there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath. But since the women were able to buy spices and ointments on that Friday, it means that Friday was not a ceremonial sabbath and so, 34AD and 35AD are likewise eliminated.

We are then left with Apr 2, 31AD, Tuesday. But does the Bible agree to a Tuesday night Passover celebration by Christ with His disciples before His crucifixion? To be continued...

There are two verses that when taken together will bring us to the correct day of the Passover celebration of Christ with His disciples. One is Mark 16:1; the other is Luke 23: 56.

NIV Mark 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.

NIV Luke 23:56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment

These two verses seem to be contradictory. For Mark the preparation of the spices and ointments by the women followers of Christ was done after the Sabbath. Luke says the preparation was done before the Sabbath. Is there contradiction here? There is none, of course. The Bible can not contradict itself. There can only be contradiction if it is to be maintained that the Sabbath being referred to by Mark is the same Sabbath referred to by Luke. But since there is no contradiction, it naturally follows that the Sabbath reference of Mark is not the same Sabbath reference of Luke. What remains the same is the preparation of the spices and ointments both referred to by Mark and Luke, done by the same group of women followers of Christ. This preparation was done after the Sabbath reference of Mark on the very same day which was before the Sabbath reference of Luke.

GE:

Re: *“There can only be contradiction if it is to be maintained that the Sabbath being referred to by Mark is the same Sabbath referred to by Luke.”*

If Samie says *“the Sabbath being referred to by Mark”* is not *“the same Sabbath referred to by Luke”*, then it's not, and then there's no *“contradiction”* in Samie's mind. But Samie bluffs, because there for Samie cannot be *“contradiction”* in his own mind, never mind *“the Sabbath being referred to by Mark is the same Sabbath referred to by Luke”*, IT'S NOT! You see, *“naturally”* Samie is TOTALLY dependent on his OWN lies in a row: 1) *“What remains the same is the preparation of the spices and ointments both referred to by Mark and Luke”*. Fact is, they are not the same. 2) *“the spices and ointments both referred to by*

Mark and Luke, done by the same group of women followers of Christ". Fact is, they were NOT the same. 3) *"This preparation was done after the Sabbath reference of Mark on the very same day which was before the Sabbath reference of Luke."* Fact is, NO *"preparation done after the Sabbath"* is mentioned in Mark 16:1, but *"buying"*; which *"buying"*, was done *"AFTER the Sabbath was over"*— *"after the Sabbath ... so that when they would go they may anoint Him."* *"Then deepest of morning"* Luke / *"very early before sunrise"* Mark, *"the women on the First Day of the week came."*— *"the First Day of the week"*, NO DAY IN BETWEEN *"after the Sabbath"*. *"This preparation"*, was NOT *"on the very same day which was before the Sabbath reference of Luke"*. *"THAT DAY"*, in fact *"the selfsame-BONE-day"* *"which was before the Sabbath"* referenced in Luke, *"was The Preparation that is the Fore-Sabbath"* – 'Friday' – beginning to *"recline towards the beginning of the Sabbath Day ... the sabbath Day according to the Commandment"* ... the Fourth *"Commandment"* *"Sabbath"* of the *"Seventh Day"* of the week. And the women were other women; and the spices were other spices; and the actions were different; and the times of the actions were different. The preparation of *"spices and ointments"* were BEFORE the (same) Sabbath; while the *"purchase"* of (other) *"sweet spices"* was done *"after the (same) Sabbath"*.

Samie:

The Sabbath reference of Luke is unquestionably the Sabbath of the Decalogue. Note that the women followers rested this Sabbath according to the commandment. As specified by Luke, the preparation of spices and ointments occurred before the weekly Sabbath and therefore Friday. Mark says this one and the same preparation (which was done on Friday) was done after Sabbath and therefore this Sabbath reference of Mark occurred on a Thursday, and is a ceremonial Sabbath.

GE:

You go on lying without even blushing, “*this one and the same preparation (which was done on Friday) was done after Sabbath*”! Mark “says” nothing of the sort!

Samie:

For Thursday to be a ceremonial sabbath in that paschal week, necessitates that Wednesday night was when the Jewish Passover meal was eaten.

GE:

Exactly! Samie’s old and well trained trick, It “*necessitates that Wednesday night was when the Jewish Passover meal was eaten*” FOR “*Thursday to be a ceremonial sabbath*” SO THAT “*that Wednesday night was when the Jewish Passover meal was eaten*”, spanning the cart before the horses, twisting the Scriptures to serve a calculated deception that that Wednesday day was when the Jews killed the passover. It is a downright shame!

Samie:

Christ therefore celebrated Passover with His disciples on Tuesday night which was a full moon, as corroborated by the astronomical evidence shown.

GE:

A gastronomical full blown moon contradiction! “... *on Tuesday night ... celebrated [ate] Passover*” RIGHT AFTER you yourself ‘evidenced’ that it “*necessitates that Wednesday night was when the Jewish Passover meal was eaten.*”

U-N-B-E-L-I-E-V-A-B-L-E !!!

Remember you yourself insist it was one and the same ‘preparation’ of spices so only one and the same dating of one and the same ceremonial sabbath so only one and the same for “*Jesus and his disciples*” and for the “*Jewish passover meal*”! Caught in your own lies you are!

Samie:

Both Biblical and astronomical proofs point to the fact that Christ was crucified Wednesday, April 3, 31 AD. 3 days and 3 nights later, He rose from the grave early Saturday morning, as the Bible so declares. To be continued...

GE:

Samie, You have obviously not read this thread. Otherwise you would not have wasted your breath like you do.

First, No one here or anywhere else is able to check your ‘scientific’ knowledge. It therefore cannot be used to conclude from whether you spin a lot of nonsense or might have your ‘facts’ --- rather, assumptions --- right. You will simply be laughed off in real scientific circles for your ‘experiment’; how do you expect us here (of whom I at least am no scientist) must respect your rhetoric of above?

So, number one, scientifically you provide no control.

But, there is some kind of control to what you have to offer above, and that is by comparison. It is available to anyone with a computer and internet. Similar theses – like yours of the date and day of the week – are hundreds of, AND NO TWO ARRIVE AT THE SAME CONCLUSIONS. They all claim precisely your ‘sources’ and ‘methods’ and derivations and stuff like that, and every one contradicts the other. WHY should we believe Samie’s thesis? You present your thesis here above, and I have seen not a few of the others done MUCH better ‘scientifically’ than yours, with much DIFFERENT results than yours have to offer.

So, number two, through comparison, your thesis proves as unbelievable as any other.

Third. Your ‘Bible-evidence’ is in absolute shambles.

Must I really go over it all again? If I have to answer every amateur’s ‘high-tech’ and ‘scientific’ ‘biblical’ findings, I’ll need ten times more hours in a day, hundred times more patience and thousand times more energy than what 69 years of age can

produce. But, I'll give it a try in following posts.... Please in the mean time first read this thread from start to finish.

Samie:

“To arrive at the correct day when Christ celebrated Passover with His disciples before His crucifixion....”

GE:

You start off with a contradiction. Immediately your credibility must suffer. To have “*celebrated Passover*” the passover first had to be killed, not so? First find the correct event, before you try find “*the correct day*”; it MUST help.

Samie:

“...we should not lose track of the fact that His celebration was ahead of the Jewish Passover celebration by a day.”

GE:

For sure! Only question remaining, is, what did He celebrate? Naturally it could not have been the passover if “*His celebration was ahead of the Jewish Passover celebration*”.

(The differences between the Essenes and the other Jews sort of thing....)

You claim in your first posts ‘scientific proof’ of the day and date of “*the Jewish Passover celebration*” but now you talk of “*a day ... ahead of the Jewish Passover celebration*”. You yourself disprove the dates and days which you have at first asserted.

By the way, where did you pick up your information? From speculations you have read all over internet, I bet. Or did you correspond with the scientific institutions yourself?

Samie:

“Based on the full moon data we have, there are 6 different days to choose from.”

GE:

Well, that doesn't offer much certainty, does it? For "*basis*", "*we have*", "*data*"— which no one can test, but never mind—, to prove "*there are 6 different days to choose from*"!! What a firm "*basis*"! What sure conclusion!

Samie:

"In fact, if we stick to the crucifixion years suggested by the scholars, we are left with 3 days to choose from:..."

GE:

You are taken for a ride too easily, Samie! "*In fact*", you say, but "*if...*" "*IF we stick to ...*". What if we DON'T? Which '*facts*' are being overlooked if we don't "*stick to*"? Not a single '*fact*'. "*In fact*", you say, "*In fact ... the scholars....*". Where are their credentials? Have you checked them? You assume '*they*', are '*scholars*' but cannot identify as many as one. But you say "*we*", must believe them and you? Cut me out, first of all. I am not one of '*us*' who "*stick to*" "*scholars*" no one knows first hand. I would rather listen to my grand daughter of 8 years old tell me the story of Jesus' Last Supper.

"In fact", you say, "*In fact ... the scholars.... suggest*". "*The scholars*", "*suggest*"; but Samie, takes for granted it's "*fact*".

Samie:

"...if we stick to the crucifixion years suggested by the scholars, we are left with 3 days to choose from: Friday for 30AD, Tuesday for 31AD and Saturday for 33AD."

GE:

Maybe. How would I or you, say no or yes?

Samie:

"My forum mates can easily see that neither the Friday, Saturday, Sunday nor Monday Passover celebration by Christ just

could not fit. So, 30AD 32AD, 33AD and 36AD get eliminated right away. We are left with two remaining days to choose from: Tuesday and Wednesday.”

GE:

How can we believe you Samie?

Samie:

“If Christ celebrated Passover on Wednesday night, then His crucifixion is Thursday, and the Jews’ Passover celebration would have to be Thursday night. Consequently, Friday will be a ceremonial sabbath, and the women followers can not buy spices and ointments simply because there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath.”

GE:

At long last we got to your ONLY supposed ‘argument’ for EVERYTHING you so far have SPINNED, Samie. ALL of what you have had to say so far, quoted and not quoted, is UNNECESSARY. You could have made the same presuppositions without any of the scholarly hogwash; it would make no difference. If your thesis held water, astrometric sciences or not, any arguments against or for it would have had to be the same. And any or every ‘argument for or against it would have reached crux at this point of your assuming “...*Consequently, Friday will be a ceremonial sabbath, and the women followers can not buy spices and ointments simply because there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath.*”

“...*CONSEQUENTLY ... SIMPLY BECAUSE...*” It from the beginning of your rhetoric was only necessary to argue, “*there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath...*” therefore – “consequently” – Friday could not have been “*a ceremonial sabbath*” viz., the ‘sabbath’ of passover the fifteenth day of the month, and the spices

would have had to be bought on another day. Which consequence left you without an argument for a Wednesday crucifixion IN ANY CASE. So you drowned the consequence in a torrent of ‘scientific evidence’ for a

Tuesday night Passover Meal,
 Wednesday crucifixion AND Burial,
 Thursday Holy Day,
 Friday buying and preparation of spices, BEFORE
 Still Saturday BEFORE
 resurrection on Sunday.

We see your ONLY, ASSUMED reason —”After the sabbath” in Mk16:1— against the women’s preparation of spices after the Burial on Friday afternoon and before the weekly Sabbath Day, “*there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath*”. The rest was all smoke, as Pfc would have said.

The only issue to find out about is this, “*there is nothing sold and therefore nothing to buy on sabbath, be it a weekly or ceremonial sabbath*”. IS IT TRUE OR IS IT FALSE?

Dennis:

Here is a link to 5 charts with clearly define how the Crucifixion and Resurrection would work on specific days of the week. There is a chart that shows how these would work if the Crucifixion was on Friday, Palm Sunday, and Wednesday. Take a look and tell me what you think.....

GE:

Dennis, it stinks rotten with flaws and false assumptions and bugs of sort. That is, what is readable. The charts are too small print and blurry, unfortunately.

Samie:

Yes, Christ celebrated Passover exactly when the moon was full, the appointed season for celebrating it, in compliance with the

instructions given in Numbers 9:2; was tried and crucified on the daytime that followed, and was buried on that preparation day when the Jews were preparing for the Passover. 3 daytimes and 3 nighttimes later, He rose from the grave early Saturday morning, in fulfillment of what He told the Jews in Matt 12:40.

Just a suggestion to honest Sunday-keepers who keep Sunday in commemoration of the Lord's resurrection: Isn't it about time to keep Saturday instead of Sunday, since it was on Saturday that He rose from the grave?

GE:

Samie, before you jump onto me because I said you conclude a Sunday resurrection, in view of the fact of your mistaken assumption of a Saturday MORNING resurrection, it remains your conclusion implies a Sunday resurrection. But that is not what I want to speak about with this post. I refer to the quoted above....

Yes, Christ celebrated Passover exactly when the moon was full, the appointed season for celebrating it, in compliance with the instructions given in Numbers 9:2 and the rest of all the Scriptures. Thus was He tried and crucified on the daytime that followed.

Precisely! Thank you! That was

- 1) "that preparation day when the Jews were preparing for the Passover", HOWEVER! Jn19:14.
- 2) The day "BEFORE THE FEAST of the passover" Jn13:1.
- 3) "The first day they had to kill the passover" Lk22:7 Mk14:12 Mt26:17.

4) "The very first day you must REMOVE leaven"; "WITHOUT leaven" Ex12:15 Mk14:12 Mt26:17 Lk22:7.

And He was BURIED on that preparation day when the Jews were preparing for the "SABBATH" Mk15:42 Mt27:57 Lk23:50 Jn19:31,38. "The Preparation WHICH IS The Fore-Sabbath" Mk15:42 directly after which preparations the women "rested the Sabbath according to the (Fourth) Commandment" Lk23:565b.

"Three days and three nights" OF the "three days" "ACCORDING TO THE SCRIPTURES", "on the third day" OF

WHICH Christ was “raised from the dead”. 1Cor15:3-4.

Jesus was “in the HEART of the earth, three days and three nights”;

He was NOT ‘in the earth’ in his grave, ‘3 *nighttimes and 3 daytimes*’,

He was NOT ‘in the GRAVE’, “three days and three nights”

He was NOT DEAD, PLUS, another and fourth day, “in the grave”.

And last, “*He rose from the grave*”, NOT, “*early Saturday morning*”, but,

“SABBATH’S,
IN SABBATH’S FULLNESS,
IN BEING IN THE VERY DAYLIGHT OF THE
SABBATH

the sunLIGHT middle in inclinING

towards the First Day of the week”—

in fulfillment of what He told the Jews in Matt 12:40

and in all the Scriptures from the beginning until the end.

Samie:

GE, First, if the 28-yr solar cycle, the 19-yr Metonic cycle and the Great Paschal period are aliens to the science of astronomy, as you seem to say, then so be it. I am not one to argue.

Second, if what you are referring to as my scientific knowledge that could not be checked, is my use of the three periods above (which I am inclined to believe is, since I made no reference to some other else), do you really mean you know nothing about those facts? It won’t take you an hour to do an internet search for each of them and see if I just made them up.

Third, mine is no experiment. They are mere statement of facts. But you can go ahead and prove me wrong in my use of the Great Paschal period to arrive at full moon occurrences in that crucifixion year.

Fourth, yes, I am willing to be laughed at in the scientific circle you are in. Copernicus was once laughed at, ridiculed and

even got excommunicated. Although, I do not claim to be a Copernicus. Just referring to what perhaps could be a similar scenario. No one seemed to believe him in the scientific world during his time, too.

Fifth, my Bible-evidence you say is in absolute shambles. All I can say is, no matter who, if what he wrote is what the scriptures say, it could not be in shambles.

Sixth, and yes, my amateurish 'high-tech' and 'scientific biblical' findings are just a waste of your time. My babe-experience can not compare to your almost-a-century of experience. Just gets a bit of comfort though when reminded of the following verse:

KJV Matthew 21:16 "...Out of the mouth of babes and sucklings thou hast perfected praise"

Quite better to be a babe in knowledge and be among those babes Christ referred to rather than be found as:

KJV 2 Timothy 3:7 "Ever learning, and never able to come to the knowledge of the truth."

Seventh, just reminding you I did not mean a Sunday resurrection. Christ rose from the grave early Saturday morning.

Lastly, your treatment of what I posted is almost excellent, except that you just exposed a little skin of no-interest in calculations. Also next time, instead of telling someone to shut up, which just exposes your type of personality, you could tell him why. Thanks.

GE:

Samie, yes, my old me ever again coming to the forefront so offensively. I just cannot help myself to be rude it seems ah, what can I do, like Paul prayed, Who will rid me of this old body of death? This '*almost a century of experience*' is that the stronger the new man gets, the stronger the old man seems to get. And the old man gets the upper-hand over the new man quite too often in my case, I bitterly regret.

However, Samie, I say it again, or ask you again, HOW do

you expect me or anyone else to debate with you on your findings of the EXTRA-BIBLICAL stuff you claim to be the discoverer of? I say, as long as it is extra-Biblical, it is not allowed in debate. Finish and klaar; one must be fair.

Even if allowed, you yourself discredit your fancy stuff, saying, *“First, if the 28-yr solar cycle, the 19-yr Metonic cycle and the Great Paschal period are aliens to the science of astronomy, as you seem to say, then so be it. I am not one to argue.”* Therefore again, HOW do you expect ME or US to argue?

To answer your *“Second”* statement, *“...if what you are referring to as my scientific knowledge that could not be checked, is my use of the three periods above (which I am inclined to believe is, since I made no reference to some other else), do you really mean you know nothing about those facts?”*

I told you your theories COMPARED with others of the same kind, ONLY proved INCOMPATIBLENESS. Which should tell you that I know of such theories far more than you could know; but that I can only know about them as far as they can be known and understood, and that is – again – extra-Biblical and unscientifically without control or check whatsoever. In other words, without proof whatsoever. In other words, mine like yours in this area of ‘knowledge’, is USELESS knowledge based on USELESS information.

Then if it won’t take me an hour to do an internet search for each of them and see if you just made them up, would cost me as many hours as incidences on the internet of ‘scientific knowledge’ in this areas of ‘science’ there are --- which might take me as many years to complete. For what? For USELESS information for the sake of USELESS argument? No; I won’t follow your advice. Thanks but no thanks.

Now this says it all.... *“Third, mine is no experiment. They are mere statement of facts.”*

Because here you supply and sommer terselfdertyd apply the perfect definition of the mental exercise called ‘ASSUMPTION’.

Why then should I go ahead and prove you wrong in your use

of the Great Paschal period to arrive at full moon occurrences in that crucifixion year? ‘Academically’ it may be of interest perhaps, to only mention it may even surprise both of us our calculations brought us to the same year despite my protestations to the methods you want to force us to use to arrive at the same year.

I say NO MATTER WHICH YEAR astrometrics may bring us to, IT IS UNNECESSARY because the Gospels THEMSELVES AND BY THEMSELVES ONLY, leave no doubt as to on which day of the week the three passover dates of interest occurred. Full stop.

And **Samie**, *“Fourth, yes, I am willing to be laughed at in the scientific circle you are in. Copernicus was once laughed at, ridiculed and even got excommunicated. Although, I do not claim to be a Copernicus. Just referring to what perhaps could be a similar scenario. No one seemed to believe him in the scientific world during his time, too.”* No Samie, I find myself in no scientific society; I am an outcast everywhere! A Mr Nobody, God’s plumber called to pour molten lead down the Eustachian tubes of the sleeping watchmen on the walls of the Holy City the Church, that Christ rose from the dead “Sabbath’s fullness of day, broad daylight mid-afternoon”.

Fifth, **Samie**, your Bible-evidence really is in shambles. You simply DO NOT write what the Scriptures say. That’s the only, and that’s the whole problem. Let us therefore TALK BIBLE! And the truth will set us free....

Sixth, your ‘high-tech’ *‘scientific biblical’* findings are just a waste of your, **Samie’s**, time. I do not think I am wasting my time doing what I am doing right now, trying to communicate with you. No, I don’t believe it is a waste of time. And I measure the success of my endeavour not by your or anyone’s response --- favourably or unfavourably --- I measure its faithfulness to its faithfulness to the Scriptures.

Samie, let your baby-child tell you tonight before she goes to sleep, the story of Jesus’ death, burial and resurrection, and listen if she mentioned Copernicus or Metonic cycles and so on.

Then.... **Samie:** *“Seventh, just reminding you I did not mean a Sunday resurrection. Christ rose from the grave early Saturday morning.”*

If a miss is by hair’s breadth it is as good or bad as a miss by a mile.

“Lastly”, Samie: “your treatment of what I posted is almost excellent, except that you just exposed a little skin of no-interest in calculations.”

You are perfectly right. I have NO interest in calculations by Metonic cycles whatsoever.

“Also”, Samie: “...next time, instead of telling someone to shut up, which just exposes your type of personality, you could tell him why.” Samie, it’s no use I try tell you why if in these particular cases you could not see why yourself.

Samie:

GE, it’s your credibility that suffers. To have “killed the passover” there must be a lamb ready to be killed, not so?

First find the correct lamb before you can start killing, it MUST help. Just hope you realized your “straining at a gnat, yet swallowing a camel”.

GE:

And Samie with his mangling of Mark 16:9 strains at a camel and spits out the gnat.

The passover lamb was one. The one in the OT killed “mid-afternoon” “the ninth hour” after the Antitype Jesus Christ in the NT.

Samie:

GE, I cannot blame you if you don’t believe Christ celebrated Passover ahead of the Passover celebration of the Jews. But that’s what the Bible declares:

Matthew 26:17-21 17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him,

Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Of course you have lots of explanation just to defend your erroneous view that Christ's celebration in the quoted texts above was not the Passover. The disciples made ready the Passover, and when they sat down to eat, they ate your birthday cake instead. Sorry for the analogy, but that's how you wanted it.

GE:

I asked you to please read this thread through, because I have in it, already answered these objections from you. Howbeit:

Matthew 26:17-21 17 “Now the first day of the feast of unleavened bread....” ... is wrong!

I told you Exodus 12:15a describes this “day that they had to KILL the passover” as “the very first day you must REMOVE LEAVEN”, and that the NT has one word for it, “the first day on which ‘A’ = “NO”, ‘DZUMOS’ = “LEAVEN”. Not “bread”; and not, “feast”. So the KJV is WRONG and you as well. I am giving you before your eyes every Scripture that defined this day, Aviv 14 as far as “leaven” was concerned. Ex12:15 (and the rest of the story of the Exodus making it plain); and Mk14:12,17 Mt26:17,20 Lk22:7,14 Jn13:1,30. You CANNOT present a single Scripture in support of your idea of “Now the first day of the feast of unleavened bread....” BECAUSE THERE IS NONE. I know. I know each and every Scripture specifically --- in the original. You can tell me NOTHING.

Then I have told you before, NOWHERE NO HOW do the Gospels say Jesus physically ate. And that BREAD was eaten; nothing like “flesh” which the OT declared MUST be the food of the passover meal.

Samie:

“With desire I have desired to eat this passover with you before I suffer:”

GE:

But now I eat it and “this passover” IS my suffering; and my suffering, IS my eating “this passover”, the Passover of Yahweh.

Jesus ATE, BUT He ate SPIRITUALLY in which He also suffered to the point it “became” physical, “sweat as blood”.

Jesus’ ‘eating’ “this passover”, was BEING the Passover of Yahweh “killed”, and Life’s Leaven, “removed from Your House, o LORD”.

But FIRST, “REMOVE LEAVEN” –

first tread the winepress.

FIRST “my SOUL is exceedingly sorrowful unto death”—

BEFORE “the Son of Man is betrayed into the hands of sinners.”

FIRST CHRIST TRIUMPHS!

And “The spirit TRULY IS READY!”

“The spirit is willing....

...but the flesh is weak”---

after Gethsemane.

But FIRST,

“Came the day they REMOVED LEAVEN”, and

FIRST “He AGAIN spoke the same words,

My SOUL is exceedingly sorrowful unto death”—

BEFORE “IMMEDIATELY, while He yet spake,

cometh Judas ... and he betrayed Him”,

with a “token” of the flesh,

“...and KISSED Him”.

Samie:

“...the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said,

Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Of course you have lots of explanation just to defend your erroneous view that Christ's celebration in the quoted texts above was not the Passover. The disciples made ready the Passover, and when they sat down to eat, they ate your birthday cake instead. Sorry for the analogy, but that's how you wanted it.

GE:

If only you would read what is WRITTEN.

It does not READ: '*HE, ate*';

it READS: "THEY did eat".

They ate while "*HE, said....unto*" them.

He also said (as I have before emphasized),

"I will certainly NOT EAT OF THIS passover's" food
"prepared for passover for them".

Please read this thread again, is all I ask you.

Jesus by having been the Passover of Yahweh, ATE it;

by having NOT eaten the physical bread,

He ATE the true spiritual Passover

by the suffering of his dying of death ---

by his having been "in the HEART of the earth" ---

by his EMPTYING of the cup of the Passover of Yahweh.

TO EAT THE PASSOVER for Jesus was to LAY DOWN HIS LIFE— TO BE, the Passover of Yahweh. The Last Supper was to "prepare" both disciples and Christ for THIS PASSOVER— to prepare them for HIS BEING The Passover of Yahweh. The Last Supper was Jesus' ENTERING IN, into the Kingdom of his Father. Jesus' breathing out his last breath was his giving back into the Father's hands the EMPTIED CUP of his soul's anguish unto death.

Samie:

GE, there's no need putting your words into my mouth.

GE:

Huh?!

Samie:

Just review my first post. You just seem to be in a quandary on how to disprove a view that seem like out to put your erroneous view in the sidelines.

Again, I maintain that Christ celebrated Passover ahead by a day from the Passover celebration of the Jews. It is what the Bible says (Matt 26:17-21; Mark 14:12-18; Luke 22:7-15; John 13:1-18; 18:27,28). Your statement that "Naturally it could not have been the passover if "His celebration was ahead of the Jewish Passover celebration", is merely your erroneous conclusion, in direct contrast to what the Bible declares.

You said, I got my data from speculations in the internet? Of course, they are speculations to you. Speculations that you can not prove erroneous. Go ahead, prove them wrong to your heart's content. You can't because they're accurate.

GE:

Here is the point disputed, Jesus' passover-meal was the TRUE Passover of Yahweh: TO DO THE WILL OF HIS FATHER, TO LAY DOWN HIS LIFE THE PASSOVER LAMB OF GOD; TO EMPTY THE CUP GIVEN HIM TO DRINK.

Jesus did NOT thus 'eat the Passover' a day AHEAD of the passover "according to the Scriptures". Jesus thus ATE the Passover right on schedule on the date "according to the Scriptures". NOT, "ahead"!

Jesus thus ATE, and WAS, the Passover KILLED, "on the first day they had to kill the passover", and the leaven of life removed,

which was Aviv 14.

JESUS was the Passover of Yahweh.

His disciples were not the Passover of Yahweh nor ate the passover meal “according to the Scriptures”.

They ate the food of the Last Supper and first “Lord’s Supper”.

Both Jesus and the disciples ate BEFORE the ‘usual’ passover-meal; yes.

But Jesus did not eat physically of the passover other than having suffered death of the Passover of Yahweh.

Nor did his disciples eat of the usual or ‘Jews’ passover’; they ate bread and wine.

Because they were not the Passover of Yahweh nor were able to suffer with the Passover of Yahweh one hour. So they ate only bread and drank only wine, and fell asleep.

They partook in not the least of Christ’s suffering of the death of the Passover of Yahweh, to “watch” one hour.

Therefore yes, the DAY both Jesus and the disciples ‘ATE’ the passover, was one ahead of the FEAST or day of EATING of the passover --- ahead of the ‘Jews’ passover’. Which was eaten on Aviv 15.

But NEITHER ate of the usual or ‘Jews’ passover’ because the Eat- or Feast-Day was on the day AFTER the True Passover. The passover meal ‘of the Jews’ was the flesh of an animal; The Passover of Yahweh was the life of the Messiah and Passover Lamb of God.

For Jesus the KILLING of Him was his EATING of the Passover Lamb which was Himself. That is why Exodus only have ONE date for BOTH the killing and the eating of the passover. (Numbers too, may be interpreted like Exodus.) Jesus is the Original Passover of Yahweh--- the ANTITYPE of the passover “according to the Scriptures” in the Old Testament.

All subsequent Scriptures use real ‘Jewish’ dating because they must differentiate between the passover KILLED and the passover EATEN. Killing is on Aviv 14 and eating on Aviv 15.

Jesus Christ is the Passover of Yahweh and HIS ‘killing’ and ‘eating’, cannot be separated. They are ONE IN HIM.

Jesus’ eating of the Passover of Yahweh was Jesus’ laying down of his life as the Passover Lamb of Yahweh.

Therefore what you and I are differing over, is peripheral, I think. The heart of the issue is the meaning, content, value, and Divine Reality of Jesus’ ‘eating’ AND ‘being’ the Passover of Yahweh AT ONCE IN ONE BODY AND SOUL IN THE ONE DAY OF HIS SUFFERING OF AND TRIUMPH OVER DEATH.

Yes, it is difficult. Because it is essential; and conditional. Jesus’ having LIVED THE PASSOVER OF YAHWEH AND HAVING DIED THE PASSOVER OF YAHWEH....

The dates follow by itself. In the scheme of things with God there is no difference in paradise or hell. Jesus sinks to into hell till under the foundations of the mountains (like in the prose of the book of Jonas); Jesus THERE, TRIUMPHS! Because it is Jesus’ going in into the Kingdom of His Father; where his Lordship is obtained; where He is crowned and enthroned at the right hand of God in heavenly exaltation and glory. God raised Christ by the GLORY OF THE FATHER FROM THE DEAD. “O, that I may know Him and the POWER OF HIS RESURRECTION!” which is Christ’s power in willingness, submission and obedience to his Father in His Kingdom—the Kingdom of God and of Heaven. Jesus’ seat at the table of the Last Supper is the THRONE OF GOD. Christ TRIUMPHS in his HUMILIATION. His Realm of Dominion is raised in hell. The last enemy destroyed is made the footstool of his Throne and Reign.

God raised Christ: FROM THE DEAD! Is the shout of victory, redemption and eternal life. Jesus Christ where He enters into BATTLE, “enters into His-Own-Rest-As-God-In-His-Own.” “The plain of desolation next towards the west of Jericho” is where the People “camped on the fourteenth day of the First Month”!

Samie:

How easily one gets puffed up with knowledge and explicitly

accuse what the Bible declared is wrong and he is right. So, when confronted with biblical facts that would prove his view in error, there is one single defense: what the Bible declared is wrong.

Just because no mention was made about flesh, it was not Passover? A man of your stature knows too well that silence is not an evidence.....

GE:

It is no matter of “*silence*”. YOU conceive, “*silence*” and thereby LIES against the Scriptures that MENTION BY WORDS WRITTEN: “BREAD”, and “WINE”.

I’m getting angry; it’s YOU who are puffed up just like a paring turkey does to IMPRESS. It’s YOU who PUFFS UP THE SCRIPTURES by pumping in WIND of NOTHING saying it says what it does NOT say.

Jou WINDSAK! You WINDBAG! I told you you know nothing because I do know something; and I tell you again you know NOTHING nor understand ANYTHING. You Samie , are a WINDBAG who ONLY wants to wave your own propaganda flag about in others’ faces. You do not impress ME, because I AM, knowledgeable, and YOU, ARE ignorant and without understanding. When you come to me, come with Scripture, man, and not with smelling AIR.

Samie:

GE, the full moon dates I posted speak for themselves. Christ, who came to fulfill the law including the law on when the Passover must be held, celebrated Passover on schedule, when the moon was on its full. The Jews’ celebration was late by a day, most probably because their horizon observer did not see the young crescent on the very first day it appeared in the western horizon, and thus they started Nisan or Abib the day after.

Christ, by whom God the Father created heaven and earth, including the stars, sun and moon “to divide the day from the night... for signs, and for seasons, and for days, and years”, surely

cannot lose track of when the full moon would occur, whether or not Nisan started right on schedule.

GE:

Here's another illustration of how your void of understanding the Scriptures brain works or rather is dead. You **MUST** resort to irrelevant, unproveable things to 'prove' your preconceived conception of things.

I DO NOT BUY IT!!!

Then well realising it does not help a thing, you call on "SUPERSTITIOUS OBSERVATIONS of days, months, seasons years" like are **DENOUNCED** by the Scriptures throughout.

And in the end pretend the Scriptures support your vanities. Because Christ, by whom God the Father created heaven and earth, including the stars, sun and moon "to divide the day from the night... for signs, and for seasons, and for days, and years", surely cannot lose track of when the full moon would occur, **ON THAT SPECIFIC PASSOVER OF YAHWEH** to which event He, fulfilled every detail of it, inter alia, that Nisan started right on schedule according to God's Eternal Purpose.

Two things further:

Not one of your quoted Scriptures says that Jesus ate of what was on that table whatever it was.

And I say, Jesus did "EAT" and did "DRINK" the Passover of Yahweh that night the night **BEFORE** the **ON SCHEDULE** passover of the Jews, **BY HAVING BEEN** God's Passover Himself. Do not, please, go on accusing me **FALSELY** of saying Jesus did not eat **THAT**, Passover, because He **WAS, THAT** Passover.

Samie:

Your statement that "Naturally it could not have been the passover if "His celebration was ahead of the Jewish Passover celebration", is merely your erroneous conclusion, in direct contrast to what the Bible declares

GE:

Now let me see if you are misquoting me only to distort what I have said so that your view can look better. In other words, whether you are dealing fraudulently with me as you do with the Bible, or honestly. Here before us is what you say I have said.

So, here is what I actually postedI am going to search for it with the 'Find' button

The quoted statement in CONTEXT, was

.... **Samie:**

"....we should not lose track of the fact that His celebration was ahead of the Jewish Passover celebration by a day."

For sure! Only question remaining, is, what did He celebrate? Naturally it could not have been the passover if "*His celebration was ahead of the Jewish Passover celebration*".

(The differences between the Essenes and the other Jews sort of thing....) Close quotation."

Here everybody can see I EMPHASISED AGREEMENT with Samie that

"For sure!", it was "*His celebration was ahead of the Jewish Passover celebration by a day*".

My intentional meaning is obvious; I meant it was the passover DAY and DATE, "*ahead of the Jewish Passover celebration*", but, or rather, therefore, not the passover meal because the passover meal is on the fifteenth and not on the fourteenth, "*by a day*".

Samie intentionally TWISTS my words and intention simply because he does not WANT me to be in agreement where I stated I was in agreement. Why? Because Samie MUST get TWO passover "CELEBRATIONS" or days with the same date IN CONFLICT with one another.

(I mentioned the 'Essenes' before Samie returned post!)

Samie does it for the sake of his 'scientific' "*fact that His celebration was ahead of the Jewish Passover celebration by a day*". There had to be TWO, "FIFTEENTH" days "of the First

Month”— TWO conflicting “*celebrations*” or ‘meals’, all because of Samie’s “divining of days, months, seasons, years”-astrology.

All because for Samie, the Gospels MUST be in CONFLICT, and DARE not be simply true AS THEY ARE.

Simply because, another human being— GE, cannot have it right, too; simply because Samie is the ONLY one who can be right ...the only one who is EVER right.

Samie:

Of course, GE. They are irrelevant to you and improbable as well, as calculus is to a pre-schooler who thinks he knows everything and improbable as his incapability of proving the Pythagorean theorem. Sorry though to have said that. And of course you can't buy it. It's not for sale. It's free.

And why raise a new issue of Christ's not eating and drinking in that Passover celebration with His disciples? So as to evade the real issue that it was Passover He celebrated with His disciples?

Just because He did not eat nor drink in that Passover celebration, it was not Passover? So if I did not eat in my birthday party I asked my wife to prepare, it became your birthday party? It won't take an all-knowing one to understand this, will it?

GE:

So Samie's saviour --- all you out there who have always thought the Redeemer is Jesus Christ, hear! --- Samie's saviour is Pythagoras (of Corinth was he?). Yes, the famous Pythagoras of the even more famous “*Pythagorean theorem*”.

Today hear ye the Good News, “For ye are saved by *calculus; It's not for sale. It's free.*” Alleluiah!!

Samie:

And why raise a new issue of Christ's not eating and drinking in that Passover celebration with His disciples? So as to evade the real issue that it was Passover He celebrated with His disciples?

Just because He did not eat nor drink in that Passover

celebration, it was not Passover? So if I did not eat in my birthday party I asked my wife to prepare, it became your birthday party? It won't take an all-knowing one to understand this, will it?

GE:

No, pal. You go on twisting what I have said and disregarding what I have not said.

Christ did NOT eat or drink in that 'celebration'-MEAL which was on the table with His disciples.

He ate and He drank That Passover by BEING Himself its Bread and Wine eaten and drunk in HIMSELF through sin-atonement suffering of death.

The real issue was not that it was passover meal on the table. On the table was the bread and the wine of the New Covenant Lord's Supper. He celebrated the Passover of Yahweh with His disciples his disciples NOT EVEN KNOWING!

EXACTLY because He did not eat or drink in that Last Supper celebration with the disciples, that Last Supper was not the Passover, because the TRUE PASSOVER OF THE LORD sat right in their midst in the living Person of Jesus Christ Himself. What was on the table was not Jesus Christ, unless you are a Roman Catholic.

Samie:

Everyone who reads our post knows for sure who said he knows everything and that samie is ignorant and knows nothing. Seems you are now attempting a 180-degree turn, GE, and heaps on me what were rightly yours.

And surely, the person who says Christ's celebration with His disciples the night before His crucifixion was not Passover is the one in conflict with what the Bible says and just cannot accept what the Bible declares because for him and I quote "what the Bible declared is wrong!" Why? Well, because he knows everything and therefore could not be wrong. The Bible can be wrong, not he.

GE:

It is you – Samie, who have claimed how many times over now – what SAMIE says is what “the Bible declares”— always without quoting! Not GE— who says what he says, with Scripture!

Besides, the Bible as you read it in the NKV in Mark 14:12f and Matthew 26:17f IS wrong with “the first day of the feast of unleavened bread”, as I have exactly pointed out— WRONG in saying “feast”; WRONG in saying “bread”. It is SAMIE who knows everything and therefore could not be wrong. The Bible can be wrong, not SAMIE! Hypocrite!

Samie:

And because I have shown accurate facts on astronomy relative to both solar and lunar movements which seem to be foreign to him who knows everything but which he could neither prove nor disprove, he calls it astrology and divination.

GE:

Samie the magician astrologist! Where the Bible is translated WRONG, he patches it up right with his stary wand.

Samie:

And because the all-knowing one was not able to disprove what were biblically and scientifically proven accurate, in his confusion and having nowhere to go, he now accuses me of having two passover celebrations on different days but with the same date. Oh, how could the all-knowing one get confused!

True, indeed, Christ celebrated Passover ahead by a day vis-a-vis the celebration of the Jews. Conflict? YES, of course. Now, the question is, who had it right? Christ or the Jews? I side with Christ. On whose side are you, GE?

Now, who keeps calendar records? Who guides the heavenly bodies in their movements in the sky? If the calendar record is faulty, He who guides the movements of the heavenly bodies

cannot err. I maintain my view that Christ celebrated Passover when the moon was full regardless of the date in the calendar of the Jews.

GE:

No dear Samie, you STILL are without UNDERSTANDING.

Now you refer to others who might read here:

My position ALWAYS has been:

Jesus did NOT eat of the Last Supper; his disciples ate.

The food of the Last Supper was “bread” and “wine”.

The Last Supper was NO ‘passover-meal’ (which consisted of the “flesh” of the slaughtered passover lamb that had not been slaughtered yet).

The Last Supper was in the night of the “very first day” of the passover’s “three days” after it had started sunset, Aviv 14.

The passover-meal was in the NEXT night of the NEXT day after it had started sunset that was “the first day you must eat unleavened bread” the first of seven days of eating unleavened bread, Aviv 15 until and included, “the first and twentieth day of the First Month”.

Jesus Christ WAS the Passover’s Lamb that SUFFERING the dying of death the wages of sin the very night and the very occasion at the Last Supper, ATE, the Passover of Yahweh and DRANK, the Cup of its ‘celebration’.

It is better to KNOW NOTHING because one may hopefully still LEARN something; but it is worse to UNDERSTAND NOTHING because then one cannot ever LEARN anything—which is your problem which you are so PROUD of, Samie.

Samie:

Seems it is you, GE, who is doing the twisting, not me. The issue is whether the celebration was Passover celebration; you twist in into Passover meal. I NEVER raised the issue on whether He ate or drank in that celebration, you keep on raising it.

Is that into what extent the mind of one who is all-knowing

can go, GE? To do something and blame it on someone else as if it was the other fellow who did it? Is this really the mind of an all-knowing or one who is hallucinating?

GE:

The above is post #474 by Samie, just for sure future reference.said Samie:

“The issue is whether the celebration was Passover celebration; you twist in into Passover meal. I NEVER raised the issue on whether He ate or drank in that celebration, you keep on raising it.”

Samie’s immediate following post #475, [emphasis by ‘_Capital letters_’, is by GE to indicate the intended meaning of SAMIE!....]

“Getting back to the _REAL ISSUE_, ... (according to Samie’s interpretation....)

It is your view that the celebration held by Christ with His disciples was not Passover celebration.

I maintain it _WAS PASSOVER CELEBRATION_, ... (according to Samie’s interpretation....) and gave supporting texts ... Here are those biblical proofs ... (according to Samie’s interpretation....) again: ...

Luke 22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may _EAT_.... (according to Samie’s interpretation....)

... where I shall _EAT_ the passover with my disciples? ... (according to Samie’s interpretation....)

... (according to Samie’s interpretation....)... the Biblical record as to what the disciples prepared and that

*_THEY_... (according to Samie’s interpretation....)
GATHERED TOGETHER TO EAT WHAT WAS
PREPARED_*

*Matthew 26:19-21 19 ...
(according to Samie’s interpretation....) _he_ sat down
with the twelve. 21 And _as they did EAT_, ...*

... *Christ's pronouncement as to what He called what was prepared: ... With desire I HAVE DESIRED TO EAT THIS PASSOVER_ _WITH YOU_ before I suffer:*

I maintain that THIS PASSOVER CELEBRATION_ was _DONE_ on the full moon ..."

GE:

According to Samie's interpretation, "*CELEBRATION*" = "*TO EAT*" = "*PASSOVER was DONE*" = "*HELD*" or "*kept*".

But Samie claims, "*I NEVER raised the issue on whether He ate or drank in that celebration*".

Shall I refer back to Samie's previous posts? I don't think I'll bore the other readers with it.

Samie said what he meant, that that passover meal was the meal of the flesh of the passover lamb. He argued for this, his, claim, even with 'argument of silence'.

Samie insisted throughout, Jesus ate the passover's meal; He, and the disciples.

He said the Last Supper was the passover's meal.

He said Jesus and the disciples ate it one day ahead of the Jews.

He said the Jews ate the passover's meal --- of the flesh of the passover sacrifice of course.

Samie said the Jews ate the passover's meal one day later, in the night after the night Jesus and his disciples ate the passover's meal of the sacrifice of the passover.

Samie avers there were TWO passover suppers; IN CONFLICT of course!

Samie thus denies Jesus 'ate' and 'drank' the Passover BY AND AS HIS SUFFERING OF HAVING BEEN THE PASSOVER OF YAHWEH ON THE NIGHT BEFORE THE DAY HE WAS CRUCIFIED AND DIED ON.

Samie in effect declares both the Bible and Jesus, were WRONG. That is the whole 'issue', folks. What was all the fuss about after all?

Samie:

It is your view that the celebration held by Christ with His disciples was not Passover celebration.

I maintain it was Passover celebration, and gave supporting texts which you never cared nor dared to address. Here are those biblical proofs again:.....

GE:

We have the relevant Scriptures in your listing of them. You can notice from your list, Samie, no one of those Scripture says Jesus ate. Yes it is said that He desired strongly TO eat the passover with his disciples; but Jesus also said he would definitely NOT eat of it. In fact the idea that Jesus desired to eat implies he did not actually eat. And so one could go through every Scripture pertaining this event, and will find every one of them is conditional, or subjunctive, or suggesting, only, because they all speak of “PREPARATION”--- ‘preparation FOR passover’, ‘preparation TO eat passover’.

Then, when they eventually did sit down to eat, the disciples ate, yes; and drank, yes. But Jesus did not.

Jesus did not eat that which was on the table because He declared “eat you; this is MY body”; and, “Drink you; this is my blood” --- in contrast. His broken body and his shed blood were the True Bread and Wine; they were Jesus’ EATING AND DRINKING through the anguish of his SOUL. Jesus WAS the Passover; our Passover, The Passover of Yahweh : “I-AM” “I-AM, Yahweh, AM Passover; I-AM Yahweh AM the drinking-of-the-cup; I-AM The Cup; I-AM Yahweh AM the-eating-of-the-bread; I-AM The Bread. Jesus being the Passover EATS; Jesus being the Cup DRINKS.

Now I cannot think of more ways to express Jesus’ having suffered the death of death was BOTH the Passover of Yahweh AND the Last Supper, during the beginning night-half of the first, first day of passover, already. He suffered the death-pangs of the

SOUL in and by “that night to be solemnly observed”; in and by the night when nobody can see except He who made out of darkness, Light; and “nobody works” except the devil, king of the dominion of darkness, and the Prince of Light, and Life and Peace. He suffered the death-pangs of the BODY during the daytime of “That Day to be solemnly observed”; and overcame. And declared: “The soul is willing” and ready; and about twelve hours later, “Finished!” in every respect, soul, and, body, ready to Pass-over ...and the night in the middle of the day made place for Light and Life, “the ninth hour”. And the earth vibrated and the rocks burst open like a blossoming flower, and many saints arose from the dead.

Even the announcement in the Gospels exposes this DOUBLE-faceted-ness of Christ’s Last Suffering, in that they announce “The first day...” first, “of de-leaven” // “remove LEAVEN”--- “Leaven” the ‘soul’ so to speak of life; and last, “The first day when they killed the passover” PHYSICALLY — the passover lamb; the body. The leaven of the soul during the night on the first day of the passover; the flesh of the body during the daytime on the first day of the passover. Only, IN THIS PASSOVER IT WAS THE PASSOVER OF YAHWEH whose SOUL was the LIFE; and no animal the BLOOD of which is the life.

I think about the three hours of darkness during broad daylight, from mid-day to mid-afternoon. Why darkness then?

Jesus’ physical suffering happened in the light so that men could see it, from the early daylight, until mid-morning when they crucified Him, until noon while they railed at Him on the cross. That was the time God allotted to man his excitement in the Suffering of Christ. God LIMITED it because the bodily suffering of Christ is incomparable against the anguish and pains of death in his soul— which Jesus suffered unseen during the night. Men could not see Jesus’ anxiety and pains of soul because they were so much greater than his suffering in the flesh and man was so weak through sinfulness. Therefore it seems God cloaked Jesus’ shame

and humiliation of soul when it was most severe and awful in merciful darkness of the night.

So then Jesus' physical suffering was restricted to while there was light. During the three hours darkness (maybe one for every day of the Plague in Egypt that was upon Him?) and Jesus' suffering reached the stage where it was most severe both bodily and spiritually, again God covered Jesus' shame and 'Erniedrigung' or descent to hell's deepest depths with darkness. Man should not look on; man could not witness; man would be destroyed by its GLORY OF HOLINESS.

Kim Hefner:

I was wondering if anyone could tell me about the origin of the idea if Inclusive Reckoning?

I find it hard to figure from 3 pm on a Friday the come up with 3 days and 3 nights to Sunday before morning daybreak.. Thanks!

GE:

As for myself, I understand the idea of 'inclusive reckoning' simply that the MOMENT determines the day or whatever period. What was the great EVENT that 'marked' a period of time or 'time-unit', like a day?

In the case of the passover, the killing of the passover marked the date of Aviv 14. "The ninth hour" in the Passover of Yahweh as it were, includes the whole day from evening after sunset until afternoon before sunset 'inclusively'.

So "mid-afternoon ... That Day" which "was The Preparation which is the Fore-Sabbath" when Joseph closed the grave and left, marks the date of Aviv 15 in the Passover of Yahweh, the whole day from evening after sunset until afternoon before sunset 'inclusively'.

So does "mid-afternoon SABBATH'S towards the First Day of the week when suddenly there was a great earthquake" mark the date of Aviv 16 in the Passover of Yahweh, the whole day of "first

Sheaf offering waved before the LORD” from evening after sunset until afternoon before sunset ‘inclusively’.

DJConklin:

In rabbinical thought a day and a night make an onah [Aramaic for “day”], and a part of an onah is as the whole. Thus according to Jewish tradition, “three days and three nights” need mean no more than “three days,” or the combination of any part of three separate days (Expositor’s Bible Commentary. Volume 8, “Matthew” by D.A. Carson, p.296. Given as a reference for the use of onah is Strack and Billerbeck: Kommentar zum Neuen Testament aus Talmud und Midrash, I: 649).

2. The Rabbinical literature also manifests this idiomatic range: Rabbi Eleazar ben Azariah, tenth in the descent from Ezra was very specific: “A day and a night are an Onah [‘a portion of time’] and the portion of an Onah is as the whole of it” [J.Talmud, Shabbath 9.3 and b.Talmud, Pesahim 4a]

“II. If you number the hours that passed from our Saviour’s giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him “three days and three nights,” when as two nights only came between, and only one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the Jewish schools, and their computation. Weigh well that which is disputed in the tract Schabbath, concerning the uncleanness of a woman for three days; where many things are discussed by the Gemarists concerning the computation of this space of three days. Among other things these words occur; “R. Ismael saith, Sometimes it contains four Onoth sometimes five, sometimes six. But how much is the space of an Onah? R. Jochanan saith either a day or a night.” And so also the Jerusalem Talmud; “R. Akiba fixed a day for an Onah, and a night for an Onah: but the tradition is, that R. Eliezar Ben Azariah said, A day and a night make an Onah, and a part of an Onah is as the whole.” And a little after, R. Ismael computeth a part of the Onah for the whole.

It is not easy to translate the word Onah into good Latin: for to some it is the same with the half of a natural day; to some it is all one with a whole natural day. According to the first sense we may observe, from the words of R. Ismael, that sometimes four Onoth, or halves of a natural day, may be accounted for three days: and that they also are so numbered that one part or the other of those halves may be accounted for a whole. Compare the latter sense with the words of our Saviour, which are now before us: “A day and a night (saith the tradition) make an Onah, and a part of an Onah is as the whole.” Therefore Christ may truly be said to have been in his grave three Onoth, or three natural days (when yet the greatest part of the first day was wanting, and the night altogether, and the greatest part by far of the third day also), the consent of the schools and dialect of the nation agreeing thereunto. For, “the least part of the Onah concluded the whole.” So that according to this idiom, that diminutive part of the third day upon which Christ arose may be computed for the whole day, and the night following it.”

A Commentary on the New Testament from the Talmud and Hebraica John Lightfoot (1602-1675) Exercitations upon the Gospel of St. Matthew Chapters 12, 13 Hendrickson, A Commentary on the New Testament from the Talmud and Hebraica, Vol. 2, pp. 209-210 John Lightfoot (1602-1675) see website http://www.philologos.org/__eb-jl/matt12.htm Exercitations upon the Gospel of St. Matthew Chapters 12, 13 Vol. 2, Pp. 209-210

GE:

To begin with, I find it difficult to understand how an EXPLANATION can be viewed as an ‘idiom’. It does not add up in my ‘common’ mind, which is well capable of understanding what an idiom is, because it is something the ‘commoner’ might use without thinking or unraveling. But the sentence, “*a day and a night make an onah, and a part of an onah is as the whole*” is an analytical “*rabbinical thought*”. It CANNOT be an ‘idiom’ by its

nature. Just so the idea the phrase “three days and three nights” is an idiom, leaves me cold. Though it is ‘scholars’ who claim the phrase is an idiomatic expression, they thereby only reveal their INCOMPETENCE and lack of linguistic insight and intuition. They plainly are incorrect.

The phrase “three days and three nights” is UNIQUE, and therefore NOT an ‘idiom’.

The phrase “three days and three nights” is PROPHETIC, and therefore NOT an ‘idiom’.

The phrase “three days and three nights” is ‘God-given and therefore eschatological IMPERATIVE ONENESS AND WHOLENESS’ (Lohmeyer) about Jesus Christ in the Passover of Yahweh, and therefore NOT an ‘idiom’.

And therefore also, NO mere “*combination of any part of three separate days*”. The “three days and three nights” are ONLY the “three days and three nights” of the “three days” “according to the Scriptures” the passover-Scriptures “on the third day” of which Christ “according to the Scriptures” the passover-Scriptures “ROSE FROM THE DEAD”.

The “three days and three nights” are ONLY the “three days THICK DARKNESS” of “the PLAGUE” that “was upon Him” of the last two plagues and last “three days” of Israel in Egypt and their passover out of Egypt. That is what it means where Paul described THESE “three days” in 1Corinthians 15 as “ACCORDING TO THE SCRIPTURES”.

Not as according to the vernacular or idiom of the profane.

Therefore the “three days and three nights” from the mouth of Jesus Christ in Mt12:40 are EXCLUSIVELY INCLUSIVE of the Prophetic Word of God and as higher than a vernacular idiom as the thought of God is higher than “*rabbinical thought*”.

Do Christians really NEED extra-Biblical STRAW like “*rabbinical thought*” and “*Pythagorean Theorem*” for the knowledge and understanding of God’s Word?

Away with all that jazz!

DJConklin:

>To begin with, I find it difficult to understand how an EXPLANATION can be viewed as an 'idiom'.

The quote didn't say idiom:

"In rabbinical thought a day and a night make an onah [Aramaic for "day"], and a part of an onah is as the whole. Thus according to Jewish tradition, "three days and three nights" need mean no more than "three days," or the combination of any part of three separate days (Expositor's Bible Commentary. Volume 8, "Matthew" by D.A. Carson, p.296. Given as a reference for the use of onah is Strack and Billerbeck: Kommentar zum Neuen Testament aus Talmud und Midrash, I: 649)..... "

GE:

No, fine, Conklin; and I was referring to a so common blunder among scholars to argue around the "three days and three nights" as being an idiom I need not tell you about it. Simply, It's generally believed an idiom, incorrectly.

E.g., Dennis Neufeldt, above,

"The Greek in this verse is literally translated here, as it is from a Hebrew idiom found in Jonah 2:2-3"

Even your goldplated Bacchiocchi spoke of an 'idiom'.

Kolas:

i got the question on what day the israelites went out of egypt? is it the sabbath day by night, between 9pm and 3am???
because im a little confused, why God lead them out on a sabbath day for a journey, when they should rest on A sabbath day?

GE:

It was not *"the sabbath day by night, between 9pm and 3am"*
God led Christ out from the dead, death and the grave,
"Sabbath's" and therein and thereby, "RESTED FROM ALL HIS WORKS".

God's 'rest' is no doing nothing like the lazy sluggards we

are. God's rest is the height of his energy spent in the ultimate of his effort.

“THE EXCEEDING GREATNESS OF HIS POWER WHICH GOD WORKED WHEN HE RAISED CHRIST FROM THE DEAD”. Eph1:19. That, is God's “FINISHING” of all his works. Having raised Christ from the dead is God's “blessing” of the Seventh Day, the COMPLETION of the creation of God through and in Jesus Christ.

God gave no rest to his People but in Jesus Christ; God gave no rest in or through Jesus Christ other than by having raised Him from the dead.

If Christ was not raised from the dead, of the Christian Faith NOTHING remains; first of all, NO SABBATH DAY “remains for the People of God to keep”.

Now it is very easy to determine --- from various angles --- that God placed Israel on the other side of Egypt on the shore of the Red Sea on the Sabbath Day.

First of all the fact the Fourth Commandment is based on it that God brought Israel out of Egypt presupposes He brought them OUT, on the Sabbath Day. For what reason else would God have hallowed the Seventh Day as Sabbath for Israel to keep by REMEMBRANCE of their redemption from Egypt?

The first passover-chronology concludes a Fifth Day of the week Aviv 14, a Sixth Day of the week Aviv 15 and a Sabbath's Aviv 16.

In the journeying after the Exodus MENTION is made of dates that on a 30 days per month calendar show a Sabbath's completed Exodus and passover.

There are MANY factors involved.

Out of the Deep “In Afternoon”

In Part Four, *Paul*, I quoted Jonathan Edwards, p. 197f, “The resurrection of Christ from the dead, is in Scripture represented by his coming up out of deep waters. So it is in

Christ's resurrection, as represented by Jonah's coming out of the sea; Matt. xii. 40. It is also compared to a deliverance out of deep waters, Psalm lxix, 1, 2, 3, and verse 14, 15. These things are spoken of Christ, as is evident from this, that many things in this Psalm are in the New Testament expressly applied to Christ, (Compare verse 4 with John xv. 25. and ver. 9. with John ii. 17. and ver.2 with Matt xxvii. 34, 48. and Mark xv. 23. and John xix. 29. and ver. 2 with Rom.xi.9, 10, and ver.25 with Acts 1:20.) – Therefore, as the Jewish Sabbath was appointed on the day on which the pillar of cloud and fire rose out of the Red sea, and on which Moses and the church, the mystical body of Christ, came up out of the same sea, which is a type of the resurrection of Christ; it is a great confirmation that the Christian Sabbath should be kept on the day of the rising of the real body of Christ from the grave, which is the anti-type. For surely the Scriptures have taught us, that the type should give way to the anti-type, and that the shadow should give way to the substance.”

Christ was that Substance, and the **Sabbath** pointed to Him that Substance and awaited Him for the fulfillment of its substance – not the First Day of the week or of its substance.

On p. 300f there, I have said,

Seeing it cannot be denied the day of the entering into God's Rest is the Day of the Sabbath, one further objection must be considered. It is the problem of **the time** of Jesus' entering into Rest through Resurrection from the dead. As says Edwards, “... that the shadow should give way to the substance.”

First, let it be observed the **moment** creates the Day, not the day the moment. We talk of “Resurrection **Day**”, not of Resurrection **Morning**” or whatever **portion** of the day. The **Event** – Resurrection – makes of it the **Day**-of-Resurrection. Thus Edwards also sees things. Says he, “But the **day** that the children of Israel were delivered from their task-masters and had rest from them, was **the day when** the children of Israel came up out of the Red sea. They had no rest from them till **then**. For though they were before come forth **on their journey** to go out of the land of

Egypt; yet they were pursued by the Egyptians, and were exceedingly perplexed and distressed.” Edwards immediately goes on, speaking of this “day”, as the “morning”: “But on the morning that they came up out of the Red sea, they had complete and final deliverance; then they had full rest from their task-masters.”

Again he immediately continues, “Then God said to them, “The Egyptians which ye have seen this day, ye shall see no more for ever ;” Exod. xiv, 13. Then they enjoyed a joyful day of rest, a day of refreshment. Then they sang the song of Moses ; and on that day was their Sabbath of rest.” “They enjoyed a joyful day of rest”, says Edwards, but half of it they spent in crossing the deep!

“This coming up of the children of Israel out of the Red sea, was only a type of the resurrection of Christ. ... On that morning Christ, in this pillar of cloud and fire, rose out of the Red sea, as out of great waters; which was a type of Christ’s rising from a state of death, and from that great humiliation which he suffered in death.” But Edwards in the next paragraph describes this “morning” as follows, “Therefore, as the Jewish Sabbath was appointed on the day on which the pillar of cloud and fire rose out of the Red sea, and on which Moses and the church, the mystical body of Christ, came up out of the same sea, which is a type of the resurrection of Christ”.

“It is a great confirmation that the Christian Sabbath should be kept on the day of the rising of the real body of Christ from the grave, which is the antitype. For surely the Scriptures have taught us, that the type should give way to the antitype, and that the shadow should give way to the substance.”

I then asked:

Is there any necessity in the morning or the afternoon in this scheme of things?

And I answered at that point in time:

Of course not; it necessitates the whole day! The event is much greater than the moment or even the whole day belonging to the moment. We may fairly conclude from this that Edwards makes no clear distinction between the **morning** and the **day** of the

Israelites' crossing of the Red Sea. But we do sense he reckons the **morning** of particular importance in **Jesus' resurrection**: As he supposes this was the **day** of both the Israelites' entering into the promised land and Jesus' resurrection from the dead, it also must be the **morning** of both the Israelites' entering into the promised land and Jesus' resurrection from the dead. Now if Jesus rose the morning, it must have been the First Day He rose on; if He rose the afternoon, it, according to the Gospels' account of events, must have been the Sabbath He rose on. And mortal reason might say, because it was the morning in the type, it also had to be the morning in the anti-type. But just the opposite is necessarily so. **Because** in the **type**, it had been the morning, it, in the **anti-type**, **had** to be in the **afternoon**. The type, **in early times**, foreshadowed; the anti-type, "**in the last days**", fulfilled. Christ came "in the fullness of time", in its **ripeness** as being the **Fruit** of God's labours, the First Sheaf of **late-year** harvest. The precise word for such a time-slot of day is *epi-fohs-k-ousehi* – in-full / after-light / time-being = "**afternoon**" = "Sabbath's-time **late**" – *opse sabbatohn!*

After several years I have had a closer look at these texts, and now must answer differently on the question of what the word "morning" in these texts mean.

I don't know Hebrew at all, but with the help of Young's Analytical Concordance to the Bible, was able to make the following analysis of some relevant words.

"13, And Moses said to the people, Fear not, stand still, and see the salvation of the LORD, which He will show you **today** ... 21, And Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east wind **all that night**, and dried up the sea, and the waters were divided. 22, And the children of Israel went into the midst of the sea ...

19, And the angel of God, which went before the camp of Israel,, removed and went behind them. And the pillar of the cloud went from in front of them, and stood behind them. 20, And it came between the camp (or armies) of the Egyptians and the camp

(or hosts) of Israel. And it was a cloud and darkness to the Egyptians; but it gave light by night to the Israelites: so that the one came not near the other **all that night**.

23, and the Egyptians pursued, and went in after them ... 24, And it happened that **in the morning watch** the LORD looked unto the host of the Egyptians ... and troubled the host of the Egyptians – 25, they lost the wheels of their chariots, and they moved with difficulty, so that the Egyptians said, Let us run away of Israel, out of sight! For the LORD fought for Israel against the Egyptians.

26, Then the LORD told Moses, Stretch out your hand over the sea that the waters may close in over the Egyptians, over their chariots and over their horsemen. 27, And Moses stretched forth his hand over the sea, and the sea returned to his strength **when the morning appeared**; and the Egyptians fought against the waters; and the LORD overthrew the Egyptians in the middle of the sea ... 28 ... There remained not so much as one of them, 29, but the children of Israel walked on dry ground right through the middle of the sea – to them the waters formed a wall on both sides.

30, Thus the LORD saved Israel **that day** out of the hand of the Egyptians; and Israel saw the Egyptians (lying) dead on the seashore (that day).

“That night” / “all that night” the storm raged! “That night” / “all that night”, the LORD was fighting for Israel. It wasn’t done before sunrise. Dawn could not have been when Israel actually stood on the other side, free, and the enemy at last vanquished. It had to have been after “all that night”.

I therefore have a problem with the KJV that says “**when the morning appeared**” (27), “Moses stretched forth his hand over the sea, and the sea returned to his strength” and everything was over, because “when the morning appeared”, is “dawn” **before** “all that night” had passed.

“**When the morning appeared**” is from *boqer pahnah*. When the “morning” – *boqer*, “appears” or ‘rises’, it ‘faces’ west. But ‘noon’, it has “**turned**”, *pahnah*, and now ‘faces’, **east!**

Ezekiel 43:17, “The stairs of the sanctuary “faced”, or were “turned”, east” – *pahnah*.

In Ex.14:27, *boqer pahnah* doesn't mean “morning appeared” or that it ‘dawned’, but that “the sun turned (and looked east)” – “**noon after**”.

In Jeremiah 2:27 the Lord reprimands his people, blaming them that “they have turned their back on Me” – “turned”, *pahnah*. The morning having turned its ‘back’ to its rising, is **declining!**

Jeremiah 6:4 says it all: “Prepare ye war against her; arise, and let us go up at noon (*tsohar*). Woe unto us! For the day (*yom*) goeth away, for the shadows of the evening (*ereb*) are stretched out.” Which word here is from *pahnah*? – “goeth away”!

In Exodus 14:27 “morning appeared” not; it ‘**went away**’!

What about Exodus 14:24 though? There it says “It came to pass that **in the morning watch**”, the LORD saw the Egyptians ... struggled to get their chariots rolling. If this had been “dawn”, then it simply says by dawn all was not over yet – the battle still raged; the “rest” had not been “entered” yet.

“**In the morning watch**” is from *boqer ashmurah*.

Lamentations 2:18-19, “Let tears run down like a river day and night: give yourself no rest ... cry out in the night: In the beginning / first – *rosh*, of watches – *ashmurah* (first watch after sunset), pour out thine heart...”.

Judges 7:19, “Gideon came ... outside the camp in the beginning of the middle (*tikon*) watch – *ashmurah*, and they had but newly changed guard.” This is the second and deep night watch.

Psalms 90:4, “For a thousand years in thy sight are but as yesterday when it is past; and as a watch – *ashmurah*, in the night (*layelah*) (when it is past)”. The last or third watch of night – of dawn – is supposed.

The Hebrew night watches were three; the Roman night watches were four. The Hebrews' watches of daytime, like the Romans', were two:

1 Samuel 11:11, “And it was so in the morning (*boqer*) that

Saul put the people in three companies. And they came into the midst of the host **in the morning** (*boqer*) **watch** (*ashmurah*), and slew the Ammonites **until the heat** (*chom*) of the day (*yom*) (= **noon**)” – the exact words of Ex.14:24!

The second or afternoon watch, after this, then lasted till sunset. So in Ex.14:27 we have *boqer pahnah*, and in verse 24, *boqer ashmurah*. If the time were the same they would have been called the same; but they are called differently and in fact were of different events.

God had told the Israelites to be quiet and wait for Him while “all night” the wind would blow the seabed dry.

Boqer ashmurah in verse 24 started after the wind had blown “all night” and lasted “**during the morning watch**” or first watch of **daytime**. Now the children of Israel moved in and through and out of the sea canyon. *Boqer ashmurah* was while the LORD fought His battle with the hosts of the Egyptians on the seabed.

Now, after the LORD’s battle, He ordered Moses so that the sea should close in again. *Boqer pahnah* in verse 27 was **when the LORD triumphed**. *Boqer pahnah* says “morning has turned” – it ended. All history has turned about. This was the moment! Victory, and the song of Moses! The People in broad daylight “saw that great work which the LORD did upon the Egyptians” – verse 31. The People “have entered the rest” (in the words of Hebrews); they stood on the soil of the Promised Land.

The Exodus story gives the precise and same time of day for the moment of “Victory” that the Gospels give, *epifohskousehi!*

To remove a last obstacle to the better understanding of the events of the Exodus and their times of day, return to chapter 14 and read the text in its actual order, and not with verses 19 and 20 moved in between verses 22 and 23 as I did. With verses 19 and 20 between verses 22 and 23, I made the time of day when the pillar of cloud and fire changed position from in front of Israel to behind Israel, the “morning watch”, that is, after sunrise. In its actual sequence, this event took place after the Sabbath had started – after sunset and as soon as the night and the wind storm had begun. And

thus it remained “all that night” – “the pillar of cloud and fire” “came between the (stationary) **camp**” – not the chasing army – “of the Egyptians, and the (stationary) **camp**” – not the moving hosts – “of Israel”. “All that night” the wind blew and dried up the seabed – verse 21. **Then only**, “The children of Israel went into the midst of the sea ... and the Egyptians pursued – verses 22 and 23. Here is where the “morning watch” – *boqer ashmurah*, started. It ended with verse 27, “morning turned (towards the east)” – with the **ending** of the morning. It was noon or soon after noon. It was “late Sabbath’s” – about three quarters through its cycle.

Is there any necessity in the morning or the afternoon in this scheme of things?

I at this point in time must answer:

Of course THERE IS; it necessitates the whole day – “THE Sabbath of the LORD your God”, so that “In the end of the Sabbath, being light *turned* towards the First Day of the week ... there suddenly was a great earthquake ...!”

I think one may confidently view *boqer pahnah* as the nearest Hebrew equivalent of the Greek *epifohskousehi* – “after noon” / “mid-afternoon”; and *boqer ashmurah* as the nearest Hebrew equivalent of the Greek *epaurion* “daylight morning” / “early daylight”.

“In the fourteenth day of the First Month at even ... Ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation shall kill it in the evening.” (Lv23:5 and Ex12:6) “At even” and “in the evening” which are old English for “afternoon” – confirmed through Christ who died “the ninth hour” Jewish time, 3 p.m. “Sacrifice the passover at even at the **going down** of the sun”, Dt16:6.

Mark the utmost significant words, “Sacrifice the passover at even at the **going down of the sun, at the season** (or ‘time’) **that thou camest forth out of Egypt.**” Israel came to stand on the away-shore of the Red Sea “forth out of Egypt”, “midst of the afternoon”! (See book 1/1 p 248, ‘Out on the 15th and In on the 16th Nisan’.)

Samie:

Thank you, GE, for providing me your own version of Mk 16:9. But I don't refer to your own version. I refer to the Greek version which has the phrase "anastas de proi protei sabbatou." If your own version does not have that phrase, that's your problem again.

GE:

Samie, Give me your try at a translation for "anastas de proi protei sabbatou"?

Or shall I give it a try for what I predict you will translate it?

Like this,

"Early on the First Day He arose"?

I must admit, you said, you "refer to the Greek version which has the phrase "anastas de proi protei sabbatou." --- 'phrase'.

But I object to you speaking of "the Greek version". It's no 'version'; it's the actual thing. Frankly, you as a whole don't know a thing about what you are talking. You are as obviously an imposter as you are a pretender --- as bad as ever there could be at both. Your knowledge and understanding of NT Greek is below zero. You won't pass a first month's test first year Greek at any university in the world. That I guarantee.

RStrats:

How do you get around Luke 24:21? When questioned about "what things?" the travelers explained the things and ended with the crucifixion. They said that the first day of the week was the "3rd day SINCE these things happened". That would make the Sabbath the 2nd day SINCE these things happened, and the 6th day of the week the 1st day SINCE these things happened thus making the 5th day of the week the day that the last of the things happened.

GE:

Pot-shot! Beautiful! *“Luke 24:21--- When questioned about “what things?” the travelers explained the things and ENDED WITH THE CRUCIFIXION.”*

Right!

“They said that the first day of the week was the “3rd day SINCE these things happened”. That would make the Sabbath the 2nd day SINCE these things happened,”

Right!

“...and the 6th day of the week the 1st day SINCE these things happened thus making the 5th day of the week the day that the last of the things happened.”

“since THESE things”what ‘things’?

The ‘delivering-over’ and the crucifying, and, DEATH.

What ‘things’ are NOT “THESE things” but were AFTER, “these things” of Crucifixion and Dying death?

THOSE ‘THINGS’ THAT JOSEPH STARTED TO UNDERTAKE, THE BURIAL!

THIS is where all WRONG explanations, loose track, so that they place the BURIAL, before sunset and on the SAME day as “THESE things” THE Crucifixion and death.

“That Day was The Preparation Day (ENDING) mid-afternoon the Sabbath (“according to the (Fourth) Commandment”) DRAWING NEAR” when Joseph left, and the Marys went home, to “by the time of the Jew’s preparations” Jn19:41,42 Friday afternoon 3 p.m. begin prepare their spices before the Sabbath would begin sunset.

Ibborbi:

It’s possible that there was more than one sabbath during the course of that week.

GE:

It was INEVITABLE. John declares the first of the two ‘sabbaths’, and IDENTIFIES it as having been “The Preparation” -

-- which Mark says, “was the Fore-Sabbath” (‘Friday’) --- “THAT DAY BEING GREAT-DAY-OF-SABBATH” of the passover.

Unmistakable, unambiguous.

Never forget THIS day started Mk15:42 Mt27:57 Lk23:50 Jn19:31,38;

and ended, Lk23:54-56a Jn19:41,42.

Then Friday-crucifixion is IMPOSSIBLE, as impossible as Sunday-resurrection; and ONLY Thursday-Crucifixion and “SABBATH’S”-RESURRECTION are possible and absolutely CERTAIN!

Ibborbi:

Here. I will help you.

If you’re to go by the Gregorian Calendar, based on the sun, opposed to the Hebraic Calendar, which is based on the lunation of the moon, you come up with Wednesday.

Here’s how:

Jesus was in the tomb before sundown (before the sabbath/Passover).

Wednesday evening to Thursday evening = 24 hours

Thursday evening to Friday evening = 24 hours

Friday evening to Saturday evening = 24 hours

This is the 3 full days Jesus was in the tomb.

Saturday evening to early Sunday morning is not a full day.

In the Jewish culture, a day begins in the evening, as the account is given in Genesis.

GE:

It NEVER says “*Jesus was in the tomb before sundown*” on the same day as He was crucified on; or OUGHT to have been.

It NEVER says “*3 full days Jesus was in the tomb*” or OUGHT to have been.

It NEVER says passover’s first FOUR days; but passover’s first THREE days, dated, 14, 15 and 16 of the First Month. The First Sheaf was “brought” from the dead and “waved before the

LORD” “THE THIRD DAY ACCORDING TO THE SCRIPTURES” : THESE, PASSOVER-, Scriptures.

DJConklin:

Sabbath-keeping can't be Jewish legalism since it was made long before there ever was a Jew.

BTW, the Sabbath wasn't "revealed" to the Jews. It was known as far back as the Tower of Babel--over 100 languages reveal their knowledge of the Sabbath as their name of the 7th day of the week.

GE:

DJC, you know as well as I do your wand is a straw. God's Sabbath Day was trod underfoot, discarded, despised, rejected, JUST LIKE ITS LORD WAS THROUGHOUT HUMAN HISTORY. And you DO know just as well as I, that God repeatedly revealed his Sabbath Day through ACTS OF REDEMPTION. It remains a mystery to me WHY you and your SDA brothers and sisters SO RESIST THIS TRUTH AS WOULD IT ABOLISH GOD'S SABBATH DAY AND NOT RE-ESTABLISH IT?

God, "made the Sabbath";

God, claims "the Seventh Day Sabbath of the LORD God", HIS;

God, commands men to keep holy HIS Sabbath Day and "REMEMBER" it;

Man DISOBEYS AND FORGETS God's Sabbath Day.

Man tramples down and curses God's Sabbath Day.

Man do indeed 'remember' God's Sabbath Day, ONLY to vex Him. That, the Scriptures are CLEAR about! God is VEXED with man's offering God his legalistic Sabbaths.

That's a fact as is it a fact the Sabbath belongs to the LORD God and is good and holy and from the beginning has been his belonging.

Makes NO DIFFERENCE God revealed his Sabbath Day

FIRST TIME ever since creation at Horeb and the exodus. Otherwise the Scriptures would have mentioned incidence of God's maintaining the remembrance of his Sabbath among men. But the Bible does not.

Samie:

Better than having none at all, GE. Do you realize that an ice cube is much larger than a grain of mustard seed? And my ice cube stays in the freezer of God's Word. It cannot melt.

*And there is no contradiction, GE, with the earlier verses nor with the other gospel writers. Read again. Matthew, Mark, Luke and John all tell us the resurrection occurred on sabbath (*mia ton sabbaton* - on a certain sabbath), with Mark 16:9 specifying which sabbath - it was the chief sabbath (*protei sabbatou*) - early morning (*proi*).*

My rendering of 'mia ton sabbaton' as 'one of the sabbaths' is easily justified by the parallel rendering of 'mia ton paidiskon' into 'one of the maids' (Mark 14:66), 'mia ton sunagogon' into 'one of the synagogues' (Luke 13:10) and 'mia ton hemeron' into 'on a certain day' (Luke 5:17; 8:22).

GE:

Your interpretation at first was the 'chief' Sabbath, Saturday distinctly and for sure. Now you say "on one of the Sabbaths" which could be on one of several or many.

Your first interpretation was on the 'Saturday'-Sabbath which is the last day of the week. Now if so, Mark says in verse one, the three women bought spices after the 'Saturday'-Sabbath; then, that they went to the grave before sunrise on Sabbath next morning according to Samie, they found the grave empty --- long after the resurrection already; then they went away and only now, says Samie, on the 'Saturday'-Sabbath occurred the resurrection but it was not on the 'Saturday'-Sabbath, it was on "one", "of the sabbath" all of a sudden.

We are wasting our time and God's times given in the

Scriptures. Samie, you are just too proud to admit mistake. Call it a day, and be set free from the fetters you have bound yourself with. ‘Honesty lasts longest’ we say in Afrikaans. Honesty is the only thing that lasts longer than a day, take Adam and Eve did not stay one day in paradise.

Calvin:

16:2,

“And very early in the morning of the first day of the Sabbaths, 2 They come to the tomb at the rising of the sun.”

“Mark 16:1. And when the Sabbath was past. The meaning is the same as in Matthew, In the evening, which began to dawn towards the first day of the Sabbaths, and in Luke, on the first day of the Sabbaths. For while we know that the Jews began to reckon their day from the commencement of the preceding night, everybody understands, that when the Sabbath was past, the women resolved among themselves to visit the sepulcher, so as to come there before the dawn of day. The two Evangelists give the name of the first day of the Sabbaths, to that which came first in order between two Sabbaths. Some of the Latin translators 5 have rendered it one, and many have been led into this blunder through ignorance of the Hebrew language; for though (dxa) sometimes means one, and sometimes first, the Evangelists, as in many other passages, have followed the Hebrew idiom, and used the word mi>an, one. 6 But that no one may be led astray by the ambiguity, I have stated their meaning more clearly. As to the purchase of the spices, Luke’s narrative differs, in some respects, from the words of Mark; for Luke says that they returned into the city, and procured spices, and then rested one day, according to the commandment of the law before pursuing their journey. But Mark, in introducing into the same part of the narrative two different events, attends less accurately than Luke to the distinction of dates; for he blends with their setting out on the journey what had been previously done. In the substance of the fact they perfectly agree, that the women, after having observed the holy rest, left home

during the darkness of the night, that they might reach the sepulcher about the break of day.” End Quote

“Peter ... had already entered into the sepulcher, and beheld the traces of the resurrection....” already the evening before “on the first day of the week” Jn20:3-10.

Yet according to Samie, Peter must have observed these traces “*on the Sabbath*”, “*while yet early darkness*” or “*evening*” BEFORE “*early on the chief*” or “*Saturday*”- Sabbath” He rose! What an UGLY, mess of your unrepentant boggled mind, Samie!

RStrats:

Re: Ibborbi: “It’s possible that there was more than one sabbath during the course of that week.”

I don’t see how saying that there was more than one sabbath during crucifixion week counters my comment regarding Luke 24:21.

GE:

You’re right. There’s nothing contradictory in or about the Resurrection accounts given in the Gospels. That there are irreconcilabilities, is the judgment of people who come to the Scriptures pre-disposed, biased and with fore-gone conclusions of their own which they want to force into the Accounts and or want to bend and corrupt the Accounts to accommodate. The main such fore-gone conclusion is that Jesus rose from the dead on Sunday.

Samie:

Of course, to retract from the truth is sheer foolishness. Christ celebrated Passover on the full moon of April 2, 31 AD, Tuesday night, Gregorian Calendar, crucified on April 3, Wednesday, buried that same day (daytime 1), which was the preparation of Passover of the Jews, Wednesday nighttime (nighttime 1) was Jewish Passover meal, Thursday was a ceremonial sabbath (daytime 2 & nighttime 2), Friday (daytime 3) was when the women bought and prepared spices and ointments,

early Saturday morning, the chief sabbath, before sunrise (Friday nighttime, nighttime 3), Christ rose from the grave, spending 3 daytimes and 3 nighttimes in the heart of the earth.

GE:

ONE:

“...Christ celebrated Passover...”

If you mean Jesus ate the passover, you're wrong.

If you meant Jesus SUFFERED passover, you're right. But we both know you did not. We both know you mean He ATE but are too scared to say so. We both know you mean Jesus ate the FLESH of the passover lamb, but you are too wise to say it. We both know you mean Jesus ate of what was on the table that night, but you cannot say it because you cannot find it written.

TWO:

“...on the full moon of April 2, 31 AD, Tuesday night, Gregorian Calendar, crucified on April 3, Wednesday ...”

Which no one can confirm, and every Dick Tom and Harry has another and his own date for.

THREE:

“... buried that same day (daytime 1)...”

... blatantly disregarding that “being” “*that same DAY*”

“which is The Fore-Sabbath”, was the Sixth Day (‘Friday’)

BEGINNING Mk15:42 Mt27:57 Lk23:50 Jn19:28,31,38

...and blatantly disregarding what follows in every Gospel UNTIL “*That Day*” began to END in Lk23:56a Jn19:41,42

...blatantly disregarding that

“*that SAME day*” of the BURIAL

“which” —

at this stage now

“by the time of the Jews’ preparations” ‘*dia tehn paraskeuehn tohn Ioudaiohn*’ having begun “mid-afternoon” the Sixth Day (‘Friday’) and

“which” at this stage now having been “The Fore-Sabbath” (‘Friday’) —

was ENDING

“while the Sabbath ... according to the (Fourth) Commandment ... was drawing near” ‘sabbaton epephohsken’.
and, blatantly disregarding the whole of Old Testament passover-Scriptures, especially Ex10-15 which exactly foretold “That Day”, THUS!

FOUR:

“*Jewish Passover meal, ... was a ceremonial sabbath (daytime 2 & nighttime 2)...*”

“*Jewish Passover meal was a ceremonial sabbath*”, first the nighttime, then the daytime.

“The Jews therefore...”,

“WHEN ALREADY IT HAD BECOME EVENING” ,

“...BECAUSE it had become The Preparation...”,

“...which is the FORE-SABBATH...”,

“...SO THAT the bodies should...”

(“That Day The Preparation”)

“...on the sabbath (of the passover)

not remain upon the cross

BECAUSE That Day WAS...

...great-day-of-(passover-)SABBATH,

asked Pilate that ... they might be taken away.”

FIVE:

“*Friday (daytime 3) was when the women bought and prepared spices and ointments...*”

Confuted in that

“Spices and ointments” AVAILABLE,

were “PREPARED”,

“That Day The Preparation”, “mid-afternoon”,

BEFORE,

the TWO MARYS

“began to rest the Sabbath according to the (Fourth) Commandment”.

“Sweet spices”

were “BOUGHT”

by the two Marys AND Salome,
 “after the Sabbath had gone through...” Mk16:1...
 ...IMMEDIATELY WHILE “the First Day of the week”
 would have had begun after sunset...

“...Then very early deepest of morning on the First Day of
 the week they came WITH THEIR SPICES PREPARED...”
 Lk24:1

SIX:

*“...early Saturday morning, the chief sabbath, before sunrise
 (Friday nighttime, nighttime 3), Christ rose from the grave...”*

Refuted by Mt28:1, “Suddenly there was a great earthquake
 while the angel of the Lord descended from heaven ... and flung
 the door stone from the grave and sat on it ... Sabbath’s
 FULLNESS of day in the very inclining MID-AFTERNOON
 daylight towards the First Day of the week.”

SEVEN:

*“...spending 3 daytimes and 3 nighttimes in the heart of the
 earth”*

Refuted through AFTER having suffered THE “three days”
 of “three days and three nights” “on the third day” of which the
 Son of Man was “in the HEART of the earth”, NOT, ‘in the
 EARTH’, NOT ‘in the GRAVE’.

Anon:

Wrong! Wrong! Wrong!

GE:

Ag how intelligent! Ag how informed! Ag how inspired!
 Just the kind of answer to expect from Grand Rapids, Michigan

Ibborbi:

You have your understanding and I have mine.

*I never said that Jesus did not rise on Sunday, btw. It does
 not matter what day of the week he rose. What is important is that
 he died and rose again. Period.*

GE:

Period? You try to stop the Scriptures speak. You cannot. Your word is not the Scriptures. And that's a fact. Period.

It does not matter what God has spoken in his Written Word? Yes, so long it suits Ibborbi not to matter.

And, by the way, I never said Ibborbi never said that Jesus did not rise on Sunday, absolutely sure.

Ibborbi:

Save your words for someone who cares what you think. I am not that person.

RStrats:

When asked by the scribes and Pharisees for a sign of his authority, the Messiah said that the only sign would be His entombment for three days AND three nights. If He didn't spend that time in the tomb, then He would not qualify. So why do you think that it is not important?

Also, it - a first day resurrection - matters to those who use it, at least in part, to justify the change of seventh day observance to the first day.

GE:

Strats, you're wrong "*the Messiah said that the only sign would be His entombment for three days AND three nights.*"

Where do you get that from?

Don't you remember your OWN statement, "*How do you get around Luke 24:21? When questioned about "what things?" the travelers explained the things and ENDED with the crucifixion. They said that the first day of the week was the "3rd day SINCE these things happened". That would make the Sabbath the 2nd day SINCE these things happened, and the 6th day of the week the 1st day SINCE these things happened thus making the 5th day of the week the day THAT the LAST of the things happened"*

'The travelers' did not 'explain' the BURIAL; the BURIAL did not occur ON "the 5th day of the week"; the BURIAL occurred "SINCE these things"— "these things", that "_ENDED_ with the crucifixion" and "these things that were done"!

SamBee:

*Days are counted from sunset to sunset.(Gen.1:5)
(30-31 AD?) {PASSOVER} (Evening Event) "Last Supper,"
Garden, Betrayal, "Midnight Trial," Beatings.*

*Day Wed, Nisan 14 {PREPARATION DAY of the Feast}
Pilot, Scourging, Crucifixion (9AM-3PM) In the Grave (Twilight
6PM +/-hour){John 19:31}*

*Night Thurs, Nisan 15 HIGH Sabbath (1st Holyday of
Unleavened Bread)(1 Night).*

*Day Thurs, Nisan 15 .(Holyday - Still HIGH SABBATH)(1
Day)*

*Night Fri, Nisan 16 -(Too dark to work at tomb)(Plus,
soldiers are their now)(2 Nights)*

*Day Fri, Nisan 16 {Weekly PREPARATION DAY} Women
buy and prepare spices to anoint Yeshua' body.(Takes all day
Sabbath appraoching)(2 Days)*

Night Sat, Nisan, 17 WEEKLY Sabbath.(3rd Night)

*Day Sat, Nisan, 17 (Sabbath - No Work) 3 days & nights in
the grave complete (Rose twilight 6PM+/-hour)(3rd Day)*

*Night Sun, Nisan, 18 1st DAY OF THE WEEK Mary Leaves
for tomb before dawn There is a {full 12HR period in which
Yeshua could have risen.}*

*Day Sun, Nisan, 18 Mary Arrives at tomb just after dawn
Yeshua Has Already Risen!*

GE:

Sambee, thank you very much for your Christian attitude and approach; so we can differ and still speak to one another. MUCH appreciated! God bless you.

Re: “*Days are counted from sunset to sunset.(Gen.1:5)*”

Correct.

In the NT, 14 times CLEARLY and unambiguously indicated with “the evening” (‘heh opsia’) following after “*sunset*” until dark or late night. In fact described as “evening the sun having SET”.

So, **Re:** “(30-31 AD?) {PASSOVER} (*Evening Event*) “*Last Supper,*” *Garden, Betrayal,* “*Midnight Trial,*” *Beatings.*

Day Wed, Nisan 14 {PREPARATION DAY of the Feast} Pilot, Scourging, Crucifixion (9AM-3PM)....”

Let us forget about the uncontrollable stuff, “(30-31 AD?)” even though it could be right. Our control-instrument is the Bible ONLY.

“PASSOVER”—

Right!

“*Evening Event*”—

Absolutely RIGHT!

“*Last Supper*”—

Right!

Then: “It was NIGHT” Jn13:30

“*Garden, Betrayal,* “*Midnight Trial*”—

Right!

until “It was the sixth hour” / “straightway in the morning” / “when the morning was come” / As soon as it was day” Jn19:14 Mk15:1 Mt27:1 Lk22:66.

Re: “*Beatings. Day Wed, Nisan 14*”—

Right!

Re: “*Nisan 14 {PREPARATION DAY of the Feast}*”—

Right!

“Now BEFORE the Feast of the passover” the ‘evening’ before; Jn13:1

“NOT on the Feast” Mk14:2

“Against the Feast” Jn19:30

=

“It was The Preparation of the Passover” Jn19:14

Re: “*Pilot, Scourging, Crucifixion (9AM-3PM)...*”—

Right!

Re: “*In the Grave (Twilight 6PM +/-hour){John 19:31}*”—
WRONG!

“The earth did quake and the rocks rent ... they feared greatly” Mt27:51,54

“EVERYBODY WHO WAS THERE AND SAW WHAT WAS DONE (and past), mad with fear, FLED HOME” Lk23:48

Refer Sambee, having said,

“(Evening Event) “*Last Supper,*” ... *Days are counted from sunset to sunset*”.

Therefore,

Re: Sambee, “*Night*”,

Which STARTED, here:

Mk15:42 Mt27:57 Lk23:50 Jn19:31,38—

AFTER the day that “*ENDED ...*”, with “*THESE things*” of the delivering over and Crucifixion and death of Jesus.

Being “*night*” therefore,

“it now having become EVENING already since it being The Preparation WHICH IS The Fore-Sabbath...” BEGINNING ...

“...*Days are counted from sunset to sunset...*”

“Then behold, a man named Joseph”

... ONLY NOW does this man, BEGIN to undertake “TO bury”, the body of Jesus.

And finally finished, “he laid the body in a sepulchre” Lk23:53

and “rolled a stone unto the door of the sepulchre” Mk15:46

“and went home” Mt27:60

“mid-afternoon, the Sabbath (according to the (fourth) Commandment) drawing near...” Lk23:54b

“...by the time the Jews’ preparations begin” Jn19:42. [‘*dia tehn paraskeuehn tohn Ioudaiohn*’]

between 3 p.m. and sunset—

...on “The Preparation WHICH IS The Fore-Sabbath”, on ‘Friday’, in the ‘afternoon’.

That was “*Nisan 15 HIGH Sabbath (1st Holyday of*

Unleavened Bread)” ---

NOT, “*Thursday*” ...

... but ‘*Thursday*’- “*night (1 Night)*” ...

... **FROM** “the EVENING it having become” after sunset...

... “that the bodies MIGHT not REMAIN on the sabbath because THAT [PROSPECTIVE] DAY would be great-day-sabbath-of” passover-feast Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40; 39, ‘pros auton (Joseph) **nuktos to prohton**’, “the first night” of unleavened bread Exodus 12:16,42 Leviticus 23:15b. [“...*Jesus*” is ‘supplied’.]

... **UNTIL** ‘*Friday*’- ‘day’ (1 day)... “*Nisan 15 .(Holyday - Still HIGH SABBATH)(1 Day)*”...

... **UNTIL** “the women ... began to rest the Sabbath”— after sunset the following ‘evening’.

Re: Sambee, “*Night Fri, Nisan 16 -(Too dark to work at tomb)*”— “*Night Fri, Nisan 16*”—

RIGHT!

“*Too dark to work at tomb*”

... irrelevant; it was the Sabbath, and the women had begun to rest the Sabbath already.

Re: “(*Plus, soldiers are their now*)”—

Wrong!

“The morning early after their preparations the chief priests and the Pharisees came together unto Pilate...” Mt27:62—

... IN FACT on the holy Sabbath Day!

Re: “*Day Fri, Nisan 16 {Weekly PREPARATION DAY} Women buy and prepare spices to anoint Yeshua’ body.(Takes all day Sabbath appraoching)...*”

“Spices and ointments” AVAILABLE,

were “PREPARED”,

“That Day The Preparation”, “mid-afternoon”,

BEFORE,

the TWO MARYS

“began to rest the Sabbath according to the (Fourth Commandment”.

“Sweet spices”
 were “BOUGHT”
 by the two Marys AND Salome,
 “_AFTER_
 the Sabbath (according to the (Fourth) Commandment)...
 ...had gone through...” Mk16:1...
 ...IMMEDIATELY WHILE “the First Day of the week”
 would have had begun after sunset...

“...Then very early deepest of morning on the First Day of
 the week they came WITH THEIR SPICES PREPARED...”.
 Lk24:1

Sambee’s MAIN MISTAKES:

One.

“*3 days & nights in the grave complete*”—
 WRONG!

The Scripture reads NOT “*in the grave*”,
 BUT “in the HEART of the earth”

and “as Jonas was”, which was, ALIVE!

Jesus Suffered Death, ALIVE,

from that “his hour has come” before the Last Supper,

until He “gave the last breath”,

and until “the pains of death were loosed”

“when God raised Him from the dead”—

which is an absolute MYSTERY incomprehensible for

man—

about which I would not dare say a word,

but that “CHRIST TRIUMPHED IN IT”.

MAIN MISTAKE TWO:

“*Crucifixion (9AM-3PM) In the Grave (Twilight 6PM +/-
 hour){John 19:31} ... 3 days & nights in the grave complete*”

BURIAL-day is “That Day”

on which “that which remaineth” of the Passover Sacrifice of
 Christ,

his body,

had to be re-assimilated with the earth— “returned to dust”,

on “WHICH (was) THE FORE-SABBATH ...”, ‘Friday’,
 “BECAUSE That Day was great day of sabbath” of the
 passover Feast—

from that it began with its “evening”
 until that it started ending with its “mid-afternoon...
 ...the Sabbath having drawn near”.

MAIN MISTAKE THREE:

“*Rose twilight 6PM+/-hour*”—

Wrong!

“Suddenly there was a great earthquake while the angel of
 the Lord descended from heaven ... and flung the door stone from
 the grave and sat on it ... Sabbaths FULLNESS of day in the very
 inclining MID-AFTERNOON daylight towards the First Day of
 the week.”

Re: Sambee, “*Night Sun, Nisan, 18 1st DAY OF THE WEEK
 Mary Leaves for tomb before dawn*”—

Wrong!

“*Night Sun*” is the Second Day, ‘Monday’

Re: “*There is a {full 12HR period in which Yeshua could
 have risen.}*”

“BEHOLD!”, “in the twinkling of an eye”, “Suddenly there
 was a great earthquake and the angel of the Lord LIKE
 LIGHTNING ...cast the stone from the tomb...” And Jesus rose
 from the dead PINPOINT “SABBATH’S FULLNESS,
 SABBATH’S IN BEING THE VERY MIDDLE OF DAYLIGHT
 INCLINING”. Mt28:1

3 p.m. Jesus died;

3 p.m. Joseph closed the grave;

3 p.m. Jesus rose from the grave and death.

3 p.m. on Aviv 14 Jesus died;

3 p.m. on Aviv 15 Joseph closed the grave;

3 p.m. on Aviv 16 Jesus rose from the grave and death.

3 p.m. on Aviv “when they always killed the passover” 14
 Jesus died;

3 p.m. on Aviv 15 “the Feast of the passover” on which “you

must eat unleavened bread”, Joseph closed the grave—

21 hours after “it had become evening already” when he had “asked Pilate for the body of Jesus”, “to bury (it) according to the ethics / law of the Jews” the Holy Scriptures the passover-Scriptures of Exodus and Leviticus et al.

3 p.m. on Aviv 16 Jesus rose from the grave and death.

Re: “*Day Sun, Nisan, 18 Mary Arrives at tomb just after dawn Yeshua Has Already Risen!*”—

Wrong!

Mary on Aviv 17 its BEGINNING — its ‘evening’ “being early of darkness still” Jn20:1 after sunset after He had risen “Sabbath’s” the “mid-afternoon” before, “comes, sees the STONE away from the grave ... RUNS ...” back to tell Peter and John.

And, Sambee, you base your mistakes on your UNWARRANTED pre-conception that “*Sabbath - No Work*” was allowed. Holy DUTIES for and on “That Day” specifically of Aviv 15, were unmistakably prescribed, commanded, demanded and judged.

Samie:

“It was the women who, after finding the tomb empty at the rising of the sun (Mark 16:2), told Peter of what they saw in the tomb (Mark 16:7;

Night Sun, Nisan, 18 1st DAY OF THE WEEK Mary Leaves for tomb before dawn There is a {full 12HR period in which Yeshua could have risen.}

Day Sun, Nisan, 18 Mary Arrives at tomb just after dawn Yeshua Has Already Risen!”

GE:

ALREADY A LYING REPORT of yours, Samie!
Get your simple, ‘facts’, right, FIRST!

Samie:

Oh sorry, GE, I merely specified Peter; of course, the women

told all of the 11 disciples and some others. Thanks for getting my attention to what I missed. But was I really lying when I said the women told Peter? But I stand corrected.

GE:

“Corrected” by whom or what?! You stand JUDGED a liar, by EVERYTHING UNTRUE in “It was the women who, after finding the tomb empty at the rising of the sun (Mark 16:2), told Peter of what they saw in the tomb (Mark 16:7)”!

Samie:

Luke 24:3-12 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass

GE:

The women who --- according to Mark 16:2-8 --- “re-investigated the tomb-stone”, “TOLD NOBODY NOTHING”. That was the point I was trying to make.

Your problem is the same as most if not everybody else’s, that you presuppose a SINGLE visit at the tomb on Sunday-

morning.... alright, according to you, on the Sabbath morning. This assumption is the root of the multiple errors and contradictions created with regard to the events of the morning of Jesus' first appearances.

The rectifying principle is **SIMPLY** that every Gospel contributes its **OWN PART** of the whole story. There were **SEVERAL** visits during the night and morning.

TWO FACTORS determine the **SEQUENCE** of the visits and appearances:

- 1) Inevitability or logic of cause and effect; and
- 2) Indications of **TIME** and other particulars.

First visit or arrival at the grave:

Mary Magdalene **ONLY** who

“**SEES** the **STONE** away from the tomb ---

discovery of the OPENED tomb

(she didn't go in),

from which **NATURALLY** all subsequent actions of other involved persons follow.

Mary “runs” back and tells Peter and John.

(And afterwards the other women also.)

Jn20:1-2,

“While yet early of darkness” = ‘evening’ after sunset.

No angel or angels;

no information or instructions etc.

Following, and first visit or arrival at the tomb

Luke 24:1... by several women (named in verse 10)....

The women “carrying their spices prepared and ready” ---

BELIEVING THE BODY IS IN THE GRAVE STILL.

“**DEEPEST OF MORNING**”

just after midnight.

“They find **NOT** the body!”

Discovery of the EMPTY, tomb!

It **MUST** have been the **FIRST** realised visit.

Two angels standing as the women come out of tomb.

Women told to go think over what Jesus had told them.

Women tell thronged together disciples.

“Old wives’ tales”, they are told.

Second visit by several women.

Clear indications to ascertain findings
as per previous visit (Lk24:1-10).

Mk16:2-8

“Very early before sunrise.”

One angel inside.

Tells women to tell Peter.

It scares them greatly.

THEY FLEE AND TELL NO ONE ANYTHING.

**“BUT MARY HAD HAD STOOD AFTER AT THE
GRAVE”**

Jn20:11-17.

Mary speaks to two angels who sit inside the tomb.

Mary looks up and thinks she sees the gardener.

(Gardeners start to work sunrise.)

Jesus “**AS THE RISEN ONE**

early (sunrise) on the First Day of the week

APPEARED

to Mary Magdalene first.” (Mk16:9)

Jesus speaks to Mary.

She goes to tell the disciples the Lord appeared to her.

But the rest of the women must have returned to the grave
after Mary had left,

because,

“ANSWERED the angel and told the women....”

Mt28:5,

while outside the grave;

(pointing to the heavens, then to the stone)

“EXPLAINING” the events of the Sabbath Day before,
verses 1-4;

then inviting the women,

‘Come (inside), have a look (for yourself)’.

The women don’t enter the tomb even.

The angel “answered” them well,
 so now “they with great fear of joy ran to tell the disciples.”
 “As they entered the city Jesus met them.”

They grabbed Him at his feet, and worshiped Him.

No time given; it must have been a little after sunrise.

Notice that ONLY Matthew IMPLIES the resurrection with reference to its EVENTS and CIRCUMSTANCES --- its PRECISE TIME being carefully “described” or “answered” or “explained” to the women by the angel (‘apokritheis de ho angelos eipen tais gunaiksin...’)

SDA:

GE, Anon said your were Wrong! I agree with Anon.

To bad you are so lazy as to not reexamine what you are presenting. You can have 99% truth, but if there is even 1% error then you are working for the AntiChrist, Satan!

You are in error! I could tell you where, but you would simply dismiss any Scripture evidence that I present as baseless and not applicable. Thus, I see the wisdom of Anon in just saying...

You are Wrong! seriously, how many times do you have to post your convoluted theory, and why? You are self deceived!

The bible plainly states that the Passover was a seven day feast and you ignore it! That makes you an infidel, you and Dennis walk together in this.

GE:

You should really find a shrink.... urgently.

Samie:

Thanks, GE. I appreciate and see you have a point in saying about a number of visits. The more it supported the fact that the resurrection occurred early Saturday-sabbath morning, the chief sabbath, as specified in Mark 16:9 (anastas de proi protei sabbatou)

GE:

Now Samie, you admit and acknowledge I “*have a point in saying about a number of visits*”. Now be consistent, and imagine all these visits during Friday night! When was He resurrected now, if – like you say – He rose on Sabbath morning? man o man....

Samie, you just won't budge.

If you were correct that Mark 16:9 speak of Jesus' Resurrection in the first place, you may have had a point. But Mark 16:9 does NOT EVEN speak about that 'he rose'. It ONLY says HOW HE APPEARED: “As the Risen He appeared to Mary”.

You also might have had 'a point' if Bible-days were reckoned from sunrise to sunrise— which they DON'T! Therefore placing the Resurrection sunrise on Sabbath's morning, you discard of the third of the “three days” of the “three days and three nights”. (Or first, if viewed retrospectively.)

Then, If you were right that Mark 16:9 speak of Jesus' Resurrection on Sabbath's 'MORNING', Mark 16:9 MUST be in direct disagreement with Mt28:1 which places the circumstantial events that surrounded Jesus' Resurrection “IN THE END of the Sabbath” (KJV).

You are the only person (no, I have come across others before like you - like Finch maybe) who interprets Mk16:9 with the weekly Sabbath morning. Accept it, you have NO grounds in the whole of Greek linguistics and NO support from ANY Greek authorities.

RStrats:

Gerhard Ebersoehn, Re: "Where do you get that from?"

I take "heart of the earth" to mean the tomb.

Re: "The travelers' did not 'explain' the BURIAL;"

True.

Re: "the BURIAL did not occur ON 'the 5th day of the week';" You don't know that. Nothing precludes the burial between the ninth hour and the start of the 6th day.

GE:

Re: *“I take “heart of the earth” to mean the tomb.”*

“Heart of the earth” is language using the figure / metaphor of “heart” for INTENSITY OF EXPERIENCE, not for topographic place. It is not the same as ‘in the earth’ simply, which literally would be ‘the grave’.

“The Son of Man shall be in the heart of the earth” is the Son of Man ALIVE; not his dead body. “As Jonas was” ALIVE in the belly of the fish so was the Son of Man ALIVE in the heart of the earth. Jonas described his ALIVE experience as “hell” or “heart of the earth”; Jesus would LIVE ‘hell’, ALIVE.

After Jesus died, He no longer could BE, obedient; Jesus’ DYING eternal death the wages of sin was Jesus’ OBEDIENCE to his Father’s will. Jesus’ descent to “hell” or “heart of the earth” or “beneath the foundations of the mountains” was Jesus’ obedience BEFORE he was buried ‘in the earth’ in a grave, DEAD; and only his body.

Therefore you *“take “heart of the earth” to mean the tomb”*, in error.

Re: *“You don’t know that. (“the BURIAL did not occur ON ‘the 5th day of the week’”). Nothing precludes the burial between the ninth hour and the start of the 6th day”*

I do know it for several reasons; much *“precludes the burial between the ninth hour and the start of the 6th day”*.

Lk23:48

“Everybody madly fled home when they had seen the things that happened” that finished that day off, viciously when it was “the ninth hour” 3 p.m..

Mk15:42

“Now it having become EVENING already since it had become The Preparation ...” the NEW day “which is the Fore-Sabbath”, ‘Friday’, Joseph at this stage only, appeared on the scene, and first began to obtain the body and permission for its burial... LONG AFTER *“the start of the 6th day”*.

Jn14:28,31

The Jews would not enter Pilate's house the morning of crucifixion-day because they had to eat their passover-meal that night after sunset. That night after sunset, they entered Pilate's house without nonsense because they had had eaten their passover-meal AFTER "*the start of the 6th day*".

Ex12-15

The Israelites killed the passover mid-afternoon on sacrifice / 'crucifixion'-day, Aviv 14.

Then in the night after, after midnight "on the fifteenth day" they exited Egypt. They took with them "that which remained" of the passover sacrifice, and next daylight, mid-afternoon while they camped in Succoth, "burned it with fire", and baked their first unleavened bread cakes. "The flesh" of the passover sacrifice (the body of Jesus) in total was assimilated with corruptibility ON THE FIFTEENTH day of the First Month by 1) having been EATEN by sinful mortals, and 2) by "that which remained" having been burned to ashes. The returning to the earth and dust --- burial / 'INTERMENT' --- was the COMMANDED duty of and on "the Feast Day of the passover" which made "That Day" "a day to be solemnly observed", HOLY. THE WHOLE, 'day', 'night and day' "the fifteenth day of the First Month".

The Church ignores these truths ONLY to justify Sunday worship.

Mark 16:9

"As the Risen One He (Jesus) appeared to Mary Magdalene..." 'anastas de ... ephaneh Mariai tehi Magdalehnehi' 'Anastas' is no Verb; it therefore cannot represent an action. It is a Participle. "The Participle is an adverbial Adjective". It describes the Subject— how Jesus, "appeared to Mary".

Concerning 'translations' rendering Mark 16:9 like the English Standard Version....

"Now when he rose early on the first day of the week, he appeared first to Mary Magdalene....",

....they are unacceptable because they give the Aorist

Participle, ‘anastas’, a false meaning to make it say Jesus rose from the dead “on the first day of the week”.

The corruption of the meaning of the Participle ‘anastas’, from ‘he the risen (one)’, into the meaning of an indicative Verb, “he rose”, is fundamental for ‘interpretations’ of Mark 16:9 such as the ESV’s. Such ‘renderings’ ADD concepts not contained in the passage, like the word “WHEN” in the (non-existing) phrase, “When he rose...”.

The ESV uses the word / Adverb ‘when’, to make it seem the Greek word ‘anastas’ is a Verb, and so creates an unreal ‘main clause’, “he rose early on the first day of the week”— while it subordinates the true main clause, “He as the Risen One appeared first to Mary Magdalene”. This dishonest transformation is manipulated – inter alia – through the addition of an extra and strange, adverbial relative pronoun of falsely imagined ‘time’, the added word, “when”.

The text does not tell ‘when’ Jesus ‘rose’; it tells ‘when’, “He appeared— early on the First day of the week”.

The text does not tell ‘how’ Jesus ‘rose’; it tells ‘how’, “He appeared— RISEN”.

The text tells it with the Adverb, “early”, ‘proh-i’ that ‘modifies’ the genuine, Nominative ‘Verb’ of the sentence, “he appeared”. The text does not contain or suggest the word or the idea of ‘when’ in any way ‘he rose’! And the Adverb “early”, applies to the only, and ‘main’, Verb in the context of the sentence, “He APPEARED early on the First Day of the week.”

Now, yes; Aorist Participles of ‘histehmi’ and ‘anistehmi’ are found in the AV, translated ‘arose’, AS IF, ‘translated’ from a finite Verb. But in what sense or with what meaning is it thus found in the AV? Certainly NOT the same as deliberately meant to be understood in the ESV, “When he arose”!

‘Anistehmi’ occurs 108 times of which 44 are AORIST Participles;

‘Histehmi’ occurs 154 times of which 16 are AORIST Participles;

KJV and Alfred Marshall Nestle Interlinear side by side....
 ‘Histehmi’— Acts x 9 Lk x 4; Mk x 1; Mt x 1; Jn x 1.
 ‘stas’, masculine, singular, nominative, active,
 Mk10:49 “stood still and commanded” = “standing, said”;
 Mt20:32 “stood still and called” = “standing, called”;
 ‘stahsa’, feminine, singular, nominative, active,
 Lk7:38 “stood ...began to wash” = “standing ...began to
 wet”;
 ‘stantos’, masculine, singular, genitive, active,
 Acts 24:20, “found evil in me while I stood” = “my standing
 before the council”;
 21, “I cried” = “standing ...being judged”;
 ‘stehsantes’, masculine, plural, nominative, active,
 Acts 4:7 “set them ...they asked” = “having stood them
 ...they inquired”;
 Jn8:3. “they had set her ...they say” = “standing her ...they
 say”
 ‘statheis’, masculine, singular, nominative, passive,
 18:11, “stood and prayed” = “standing ... prayed”;
 40, “stood and ...commanded” = “standing... commanded”;
 Lk19:8, “stood ...and said” = “standing ...said”;
 Acts 2:14, “standing up ...lifted up voice and said” =
 “standing ...lifted up voice and spoke out”;
 17:22, “stood ... and said” = “standing ... said”;
 27:21 “after long abstinence ... stood forth ... and said” =
 “when there was long abstinence being then standing Paul said”;
 ‘stathenta’, masculine, singular, accusative, passive,
 Acts 11:13; “stood and said” = “standing ... and saying”.
 ‘stathentes’, masculine, plural, nominative, passive,
 Acts 5:20; “Go, stand and speak” = “go and standing speak”
 25:18. “accusers stood up ... brought none accusation” =
 “standing ... no charge brought”.

‘Anistehmi’—

‘anastan’ neuter, singular, nominative

‘anastahsa’ feminine, singular, nominative;

‘avastantes’ masculine, plural, nominative.

‘anastas’ masculine, singular, nominative,

Examples of USE:

Mt9:9, “Jesus saw Matthew sitting ... he saith unto him, Follow me. And he ‘ANASTAS’— AROSE and / RISING UP followed him.”

Both translations are inadequate. Matthew “having got up, immediately, followed”, is better, because this is a typical instance of the ‘IDIOMATIC USAGE’ (J.P.J. van Rensburg) of the Aorist Participle with ‘punctiliar’ / (‘punktuelle’, ‘momentane’, ‘effektiver und ingressiver’ Friedrich Blass) meaning, TO BEGIN.

‘anastas poreuesthai’ Infinitive, ‘To get up and go’;

‘anastas poreuomai’ Present, ‘I get up and go’;

‘anastahsa eporeutheh’ Past, ‘She got up and went’;

‘anastantes poreusesthe’ Future, ‘You will get up and will go’;

‘anastantes poreuthehte’ Command, ‘Get you up and go!’;

The ‘tense’ is determined by the main Verb with which the Participle is joined. The interrelationship rests on “logical force” and “modal function” (Dana and Mantey) and does not require Conjunctions or Adverbs ‘kai’ or ‘de’, like in English ‘and’ or ‘then’.

“Besonders FEHLT dem Partizium Aorists das Moment der relativen ZEIT wenn seine Handlung mit der des aoristischen Vb. finitum identisch ist:....” ‘anastas’—’ephaneh’. BD339.

It is obvious from the ratios given above that it not at all is impossible to convey the same idea that is created through the idiomatic use of Aorist Participle with Indicative Verbs, without the Participle. (I did not see other Participles than the Aorist under ‘histeimi’ and ‘anisteimi’; have I overlooked them?) But just as obvious from these ratios is the “wealth of significance which belonged to the Greek participle at the zenith of its development (that) lies undiminished before the student of the New Testament and becomes a valuable asset in interpretation when adequately

comprehended.” (Dana and Mantey, ‘A Manual Grammar of the Greek New Testament’ p. 220.)

As I said, there are 43 more such verses with the Aorist Participle. And they all without as many as one exception ‘introduce’ a subsequent, ‘main’, ongoing, act or more than one act. Let me check if this is so....

More examples...

Mark 10:1, “And he arose from thence, and cometh into the coasts of Judea.” ‘Kai ekeihthen anastas erchetai eis ta horia tehs Ioudaias.’

Mk14:57,60, “There arose arose certain, and bare false witness against him, saying ... And the high priest stood up in the midst and asked Jesus, saying...” “Kai tines anastantes epseudomarturoun kat’ autou legontos ... Kai anastas ho archierus eis meson ephrohthesen ton Iehsoun legohn...”

This is ‘idiomatical’ or ‘typical Greek usage’ or ‘style’ (‘Lukan’ mostly in the New Testament), of particularly the Aorist Participle; it ‘momentally’ or ‘constatively’ INTRODUCES the series of verbs that together are regarded as one action. NO intimation of ‘WHEN’ the action began, continued, or stopped, exists in the Aorist Participle as such.

Compare Luke 1:39, 4:29,39, 5:25,28, 6:8, 11:7, 8, 15:18,20, 17:19, 22:45,46, 23:1, 24:12,33; Acts 15:1, 5:6,17, 34, 8:27, 9:11,39, 10:13,20,23, 11:7,28, 13:16, 14:20, 15:7, 22:10,16, 23:9,

The Aorist Participle functions much like an Indicative Verb, often “begin”, ‘archoh’ with an Infinitive, for example, would.

Lk22:66-23:2,

“As soon as it was day the elders ... priests ... scribes ... came together and led Him into their council ... And the whole multitude of them arose and / rising up (got up and / having got up), led Him to Pilate. And they BEGAN TO accuse him....”, ‘ehrksanto de katehgoreihn autou’.

All the above said therefore, it is not only ludicrous to assert in Mark 16:9 “When Jesus rose early on the First Day”— it is utterly abject and foul in the name of Christian truth.

SDA:

And the People who understand the Greek/Hebrew the least are the ones on this board who claim to know Greek/Hebrew! You all know nothing at all. You try to master another language before you mastered the one you are born with? How big of a brain fart is that?!

If you have not even mastered your own language, how on earth can you know how to correctly interpret and translate into your own language from another? Your grammar and vocabulary are lacking, thus you are a bunch of ignorant people who think you are not ignorant at all and the sure result of this insane thinking is that you will error on all your teachings.

I do not need to understand Greek/Hebrew to understand the Word of God. Because God loved me so much that He, during the dark ages, had the bible translated by those who were masters of their native language first and then became masters of the other languages, translated His word into English. Woe unto those who cast contempt upon the English Bible, the King James, for it is the Bible that God brought about the remnant church with, which was an English speaking/reading people and from their it spread to the rest of the world.

Gods Word has always been translated by his people into their native tongues. But think not that Satan doesn't have his unskilled translators hard at work.

GE, Samie and the rest of you Greek/Hebrew experts are Wrong! in regards to the 3 days and 3 nights. This is nothing but an assault upon the true Lords day the Seventh day Sabbath. Woe unto you deceivers for the Lord will soon come out of his place to punish you! Repent before it is too late and take your blasphemous hands off the Word and let it do the speaking and the interpreting.

For you ignorant Greek experts I have a challenge. Can you prove using only the English Bible the KJV that Peter is a stone and not the Rock of Matthew 16? What is the book, chapter, verse? How well do you know the book? If you have to go to the

Greek/Hebrew to prove your point that is the outward sign of ignorance of the most important book in the world in your own native tongue. Use you own native language or sit down and be quite!

Samie:

Again, when did sabbatou become Sunday?

GE:

Since 'sabbatou' is not written there in Mk16:9 by itself.

How would I have rejoiced in the Lord so, if it were all glory and triumph the way uphill to Christ CRUCIFIED, TO KNOW THAT HE IS RISEN? I am a patient man!

Samie:

Turkey-style defense... Accusing and challenging a whole church, when he cannot even penetrate the defense of one who he said is STUPID...

Did you realize that in this discussion you don't even know whether it was full moon when Christ held Passover with His disciples?

Jan Pierewiet:

Thanks for your testimony for the King of Kings. We all have ups and downs. But God is interested in the DIRECTION of our lives. You are ON COURSE!

I know it is off-topic, but I would like to hear in a sentence or two if you believe like the SDA on a Heavenly Millennium and an Investigative Judgment. Also, are you non-Trinitarian? Dankie!

Samie:

Splendid remarks and good cover. Oh how nice to have one "subordinate" play convert to his "boss". Good acting...but in the wrong place. A forum is not a theater...

GE:

Most compensating in life are those occasions that arrive far too seldom to give answer for the faith that in one is as a Christian. And I shall always thank and praise God in those moments when they come for to confess with the one Church of God of all times and lands....

**I believe in God, the Almighty, Father, Creator
of heavens and earth,
and in Jesus Christ his only-begotten Son, our Lord,
conceived of the Holy Spirit and born of the virgin Mary,
who under Pontius Pilate suffered and was crucified,
who descended into hell, died and was buried
and on the third day according to the Scriptures rose
from the dead,
who ascended to heaven and sits on the right hand of
the power of God,
hence He shall come to judge the living and the dead,
I believe in the Holy Spirit;
I believe one Christian Church of the elect,
the holy communion of believers,
the forgiveness of sin, the everlasting life and the resurrection,
in the glorified body of flesh.**

**I believe the Scriptures, the true, only and closed canon
of authority for and in the faith, doctrine and living.
God speaks in the Scriptures
through his Spirit in the Congregation
of the Son in Whom we have life.**

The Election of God :

**The reconciliation and justification in Jesus Christ of those
according to God's Eternal Predestination and Purpose
in Covenant of Grace elected and
in the Baptism of Jesus Christ through the Holy Spirit
sealed and attested in regeneration and sanctification
of repentance and conversion, of redemption from sin, and
of growth and perseverance in faith.**

**The Lord's Supper of bread, wine and the washing of feet,
as through faith partaking
of Jesus Christ, of his body and of his blood,
his Salvation proclaiming and Return expecting.**

**The Lord's Day
the Sabbath of the Lord thy God,**

for God concerning the Seventh Day thus spoke,
 and God on the Seventh Day from all his works rested
 according to the working of the exceeding greatness
 of his mighty power which He wrought in Christ
 when He raised Him from the dead
 and finished all his works He had made,
 to reign, the King, for ever and ever.

Jan Pierewiet:

Gerhard, you are sitting the pot mis! A smart person like yourself should know the truth about the Catholic Trinity. Forget the 3 days for a while and research the T R I N I T Y

Read slowly through your Adjusted confession” and see how the Spirit of God will guide you into “all truth” Were you EVER wrong before?

GE:

I have had my share of “ups and downs”. And this is one of the steepest downs of my life....

Gundee:

I offer Lev 23:5-6 (KJV) as follows:

(1) “In the fourteenth day of the first month at even is the LORD’s passover” (Lev 23:5)

(2) “And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread” (Lev 23:6)

Now, if we compare the KJV to the CJB, then this is what CJB reveals:

(1) ““In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes Pesach for ADONAI” (Lev 23:5).

(2) “On the fifteenth day of the same month is the festival of matzah; for seven days you are to eat matzah” (Lev 23:6).

GE:

Whatever “CJB” stands for, it is FALSE. The AV = “KJV” is correct --- in ‘old English’. Its meaning is “afternoon”. The LXX often gives ‘Vespers’ ‘hespera’, ‘towards the East’. Simply, “AFTERNOON” or “mid-afternoon” = “the ninth hour” (‘Jewish time’).

There were NO slaughter of sacrifices of the OT before or after sunrise and sunset. The ‘normal’ times were mid-daylight morning and mid-afternoon or 9 a.m. and 3 p.m.

We are taught all these things by Jesus the ANTITYPE of all types. Because Jesus died “the ninth hour” THEREFORE the ninth hour was the statutory time for the slaughter of the passover sacrifice. The OT corresponds PERFECTLY.

Claiming between after sunset and dark or late night was the time for the slaughter of the passover sacrifice, is scandalous negligence in dealing with the Word of God. NO! it is very careful corruption for hidden agendas of the quacks acclaimed ‘translators’!

Rockroller and Samie, with due respect or disrespect I should say your ‘*great stuff*’ is great noise and nothing more. No one can be blamed for not understanding ‘*proven fact*’ that is not proven BY THE SCRIPTURES ITSELF! And it cannot be ‘*simple truth*’ that krioels with contradictions.

Therefore, I shall, God willing that you might READ it, give you once again the Scriptures’ OWN explanation of the “three days and three nights” of the Passover of Yahweh....

Three days NT texts

All these Scriptures are in PERFECT AGREEMENT in every respect :

Abib 14, Wednesday night and Thursday day = Fifth Day

1A) HERE BEGINS the NIGHT and the FIRST of the “three days”, “according to the Scriptures”— the passover Scriptures: wherein Jesus ENTERED IN, in “the Kingdom of my Father”

(Jesus' Jonah's descent to hell) :-

Mk14:12/17; Mt26:17/20; Lk22:7/14; Jn13:1.

1B) HERE BEGINS the MORNING of the FIRST of the "three days", "according to the Scriptures" – the passover–Scriptures :-

in which Jesus was delivered and crucified :-

Mk15:1/Mt27:1/Lk23:1/Jn19:14

1C) HERE is the LATE NOON AND MID–AFTERNOON of the FIRST of the "three days", "according to the Scriptures" – the passover–Scriptures :-

when Jesus DIED and was deserted by all :-

Mk15:37–41; Mk27:50–56; Lk23:44–49; Jn19:28–30

Abib 15, Thursday night and Friday day = Sixth Day

2A) HERE BEGINS the SECOND of the "three days", "according to the Scriptures" – the passover–Scriptures :-
the day whereon Joseph WOULD BURY the body of Jesus:-
Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38.

2B) HERE is the NIGHT of the SECOND of the "three days", "according to the Scriptures" – the passover–Scriptures :-
wherein Joseph begged the body, and according to the law of the Jews – the passover's law – undertook and prepared to bury Jesus:-

Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40; 39, 'ehlthen Nikodehmos pros auton (Joseph) **nuktos to prohton**', "the first night" of "unleavened bread" Exodus 12:16,42 Leviticus 23:15b. [...*Jesus*" is 'supplied'.]

2C) HERE is the LATE NOON AND MID–AFTERNOON of the SECOND of the "three days", "according to the Scriptures" – the passover–Scriptures :-

when Joseph and Nicodemus laid the body and closed the tomb; and men and women left for home :-

Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42

Abib 16, Friday night and Saturday day = Seventh Day Sabbath....

3A) HERE BEGINS the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–
 THAT JESUS WOULD RISE FROM THE DEAD ON :–
 Lk23:56b and the Sanctuary would be “cleansed”
 2Chronicles 29:17

3B) HERE is the MORNING of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–
 Pilate ordered a guard “for the third day” :–
 Mt27:62–66

3C) HERE is “IN the Sabbath’s Fullness MID–AFTERNOON” of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–
 First Sheaf Wave Offering Before the LORD :–
 Mt28:1–4.

Abib 17, Saturday night and Sunday day = First Day

4A) HERE begins the day AFTER the “three days” (fourth day of the passover season) :–

that Jesus WOULD APPEAR on :–

Mk16:1, “When the Sabbath was past they BOUGHT”

4B) HERE is the EVENING of this day,

Jn20:1–10 Mary sees the DOOR STONE was away from the tomb (discovers tomb has been OPENED);

4C) HERE is the NIGHT of this day,

Lk24:1–10 “DEEP(EST) DARKNESS” — “women with their spices” and ointments go to salve the body; “they found Him NOT” (discover tomb is EMPTY);

Mk16:2–8 “very early (before) SUN’S RISING” — women’s return–visit to ascertain; “they fled terrified and told NO ONE”.

4D) Here is sunrise (‘Sunday’ morning),

Jn20:11f, Mk16:9 “Mary had had stood behind” saw the gardener (sunrise); “Risen, early (sunrise) on the First Day, Jesus

first APPEARED to Mary”

Mt28:5–10 “The angel explained to the (other) women (Mt28:1–4) As they went to tell Jesus met them” (after sunrise).

Mt28:11–15 Guard to high priests.

SDA:

Rockroller and Samie, Wrong!

Where is your biblical proof of the following.

*A. The “heart of the earth” means only the grave.
B. That “Three days and three nights” means 72 hours. Is there any Biblical evidence which proves such?*

C. That Jesus died upon the day of the Passover when the Jews stated plainly that they would not take him that day lest there be an uproar among the people.

D. That it is impossible for Pilot to present Jesus and Barabbas for the Jews to choose from when according to the Scriptures Jesus was upon the cross at that time.

A Wednesday crucifixion does not answer the three days/nights in the slightest when the Bible and the Bible only is observed. You are wrong!

GE:

Re: SDA, *“That Jesus died upon the day of the Passover when the Jews stated plainly that they would not take him that day lest there be an uproar among the people.”*

The Jews did not “state... plainly that they would not take him ... upon the day of the Passover ... that day ...”; they said, Mk14:2a, “not on the FEAST (day)” — OF the passover, which was the fifteenth day of the First Month, and not the fourteenth day “when they always / had to, KILL the passover”. Mk14:12 Lk22:7.

Notice that the JEWS decided this, when “after two days was the passover the unleaven(ed bread) ... FEAST which they CALLED the passover” Mk14:1 Lk22:1.

If the Crucifixion was on the Fifth Day (‘Thursday’) Aviv 14

and “The Feast” on the day after, on the Sixth Day (‘Friday’) Aviv 15, the Jews decided on ‘Wednesday’ the Fourth Day, and Judas therefore “communed with them” the SAME day Lk22:1,4 “two days” before Friday and the Feast.

Matthew though, recorded JESUS’ words of one day before the Jews’ decision. Mt26:1-2 reads that “Jesus said to his disciples, You know that after two days is the passover when the Son of Man is to be BETRAYED to be CRUCIFIED”— “the passover” of Aviv 14. If Jesus was crucified on the Fifth Day (‘Thursday’) Aviv 14, He spoke these words on the Third Day (‘Tuesday’) Aviv 12.

“THEN”, Mt26:3, THE NEXT DAY, “assembled together the chief priests, and the scribes, and the elders of the people ... and consulted that they might take Jesus ... and kill Him— BUT, said they, NOT ON THE FEAST DAY.” Here then is the SAME DAY of which Mark spoke in 14:1-2.

Perfect harmony.

Therefore:

Tuesday Aviv 12 Jesus tells disciples He would be crucified two days after.

Wednesday Aviv 13 the Jews communed and Judas made an agreement with them.

“BEFORE the Feast” Jn13:1 “it was The Preparation of the passover” Jn19:14, “NOT ON THE FEAST” Mk14:2 Mt26:3, on Aviv 14 on the Thursday, “they crucified Him”.

FRIDAY, Aviv 15, “Feast they called the passover”!

THIS day STARTED: Mk15:42 Mt27:57 Lk23:50

Jn19:31,38,

and ENDED – began to end – Lk23:54 Jn19:42.

And ended before Lk23:56b Jn20:1-2.

PERFECT HARMONY!

Perfect harmony in the English of the KJV and ALL English Bibles of before the twentieth century as in the Greek. DOES THAT NOT MAKE YOU WONDER?

SDA:

GE: >>It is you that is doing the dancing! You did not address one single point that I raised.<<

Can you tell time? Dumb question huh? But not really because it seems that Samie and GE can not tell time. They must go to Greek/Hebrew to understand simple English words such as “Third hour” “Sixth hour” and “Ninth hour.”

GE:

I for one have not gone to the Greek for that. Just to reality and the truth of God’s Word.

SDA:

Read the following Bible texts and especially note the time and event written in the text. No need for Greek or Hebrew, it is quite clear and plainly stated in English and I have checked many Bible Versions.

A. John 19:13-16, what time is stated in verse 14? And what event?

B. Mark 15:25, what time is stated? And what event?

C. Mark 15:33,34; what time is stated in verse 33? And what event?

Do you see the contradiction of time and difference of events between “A” and “C”

How many “sixth” hours are in a 24 hour period? One? Two?

Like I said their theories are based upon suppositions and assumptions and then the Scriptures were manipulated to fit their theories; WHICH DO NOT MATCH THE TIMES SET FORTH BY SCRIPTURE!

How did Jesus stand before the Jews, and Pilate give the Jews a choice between Jesus and Barabbas at the sixth hour, and at the same time the earth was covered in darkness while Jesus was upon the cross which was since the “third” hour; which is three hours before the “sixth” hour. Simple reasoning testifies that

there is only one third hour of the day and only one sixth hour of the day and also that it is impossible for a man to be in two places at the same time or suffering two different events at the same time. What kind of Spiritualism are the Wednesday crucifixion and Saturday resurrection people teaching? I tell you, open and bold apostasy from the truth, the Word of God, all the while claiming to be a messenger bearing the truth of God.

Do you see what is written?

GE:

ALL THIS here by SDA only to avoid to see with his own eyes that the Synoptici use Hebrew count of hours and John the Roman count of hours.

How many ‘hebrewisms’ are allowed in the Greek of the Gospels and how many ‘hellenisms’ are allowed in the Greek of the Gospels, BUT NEVER O NEVER THIS ONE? Silly.

And by the way, SDA, your church’s scholars MOSTLY agree that John used Roman hour-count.

But you will prefer a gross discrepancy in God’s Word, rather than accept it SOLVED completely by admitting this so plain and so indisputable use of John’s of Roman reckoning of time.

Hoe werk jou kop man? (How works your head man?)

And something else, SDA, Pilate offered the Jews a choice between Jesus and Barabbas, not, ‘on’, the Feast, but “according to the custom of”, or, “for the Feast’s sake”. ‘kata heortehn’.

Now, considering the damnations you pronounced upon the critics of the Friday-crucifixion hoax on your basis of a supposed impossibility “*for a man to be in two places at the same time or suffering two different events at the same time*”— how do you find it possible for a man Joseph, while the body was still on the cross the Jewish “ninth hour” which is “mid-afternoon” when Jesus died, to have had the body finished prepared and buried and closed behind the door stone of the grave, “mid-afternoon” which is the Jewish “ninth hour” on the same day? at the same time the

lights of the earth that was covered in darkness suddenly came on again? Simple reasoning testifies that there is only one third hour of the day on one day, and not five minutes left of the day to have done all his preparations and treatments and arrangements and procession and actual laying in the tomb of the body before “mid-afternoon” “by the time of the Jew’s preparations” had begun the ‘ninth hour’ on Friday afternoon, and SDA says Jesus then died!

Old GT:

re: “Don’t you think that Mtt 28:2 is meant to be part of the immediate story introduced in Mtt 28:1 ?”

Maybe; maybe not. That is a subject for a different topic. But either way, verse 2 says nothing about the day of the resurrection. Only Mark 16:9 - as it is translated in the KJV - does.

GE:

Mark 16:9 speaks of Jesus’ first APPEARANCE: “to Mary Magdalene, FIRST”. It does not speak of Jesus’ resurrection from the dead— He only had one, his ‘first’ and last resurrection in any case. It speaks of Jesus’ appearance “AS THE RISEN ONE, _TO_, Mary, first.”

You are talking sheer nonsensical lying untruth saying Mark 16:9 speaks of Jesus’ resurrection “_FROM_ the dead” and grave!

And are you BLIND that you cannot --- or else you KEEP yourself blind and PRETEND you are blind --- SEE, Matthew 28:1-4 as a single pericope of events and circumstances of the TIME OF Jesus’ RESURRECTION”, is the angel’s “ANSWER / EXPLANATION / INFORMING, to the women” of it?

And that figment of the divisions of Mt28:1-5a— also a number of— is nothing new. It’s ‘old news’ proven too fabulous for words or comment here or ever.

Rstrats:

Gerhard Ebersoehn, re: “Mark 16:9 speaks of Jesus’ first APPEARANCE: ‘to Mary Magdalene, first’...”

Indeed it does.

re: “It does not speak of Jesus’ resurrection from the dead...”

But it does. With what part of “Now when Jesus was risen early the first day of the week,...” are you having a problem. That phrase is a direct quote from the KJV. How can you say that it isn’t?

re: “You are talking sheer nonsensical lying untruth saying Mark 16:9 speaks of Jesus’ resurrection ‘_FROM_ the dead” and grave!”

Where am I lying? Where have I said anything that you know that I know to be untrue?

GE:

Re: GE: “It does not speak of Jesus’ resurrection from the dead...”

Strats:

“But it does.”

Answer:

It does not speak of Jesus’ resurrection from the dead— in other words, the ONLY finite Verb of the text is “he appeared”; it has no Verb of indicative act that says ‘he rose’.

Strats:

With what part of “Now when Jesus was risen early the first day of the week,...” are you having a problem. That phrase is a direct quote from the KJV. How can you say that it isn’t?

GE:

Answer:

I didn’t say it wasn’t; I said the comma was inserted or must have been inserted long after— by the editors and printers. See Wright below p. 335. It certainly is not Tyndale’s comma, and it certainly isn’t Tyndale’s ‘translation’ at all, the KJV or not, or I’ll be damned.

Besides, this is not even English, “*Now when Jesus was risen early the first day of the week,...*”.

English would have been, “*Now when Jesus was RAISED early the first day of the week ...*”

Or active, “*Now when Jesus ROSE early the first day of the week ...*”

But an English Passive “*Now when Jesus was RAISED early the first day of the week,...*” is no equivalent for the Greek Active Voice, PROPERLY translated into English, “*Now RISEN / as the Risen One early the first day of the week He appeared.*”

For argument’s sake then, take the KJV as is with much to be desired, “*Now when Jesus was risen early the first day of the week, he appeared first to MM*”, and move the comma (as I have said in the first place), “*Now when Jesus was risen, early the first day of the week he appeared first to MM...*”, and the difference becomes obvious and means, that the text does NOT say that Jesus ROSE on the First Day; but that He, “risen, APPEARED, first to Mary M” on Sunday morning.

Be what it may in the English of the KJV, the Greek of Mk16:1 hasn’t GOT a finite Verb but “he appeared” ‘ephaneh’ and the Greek idiom rules, “Besonders FEHLT dem Partizium Aoristos das Moment der relativen Zeit wenn seine Handlung mit der des Aoristischen Verb finitum identisch ist.” (Friedrich Blass 339,1) “Especially LACKS the Aorist Participle (“risen”, ‘anastas’) the relative time-element when the same as that of the action of the finite verb”— “appeared”, ‘ephaneh’, Aorist! Therefore to render “NOW WHEN”, is totally inapplicable and inadmissible whether “Now when risen” or “Now when raised”.

The Aorist Participle is an adverbial Adjective, meaning, it explains the Noun Subject which in Mk16:1 is not given BECAUSE IT’S A PARTICIPLE but is inflected in the Participle and Predicative Verb-in-context: “He”— Jesus, as-The-Risen-One, appeared....” NO MATTER “WHEN” He was actually raised.

EVERY rule of grammar and syntax has to be slighted, contravened and infringed to reach a ‘version’ like “Now when he

rose” NKJV. Even the KJV becomes unacceptable if the real meaning of the Greek text must be expressed in every day English.

And insist anybody no matter WHO, whether the translation-committee of the King James Bible or of the Revised Standard Version or one certain individual, ‘RStrats’, that Mark 16:1 states “*Now when he rose...*”, they or he are talking sheer nonsensical lying untruth in the Name of the living Lord and Judge of all and everything that proceeds from the mouths of men. God shall not be mocked, and that, for Sunday sacredness and –worship.

Samie:

That Passover is to be celebrated when the moon is full is what scriptures specify. Christ, through whom the Father created heaven and earth, including the sun, moon and stars, cannot lose track of when the full moon will occur, and could only celebrate Passover in its proper season.

Any claim that the past occurrences of the full moon is not traceable just perhaps because the knowledge on how it is done is foreign to the one opposing its traceability is understandable.

Christ celebrated Passover on April 2, 31 AD, Gregorian calendar, Tuesday night, a full moon, crucified on Wednesday and after 3 days and 3 nights rose from the grave early Saturday morning, according to Mark 16:9 (protei sabbatou), the chief sabbath.

It is sort of a wonder why many Saturday sabbath-keepers rally behind the Catholic-inspired teaching of a Friday crucifixion and Sunday resurrection (2 days and 2 nights from crucifixion to resurrection) which not only falls short of 3 days and 3 nights, but also upon which they justify Sunday-keeping. Also nobody seems to question the translation of sabbatou into “week” instead of “sabbath” and protei (from protos which is chief, foremost, prominent, leading) into “first day” and arbitrarily inserting “day”. Thus protei sabbatou became “first day of the week” instead of “chief sabbath”. In the Septuagint, the Greek for “week” was from “hebdomas” and never from “sabbaton”.

SDA:

LIAR!

Wrong!

Unbiblical

Supposition, they are your words and not Gods

You have not disproven once single point that I have pointed out that the Word of God raises to your errors.

GE:

Ignoring SDA ... Samie, you depart from your own presumption that the Crucifixion must have been on a Wednesday.

Then you “superstitiously venerate the weak and beggarly first principle no-gods days months seasons years” in the hope it may support your predisposition.

You are answered by the objection to your whole modus operandi by the simple question, What about others who also claim the no-gods of Greek Wisdom for ‘proof’ of the date and weekday THEY arrive on, for the Crucifixion, BUT DIFFER WITH YOURS?

WHY SHOULD WE PREFER YOUR PRESENTATION?

Wherein does your evidence do better than the others?

That is one aspect of the problem SAMIE has to deal with.

Here is another....

Say, for argument sake your PRESUMPTION is wrong, and the Crucifixion was on the Thursday, and a Thursday full moon can be found --- say --- in AD 31?

WHY would it be wrong and your assumption be preferred?

BOTH take the first full moon after equinox for day and date of the fourteenth day of the First Month.

But now we find several others who do not argue another day of the week for the fourteenth day after the first day of the First Month; we find other people who ALSO want it to have been a WEDNESDAY, but they give other years than yours!

So, How reliable ARE your astrometric data-sources?

No one in this debate denies the Crucifixion was on full moon ... o yes, except SDA was it?

Right here arises yet another stumbling block in the way to a uniform understanding of the dates and days and days of the week of the Last Passover of Yahweh. All of a sudden some begin to argue a visible first quarter; and others, a 'reckoned' and invisible first quarter, and strings of intricate 'data-sources' are proffered to the minute and second of the hour of the date and weekday of the full moon.

WOULD GOD ask any of his saved children to pass the examination --- the handbooks to which examination maybe one in one hundred million of them might unaided and untrained have set eye?

But most important objection to your insistence on insight into and 'correct' understanding (according to Samie) of astrometric data, is, **WHAT IF IT OR ITS RESULTS CONTRADICT THE SCRIPTURES?** Why need the Scriptures at all if they don't give us **EVERYTHING** we need know to correctly believe the events and the significance of the events of Jesus' Crucifixion, Burial and Resurrection?

The simplest 'information' contradicted by your astrometric solution of things are **MOST BASIC**, such as, the day and time of day that Jesus rose from the dead, that He was buried, and that He was Crucified. **ALL THREE**, your view is in direct opposition to!

1) That He rose from the dead: "Sabbath's fullness of day as it began mid-afternoon to dawn towards the First Day of the week ... and there **SUDDENLY WAS A GREAT EARTHQUAKE**"

2) That Joseph closed the grave and left; and the two Marys as well, on Friday, "fullness of That Day the Preparation as it began mid-afternoon to dawn towards the Sabbath Day ... and they went home and prepared spices and sweet ointments and began to rest the Sabbath according to the (Fourth) Commandment" as soon as the sun had set.

3) That Jesus gave the spirit "the ninth hour" fullness of

that day “the Preparation OF THE PASSOVER” (as it began mid-afternoon to dawn towards “that day” that “was great day sabbath” of the passover “before the Feast”) and “EVERYBODY MAD WITH FEAR FLED” the scene of the Crucifixion NO ONE to return BEFORE “suddenly there arrived this man, called Joseph” after sunset “When now already it having become evening since it was the Preparation which was the Fore-Sabbath” BEGINNING.

Marrian:

Well here is more truth to the matter SDAs. Then why do you have so call commuion so often because that also stem from this same text. Yashua took the bread and the wine on the Feast of Unleavened Bread. He first took the Passover supper pause wash their feet and then instituted a new ordinance His Supper of unleaven bread to represent His body and the wine for His blood. Show me in the Bible that we are not to keep it once a year on the Feast of Unleavened Day? Oh remember this in the tents meetings:

The Father wouldn't, The Son didn't so the apostle couldn't do you remember. And please do not tell me about as often because that word is applied what is already known to be done. Like I will give you a gift often on your birthday. Now how many times (this is what often mean folks) will you get a gift? READ Ex Chapter 12; Lev. 23:1-4; Psa. 81:2, 3; 89:31, 34; Isa 66:22, 23; Matt 26:17-30; Mark 14:12-30; Luke 22:1, 7-38 and then get back with me. But please pray and read these Scriptures first before commenting that is all I ask.

GE:

You answer SDAs you say. Maybe that's why your 'answer' is incomprehensible. Better give a clear statement of your own beliefs.

From what I can gather from your statement here is, you do not have a clue about the 'last Supper' or passover's meal. Because the passover's meal was taken on the fifteenth day and great day sabbath of the passover, called "Feast". But the Lord's Supper was

on the evening before, in the night of the fourteenth Aviv when the lamb was not slaughtered yet, and the meal consisted of ONLY “bread” --- ‘bread’-ordinary --- and “wine”— wine that is nowhere in the Bible prescribed for the passover’s meal.

Samie:

A full moon Passover celebration by Christ on the night prior to His crucifixion is Biblical and not contrary to it. The fact that said full moon occurrence was Tuesday, April 2, 31 AD, Gregorian calendar merely corroborates what the Scriptures say. This date can be arrived at using the great paschal period, where the same phase of the moon occurs on the same weekday, same date, same month as it was 532 years ago or 532 years later. This phenomenon is God-ordained and not superstition because that is how the movements of the earth and the moon relate to each other as they travel in space and revolve around the sun as ordained and designed by the Creator.

Crucifixion occurred Wednesday, which was preparation day of the Passover as celebrated by the Jews, and His resurrection was on Saturday morning exactly accounting for the 3 days and 3 nights from crucifixion to resurrection as specified by Christ Himself.

Because that Wednesday was preparation day of the Passover as celebrated by the Jews, Thursday therefore was a ceremonial sabbath. Mark said that the buying of spices and ointments occurred after sabbath, the Thursday ceremonial sabbath, and therefore that buying was done Friday. Luke corroborated this fact by saying that the women prepared the spices and ointments before the Sabbath according to the commandment, Saturday, the weekly Sabbath, and therefore that preparation was done Friday. Why would the women wait till Friday and not do the buying Thursday? Simply because that Thursday was a ceremonial sabbath and they have nothing to buy - the stores are closed on sabbath.

GE:

Re: Samie, *“A full moon Passover celebration by Christ on the night prior to His crucifixion is Biblical and not contrary to it.”*

No one denies it. I deny that the fact supports your assumptions. So let us see....

Re: Samie, *“The fact that said full moon occurrence was Tuesday, April 2, 31 AD, Gregorian calendar merely corroborates what the Scriptures say.”*

That is your assumption merely, dear Samie; it’s merely your presumption that it’s a ‘fact’.

Other people have come up with exactly your kind of ‘proof’ for other days of full moon in the week in the year of 30 AD .

And still others argue for a Tuesday night full moon but in another year than 30 AD.right here in this discussion....

Whom shall we believe and why this one or that one?

And is it not just possible the full moon in 30 AD was on Wednesday night and not on Tuesday night? Why can the full moon on the Fifth Day of the week (Wednesday night) in 31 or 30 or 29 or even 32 AD not *“corroborate what the Scriptures say”*?

Why must we believe this type of arguments or proofs? Do we need them at all? We do not need them and we don’t have to believe them!

The Scriptures explain itself. And PLAIN, READABLE Scriptures ONLY, have --- GIVE, MENTION --- “THREE days”, three “evenings”, three “mornings” and three “afternoons” on which occurred Crucifixion, Burial and Resurrection, RESPECTIVELY. In the Old just like in the New Testament, make no mistake!

A Wednesday crucifixion needs FOUR days. The Scriptures do not mention four days; the Scriptures PROHIBITS anything more than THE “three days” of THE “three days and three nights” “on THE third day” of WHICH, Christ rose from the dead. So strictly THESE “three days” “according to the Scriptures” is it, that Paul only mentions “the third day” where he explains to the Corinthians the Gospel whereby “ye are saved”. And Christ

Himself spoke of “three days” and “the third day” of which only, He would rise from the dead again— not on a fourth cut-up piece of another day. And just so Jesus was not crucified on a cut-off part of “the first day” --- off “the very first day they were commanded to kill the passover” --- but on it as an everything-of-that-day, inclusive day.

Then NO Wednesday crucifixion theory --- JUST like the Friday crucifixion theory --- obeys the Law concerning “That Day” the FULL day of first its night then its day in which “THAT WHICH REMAINED” HAD TO BE ATTENDED TO ACCORDING TO THE SCRIPTURES.

Re: Samie, *“This date can be arrived at using the great paschal period, where the same phase of the moon occurs on the same weekday, same date, same month as it was 532 years ago or 532 years later. This phenomenon is God-ordained and not superstition because that is how the movements of the earth and the moon relate to each other as they travel in space and revolve around the sun as ordained and designed by the Creator.”*

“This phenomenon” has had nothing to do with the determination of equinox, the new moon, and the full moon 14 days after, ever. You insist on it arbitrarily, and against the simple information supplied right in the Scriptures, and therefore you are using it superstitiously and invite the condemnations of Galatians 4 and 5 upon yourself.

Re: Samie, *“Crucifixion occurred Wednesday, which was preparation day of the Passover as celebrated by the Jews, and His resurrection was on Saturday morning exactly accounting for the 3 days and 3 nights from crucifixion to resurrection as specified by Christ Himself.”*

Yes, Crucifixion was on “The Preparation day of the Passover” Jn19:14. Even *“as celebrated by the Jews”*; but that *“Crucifixion occurred Wednesday”*, is what Samie says; not what is *“specified by Christ Himself.”*

And yes, *“His resurrection was on Saturday”*, but not *“on Saturday morning”*— because that is not and never could be found

in all of the Scriptures. But it is WRITTEN: “Late in the Sabbath ... EXPLAINED THE ANGEL TO THE WOMEN ... there was a great earthquake and the angel of the lord descending from the heaven hurled away the stone door from the sepulchre.”

So, repeating won't change a thing. What you claim remains only that which you assume and presume no matter how verbosely. “*As specified by Christ Himself*” No no; as specified by Samie himself.

Re: Samie, “*Because that Wednesday was preparation day of the Passover as celebrated by the Jews, Thursday therefore was a ceremonial sabbath.*”

Again, assumption leading to more assumption. Repetition; circular thinking....

Re: Samie,

“*Mark said that the buying of spices and ointments occurred after sabbath, the Thursday ceremonial sabbath,*”

Hold it there! Mark recorded the Saturday night that without any more days followed after the Burial which without any more days in between, followed the day of the Crucifixion. AND, Mark recorded the Saturday night that without any more days PRECEDED the “First Day of the Week”.

But because Samie's unique gift of tongues revealed to him “the First Day of the week” in 16:9 was actually the Seventh Day of the week, he must of course differ with common sense and plain Scripture— like Mark 16:2 where it was “very early daybreak on the First Day of the week” and the grave was empty already but Jesus had not yet “APPEARED” according to verse 9. So He had to have resurrected according to Samie after his tomb was found empty. Was he reburied that he rose from another grave?

All vain thoughts, but provoked by vain imaginations about the meaning of Mark 16:9,

first – which Samie cannot or will not understand – that the text does NOT speak of “rose” whatsoever; and

second – the vain imagination of Samie's that “on the First Day of the week” does not mean “on the First Day of the week”,

but on the Seventh Day of the week Sabbath.

Re: Samie, “...and therefore that buying was done Friday.”

No. “they PREPARED sweet spices and ointments ... That Day The Preparation as it mid-afternoon began to dawn towards the Sabbath ... That Day (that) had been great-day-sabbath’s-Feast” of the passover Lk23:54,56 Jn19:31 “WHICH IS THE FORE-SABBATH” Mk15:42 = ‘Friday’!

Samie ‘corroborates’: “*Luke corroborated this fact by saying that the women prepared the spices and ointments before the Sabbath according to the commandment, Saturday, the weekly Sabbath, and therefore that preparation was done Friday.*”

...and “*buying was done*”, quote: “after the Sabbath / when the Sabbath had gone through” ...the very ‘Sabbath’ referred to above, the Saturday night that without any more days followed after the Burial which without any more days in between, followed the day of the Crucifixion. AND, Mark recorded the Saturday night that without any more days PRECEDED the “First Day of the Week”.

Re: Samie, “*Why would the women wait till Friday and not do the buying Thursday?*”

Because the question is fabricated from unrealisms. In other words, it’s a stupid question that demands stupid explanation like, quoting Samie, “*Simply because that Thursday was a ceremonial sabbath and they have nothing to buy - the stores are closed on sabbath.*”

Re: Samie, “*Simply because that Thursday was a ceremonial sabbath and they have nothing to buy - the stores are closed on sabbath.*”

Voila! And here we have Samie’s ultimate and SOLE reason for and of his illusions --- as I have now said how many times --- that nothing could be bought on the festive sabbath of the passover. The reality of the situation is very different.

First, there was no impediment on buying on passover’s feast-sabbath. The Law provided for cases like a burial.

Second, It is Samie only who presumes buying on the

passover's feast-sabbath, not the Scriptures. The Scriptures mentions the women's preparation of their spices on the Friday that was the passover's feast-sabbath of fifteen Aviv. It does not mention buying of spices at all. It does mention Joseph who bought linen on this day. Fact remains, buying of spices on Friday the passover's feast-sabbath on that occasion, is not mentioned.

Mark 16:1 speaks of the day after the day after the passover's feast-sabbath --- the beginning of Aviv 17 already when the three women "bought spices" obviously for the sake of Salome who didn't have opportunity before to buy or prepare spices because she was not present at the burial. What could prevent the women to now, buy spices? No 'holy day', certainly.

Anon:

GE is full of SPAM!

Dude how many times do you have to repeat the error to yourself so that you believe it is the truth?

Wrong!

SPAMMER! If you have actually proved your point, what is the point by spamming us with your convoluted ideas which only cavil at the Scriptures?

Samie:

The objection raised against the use of the great paschal period in arriving at the full moon date of the Passover celebration of Christ on Tuesday night, April 2, 31 AD, Gregorian calendar, can be equated to the objection raised against the relativistic equation $E = \text{mass multiplied by the square of the speed of light}$. Yet despite objections to the contrary, truth cannot turn into a lie. For him who objects, go on to your heart's content and full satisfaction.

Since it was on Tuesday night that Christ celebrated Passover, then it naturally follows He was crucified daytime Wednesday and after 3 days and 3 nights from crucifixion to resurrection, He rose from the grave early Saturday morning. But

another objection is raised: There are four days from Wednesday to Saturday! This despite the exactness of having 3 daytimes and 3 nighttimes from daytime Wednesday to early Saturday morning long before sunrise. And this despite the specific mention that it was early morning of the chief sabbath - Saturday - that Christ rose from the grave (Mark 16:9 Greek).

Of all verses, only Mark 16:9 tells the WHEN of Christ's resurrection. All others tell of when the women and some other disciples went to the grave only to find an empty tomb. As to when the disciples went to and found an empty tomb only proves that Christ had indeed been resurrected. Whether they went to the grave Saturday afternoon or Sunday morning, they would naturally find the tomb empty because Christ rose from the grave early Saturday morning yet.

This should somehow explain why there are many who wished Mark 16 to have the first 8 verses only. Not unlike Herod who slaughtered all in search for one. Just like junking the 10 to eliminate the 4th.

GE:

I dare you present ONE of the "many who wished Mark 16 to have the first 8 verses only" "because..." it would mean "...Christ rose from the grave early Saturday morning"!

Here's your chance now, dear Samie friend.

SDA:

Truth wrongly applied is still a lie, error, deception! Your full moon theory has no bearing upon the death of Christ or the Sabbath whatsoever.

Cease ye from man and return unto a strict "It is written."

GE is a legend in his own mind, it should be very obvious that he is a record stuck in a groove and refuses to accept any truth that does not come in the way he desires. He believes the man made theory of the resurrection and unwittingly supports the sunday sabbath.

The day that Jesus Christ was resurrected has no impact upon the Sabbath, neither does the resurrection of Christ make any particular day holy. If it did the Bible would plainly state such, and so plain that you would be able to say “It is written.”

Most importantly, I challenge you to prove your theory using ONLY THE BIBLE and NO OTHER sources. Prove your full moon theory with only the Bible. No Greek/Hebrew, just the English Bible.

Will you accept the challenge? Are you honest enough too do it, I'm guessing no!

GE:

Indicators of sequence of events and days of Jesus' Last Passover and Resurrection,

Word for word declaration of circumstances and time of day that surrounded Christ's Resurrection,

Matthew 28:1-5a,

“Sabbath's”, ‘sabbatohn’, namely,

“In the Sabbath's fullness of day”, ‘opse de sabbatohn’;

“Sabbath's in the mid-afternoon”, ‘sabbatohn tehi epiphohskousehi’;

“Sabbath's before the First Day of the week”, ‘sabbatohn eis mian sabbatohn’.

The day that Jesus was BURIED, BEGAN,

“when suddenly there was this man Joseph ... and it already having been EVENING ...

since it had become The Preparation

which is the Fore-Sabbath ...

so that the bodies should not remain on the crosses

because THAT DAY was great-day-sabbath....”

Lk23:50 Mk15:42 Mt27:57 Jn19:38,31.

The day that Jesus was buried on, began ENDING,

“And that day was The Preparation and

the Sabbath ... according to the commandment ...

by the time of the Jews' preparations ...

MID-AFTERNOON DREW NEAR.”

Lk23:54,56b Jn19:42.

Jesus was “delivered to be condemned to death...” Lk24:20 when “it was The Preparation of the Passover and about the sixth hour ... in the morning” Jn19:14 Mk15:1 Mt27:1.

“...and they CRUCIFIED Him ... the third hour” Mk15:25.

“and at the ninth hour Jesus ... cried with a loud voice and gave up the spirit” Mk15:34a,37.

“And all the people that came together to that sight ... bewildered RETURNED.” Lk23:48

“But the Scriptures must be fulfilled, And they all forsook Him and fled.” Mk14:50.

So ENDED the day of Jesus’ CRUCIFIXION.

Mk15:39-41 Mt27:50-56 Lk23:46-49 Jn19:30.

“THREE DAYS”,

on the first of which He was Crucified

(second day before Resurrection-day on “Sabbath”— the Fifth Day ‘Thursday’);

on the second of which He was BURIED

(first day before Resurrection-day on “Sabbath”— the Sixth Day ‘Friday’);

“on the third day” of which “He ROSE again according to the Scriptures” 1Cor15:4

(day of Resurrection on “Sabbath”— the Seventh Day ‘Saturday’);

“After two days was the Feast of the Unleavened Bread and the chief priests and the scribes sought how they might take Him ... only ... not on the feast Day”. Mk14:1,2 Mt26:3.

The day before the Crucifixion the day “before the Feast” Jn13:1

and TWO “days before the Feast (of Unleavened Bread)”, ‘Wednesday’. Jn19:14; 13:1.

“Ye know that after two days is the passover that the Son of Man is betrayed to be crucified.” Mk14:2.

Two days before the Crucifixion and

THREE “days before the Feast (of Unleavened Bread)”,
‘Tuesday’.

FOUR “days before the Feast (of Unleavened Bread)”,
‘Monday’.

FIVE “days before the Feast (of Unleavened Bread)”,
‘Sunday’.

“Then SIX days before the Feast (of Unleavened Bread)”,
‘Sabbath’, “Jesus came where Lazarus stayed ... there they made
Him a meal ... Mary anointed the feet of Jesus.” Jn12:1-3.

Control:

“On the next day many took branches off palm trees....”

Jn12:12 = ‘Palm Sunday’ and

FIVE “...days before the Feast (of Unleavened Bread)”

Mk11:1,11 Lk19:29-44

FOUR, “days before the Feast (of Unleavened Bread)”,
‘Monday’, fig tree cursed.

Mk11:12,15,19 Mt21:18 Lk19:45-48

THREE, “days before the Feast (of Unleavened Bread)”,
‘Tuesday’, fig tree withered.

Mk11:20,21,27, 13:1,3 Mt22:23, 26:2 Lk20:1-8

TWO, “days before the Feast (of Unleavened Bread)”,
‘Wednesday’, conspiracy, in Bethany, in Simon’s house.

Lk21:38 Mt26:3 Mk14:1-2.

DAY, “BEFORE the Feast (of Unleavened Bread)”,
‘Thursday’, Last Supper, betrayal, priests, Pilate, Herod,
delivered, CRUCIFIED.

Mk14:12,17 Mt26:17,20 Lk22:7,14 Jn12:31-33 13:1,30.

DAY, OF, “The Feast (of Unleavened Bread)”,

‘Friday’, BURIED.

Jn19:28,31

SDA:

I’m not the one full of pride here on this topic, it is you.

SPAMMER!

SPAMMER!

SPAMMER!

Christ did not die the day of his trial. I have solidly proven this using only the Bible and you still reject.

Pilate presented Jesus and Barabbas the day of his trial at about the SIXTH HOUR. Jesus was on the Cross from the THIRD HOUR until the NINTH HOUR. Thus it was impossible for Christ to be on the Cross and standing before the Jews on the same day at the SIXTH HOUR. That is the truth as written in the Bible.

Ye do err in that you are ignorant of the Scriptures and you know not what spirit you are of. Any person can quote Scripture and apply any theory to them they want but it doesn't make that theory truth no matter how many texts are quoated; this is what you do GE

How many more posts before you realize you are bullying the board?

GE:

In every of the four Gospels the events of the night of the Last Supper though not recorded identically, are the same. And they all debouch in the events of the morning of day of the crucifixion.

Matthew says, "When the morning was come / early morning", 'proh-ias genomenehs' 27:1.

Luke recorded, "This (day) is your hour and the power of darkness", 'hauteh estin humohn heh hohra' 22:53; "As soon as it was / became day", 'hohs egeneto hehmera' 22:66; "And the SAME DAY Pilate and Herod were made friends", 23:12.

And John said "It was The Preparation-of-the-passover and the sixth hour" 19:14, ROMAN time.

Mark marks that early sunrise morning with "straightway / immediately in the morning / early", 'euthus proh-i', 15:1, the Jews brought Jesus before Pilate, and that Pilate THEN, protested to release Barabbas in stead of Jesus "FOR the feast / according to the custom of the feast" 'kata heortehn apeluen autois hena desmion hon parehitounto'.

This was after the night's soul-suffering, after which Jesus was "DELIVERED OVER" and henceforth was "led away" to be crucified three hours later, "the third hour" to JEWISH count of hours of the day.

Two things which SDA refuses to see and acknowledge—

1) That John uses Roman time-count where the Synoptists use Jewish time-count.

2) That the word "THAT" in the phrase "Now at that feast..." in Mk15:6 is a SUPPLIED word;

and that the word "at" in the KJV for 'kata heortehn' means no more than "FOR the feast".

The Revised Standard Version translates 'kata heortehn' with "he (Pilate) USED to release for them one prisoner at the feast."

Living Bible reads, "It was Pilate's CUSTOM to release one Jewish prisoner EACH YEAR."

"It was Pilate's custom at festival-TIME to release...." J.B. Phillips.

But who slings mud and loses control of himself and reason?

Michael G:

a few Gymnastics around scripture... actually for an ignorant person who does not study the scriptures daily, they can be very easily deceived...

you take the simplicity of the routine scripture make it hard to understand...

you change the scripture that agree with each other and say the words really don't mean what they say... because it does not fit your theory of what you have been teaching on this forum, you desire to push back the Crucifixion date...and that's the only way you can do this

SDA:

You say John used Roman time. That is not true! John was the mere PENMAN, NOT THE Author! The Author dictated to

John what to write. Be careful how you disparage God's word.

Speaking of Supplied words...Are they man inserted or there by Divine Design? Consider this.....

FABLE: The King James translators added to the word of God, because the italicized words in the KJV were not in the originals.

FACT: The italics in the KJV prove that the translators were HONEST in their work. They set the words in italics so we'd know they were not in the manuscripts they were using.

Besides, no one has a copy of the original manuscripts today, so no one knows for certain that the italicized words aren't in them. In fact, there are many cases where we know that the italicized words are justified. For example, notice in Deuteronomy 8:3 that the word "word" is in italics. However, when Jesus quotes this verse in Matthew 4:4 he INCLUDES the italicized word! If the italicized word does not belong in the Bible, why did the Lord Jesus quote it?

You are too hasty in your assumptions! Careful how you disparage the Word of God!

You can sling slime at my intelligence if you wish, but you may never, without peril of soul, doubt what is written...And you do! This is what GE refuses to see about himself, but there are hundreds of posts that testify to his corrupt understandings. You spend more time in telling us what the write interpretations are and the proper wording than you do teaching the gospel....Hmmm did Jesus do such a thing....let me think....NO!

Read the third Chapter of Genesis and see who or what spirit it is that drives others to change the meaning of words.

Only to those who reject the full testimony of Scripture. You sit in judgment upon God's words telling us what is inspired and what is not. And by what source do you determine what is or is not? Your own erroneous ideas of truth!

There is no foul language coming from me to you. Only those under the spirit of anti-christ speak as you do!

Further more you have just proved yourself a LIAR. For you

said you are done speaking to me! and you spoke to me. That constitutes a LIE!

You know not what spirit you are of!

GE:

Woe to the one by whom another fails to keep word, you pious conceited tommy.

I shall never stop to answer LIES, BIGOTRY AND BIGOTS! Now you MUST know whom I am addressing

Michael G:

Mat 28:1 Now AFTER the SABBATH, as the FIRST DAY of the WEEK BEGAN to DAWN, Mary Magdalene and the other Mary came to see the TOMB.

Mat 28:2 And behold, there was a GREAT EARTHQUAKE; for an ANGEL of the Lord DESCENDED from heaven, and came and ROLLED BACK the STONE from the door, and sat on it.

the scriptures very clearly state, it was the First day of the week, Sunday after the Sabbath had ended no matter how you look at it... either after SUNSET or before SUNRISE, but it was morning hours Sunrise, either way there is no way he came out of the tomb and showed himself before the Sabbath..

(Joh 20:1) Now the FIRST DAY of the WEEK Mary Magdalene went to the tomb EARLY, while it was still DARK, and SAW that the STONE had been TAKEN AWAY from the tomb.

it is exactly the same pattern of how Lazarus was resurrected, the tomb door was rolled back first then Lazarus came out the same moment he appeared resurrected... Lazarus did not stay in the tomb while the door was closed while he was alive.. that's not how the order of the resurrections in the bible happen, the correct order of the resurrection from the tomb, doors open then the dead arise.. they don't arise in a dark tomb that would be hell... could you imagine if you were resurrected in a Grave coffin and the door was shut for a entire day, still buried but not dead but alive, God does not play tricks like that... and that's the only way

one could say that Jesus rose on Sabbath...

GE:

Michael G, You repeat, simply ignoring everything before said. What you placed here for Matthew 28:1-2 is a corruption of it with the sole purpose to serve Sunday-worship. I have warned you not to resort to Bibles 'translated' since the twentieth century. You show me something like this corruption you placed, of during the centuries before the 20th century. You won't find any!

I am no monkey like you are to parrot the dishonest deceivers who so tampered with the Word of God as you here present for Matthew 28:1. If you want to be like SDA, be like him. I herewith also end conversation with you, you Seventh-day Adventist! You CULTIST! You liar but too poor a liar even to be the worst deceiver, because you cannot deceive any, your intelligence being too weak!

I really do hate Seventh-day Adventists; I DESPISE AND LOATHE THEM --- ALL OF THEM! I HAVE NEVER COME ACROSS THE LIKES OF THEM AMONG PEOPLE OF ANY SUNDAY-WORSHIPPING CHURCHES!

Michael G:

Authorized King James Version KJV written 1611 AD before the 20th Century

(KJV) Mat 28:1 (In the END) G3796 of the SABBATH, as it (BEGAN to DAWN)#G2020 toward the FIRST DAY of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Mat 28:1 (IN THE END) strong's concordance #G3796 AFTER the CLOSE of the day, (at) even

Mat 28:1 (AS IT BEGAN to DAWN) strong's concordance #G2020

to begin to grow light

So if one just uses (IN THE END) #G3796 to determine the timeline of the verse it could be at EVEN sunset Saturday , but if

one uses the whole verse and read to the Clarifier (AS IT BEGAN to DAWN)#G2020, then look up that strong's number (2020) for that phrase it says (to begin to grow light)

strong's number (2020) note: it does not say; (begin to grow dark)

so if we read the strong concordance numbers with the verse that means it was after the close of the day on the Sabbath and it was at the part of the day when the light began to grow... So that would be after Saturday even and Sunday Morning as the sun did rise.. no doubt..

and to drive the nail home

all these version agree it was AFTER the SABBATH morning not night

Mat 28:1

(GNB) AFTER the SABBATH, as SUNDAY MORNING was DAWNING, Mary Magdalene and the other Mary went to look at the tomb.

(GW) AFTER the DAY OF WORSHIP, as the SUN ROSE SUNDAY morning, Mary from Magdala and the other Mary went to look at the tomb.

(ISV) AFTER the SABBATH, around DAWN on the FIRST DAY of the WEEK, Mary Magdalene and the other Mary went to take a look at the tomb.

(NASB) Now AFTER the SABBATH, as it BEGAN TO DAWN toward the FIRST DAY of the WEEK, Mary Magdalene and the other Mary came to look at the grave.

(NKJV) Now AFTER the SABBATH, as the FIRST DAY of the WEEK BEGAN TO DAWN, Mary Magdalene and the other Mary came to see the tomb.

(Webster) In the END of the SABBATH, as it BEGAN to DAWN towards the FIRST DAY of the week, came Mary Magdalene, and the other Mary to see the sepulcher.

GE:

'Strong's' is a servant and worshipper of Sunday, just like

you are, only difference is, ‘Strong’s’ is cleverer and more respected than you are.

“All these translations”??? You referring to ONLY the AV? Grappie!!

You are two things:

- 1) ignorant;
- 2) ignorant.

By the way, I debunked Strong’s, oft and totally. Strong’s at Mt28:1 serves the LIE of Sunday-sacredness. And the SDAs fell for it and exulted in it. That says a lot about Seventh-day Adventism.

In the rest of your list mark which translation is BEFORE the end of the nineteenth century! Guess which one? Haai, the one that reads, “In the end of the Sabbath”, just like the KJV. Isn’t it funny! [Cut by GE]

SDA:

How many times does filth have to come out of your mouth before you realize that you are of Satan’s spirit?

GE:

So it’s filth and of Satan’s spirit says SDA the fact the KJV and Websters date before the 20th century.

SDA:

In true fashion as all deceivers you spin and twist the words of your opponents to make them look bad. What you quote is not what I wrote and you know it! Stop you lying! For if you will call names and write bold faced lies about others, what makes you think your are being truthful? Peter thought he was and yet Jesus rebuked him saying Get thee behind me Satan! I suggest you do thus and speak only truth or shut up!

GE:

Not before you undertake to do the same. All is fair in love

and war, depending on what you choose to engage in.

So, it's up to you now to decide the direction and trend of this conversation which every time it gets somewhere SDA steers off track with haughtiness garbed in better knowing of less substance than in a helium balloon I buy for my grand children at holy Sundays' dinners.

I only wanted to prove to SDA that I am better than he even at the dirty game. I shall stop it now; but not because SDA so commanded his inferior, but because the superior of his own self so desired.

SDA:

Get some sleep you are making no sense whatsoever!

GE:

Besides this beldam brawl spoiled and desecrated my whole Sabbath Day. I pray God his forgiveness for my transgressions. It is at times like these that I wish my fight is over, and I am with the Lord.

And on-looking Sundaydarians, take this episode for object-lesson in disobedience and disrespect and hypocrisy and you name it whichever reprehensible sin a professing Sabbath-believing Christian can sink to and still may pray his God to help and be gracious unto him.

In other words: My sins do not change truth into a lie or vice versa. You may have watched my undoing today this past Sabbath Day; watch out for the day of your own undoing.

SDA:

Typical words of a DECEIVER! Always blaming others or things for their "desecrated" day, when in fact it is there own actions and thoughts that have done it! Take personal responsibility dude and stop blaming others or things for your corrupt thoughts and actions; you are the one that took it to the nasty level not me! I just simply challenged you by saying you are

Lying and deceiving and teaching error and that you don't believe the testimony of Scripture unless it supports your convoluted theories.

Also, you Sins do change the truth into a lie, for your actions must testify to the truth or you turn the truth of God into a lie and that is Bible buddy!

Got any more lies to tell?

SamBee:

The grave couldn't hold Yeshua, the stone was rolled away for Mary and the others to see that it was empty. Yeshua walked through walls so he had no need for the stone to be removed for him to rise. He rose at twilight before the sabbath ended the same time he was placed in the grave 3 days prior.

GE:

SamBee, Amen! Praise God there still are people with savvy!
But He was not "*placed in the grave 3 days prior*"; He DIED "*3 days prior*". Then the very day prior on Friday afternoon, Joseph at last closed the grave upon the Lord's body in the grave.

Michael G:

You have a preconceived desire to push back the Crucifixion date... you go off text many times, you will do anything to convince yourself that this is truth, even to say the text in the bible is wrong, and that's the only way you can prove your theory of Wednesday crucifixion,

Many students in school do the same things all the time in Labs, instead of following the guidelines of the text in the Lab books and staying within the Law that was taught to them to prove the theory of the labs, they thought they were wise and took short cuts without going through all the text and keeping within the law, They had preconceived Ideas of how the lab should work, they failed often to complete many of the labs in the required allotted time, they were always told to trust the Text and the Law and drop

preconceived outcomes, prove all things before going to the next step...

SamBee:

I am of a firm conviction that when Yeshua said that He would be in the grave 3 days and 3 nights like Jonah ...

GE:

He never said it! Not, “*in the grave*”!

SamBee:

... I am of a firm conviction that when Yeshua said that He would be in the grave 3 days and 3 nights like Jonah, He meant exactly what He said and was literally in the grave for the 72 hours prophesied.

SATURDAY: The chronological controversy begins with the very first day of the period. Romanish theologians state that Yeshua entered the city of Jerusalem on “Palm Sunday”.

Although I concede that this was possible, it is doubtful that it was on Sunday considering the very location Yeshua headed for was the Temple as was His custom on every Sabbath (Mark 11:1-11). After looking “about upon all things” as evening fell, the Messiah returned to Bethany, a distance of only two miles or so.

SUNDAY: Yeshua returns to Jerusalem, cursing the fig tree as He passes (Mark 11:12-14). Upon arriving in the city, the group once again heads for the Temple where only the day before Yeshua had stood to view the condition of the House of Yisrael. It was at this time he cast out the money changers and overthrew the tables of these thieves (Mark 11:15-17). After cleansing the Temple, I believe Yeshua and His band of followers trek back to Bethany (Mark 11:19). Even though the Scripture doesn’t record that He returned to Bethany, it is certain because of verse 20, passing the accursed tree once more.

MONDAY: It was back to Jerusalem via the same route as previously taken (Mark 11:27-14:1). Yeshua spends time teaching

and answering questions.

TUESDAY: This was the day before Passover, the “preparation” day (Mark 14:12-16) and would include the killing of the Passover lamb that was caught four days earlier (Exodus 12:3-6). The Passover would last seven days with the first and final days being “high Sabbaths” (Leviticus 23:4-8) or annual observances. This would prove to be a very busy day for the Messiah. We must remember that this Tuesday, the day before Passover, was our Tuesday sunset to Wednesday sunset.

WEDNESDAY: The Jews’ Wednesday (our Tuesday) began at 6:00p.m. During this time Yeshua ate the Passover with His disciples (that in itself is a study of immense importance) and instituted the Lord’s Supper (Mark 14:22-25). Immediately following His committal of this ordinance to His fledgling church, they departed for the Garden of Gethsemane where Messiah prayed, was betrayed and arrested (Mark 14:26-52).

It is here where some seek to place what followed in a different time span. However, nothing is said in the Bible to indicate that Yeshua’s appearance and trial before the Sanhedrin was anytime other than immediately following His unlawful arrest at night (Mark 14:53-66). In fact, to my thinking, it is further confirmed that the trials of Yeshua were held during the night before Peter heard the cock crow at morning’s dawn (Mark 14:67-72). Although the scene now changes, it was now morning (Mark 15:1), however, the Jews had begun their Wednesday at 6:00p.m. on Tuesday evening.

Next Yeshua is taken to Pilate to once again undergo the rigors of a mock trial by the world. The humiliation, degradation and injustice which followed is truly something that mortal tongue cannot accurately describe nor the mind of man fully comprehend (Mark 15:2-24). It is now nearly 9:00a.m. Wednesday morning (the third hour-Mark 15:25) and as the moments progress toward the appointed time, Yeshua is crucified. For three hours the Lord hangs suspended on the stake when precisely at noon (the sixth hour), the sky darkens (Mark 15:33).

As the Messiah suffers the pains of the stake, the sun refuses to lend its glow and darkness remains until the ninth hour (3:00 p.m.) when Yeshua “gave up the ghost” and dies (Mark 15:34-37).

Immediately following the crucifixion comes Joseph of Arimathaea and Nicodemus to lovingly place the lifeless body of the Saviour in the tomb (John 19:38-42). The crucifixion, His death and burial were all completed before 6:00p.m. Wednesday evening or before the start of the Jewish Thursday. As stated previously, this certainly fits into the scheme of the events as it was necessary for Yeshua to be taken off the stake before the last day of Passover which was a High Sabbath.

THURSDAY: Guards were placed at the tomb (Matthew 27:62-66). Again keep in mind that Thursday, for the Jews, began at 6:00p.m. Wednesday evening.

FRIDAY: Yeshua’s corpse remains in the tomb of Joseph of Arimathaea guarded by the Roman soldiers to ensure that no one will steal it away.

SATURDAY: Things remain the same. However, as Saturday came to a close at twilight the exact same time he was placed in the tomb 6:00p.m. (for the Jews) and as the first day of the week begins, the stone rolls away and Yeshua comes forth triumphantly from the grave.

Thus Yeshua did exactly as He said. He was three full nights (Wednesday, Thursday and Friday) and three full days (Thursday, Friday and Saturday) in the grave.

SDA:

Sambie, you are still wrong. And nothing you have presented proves that the “heart of the earth” is ONLY the grave.

No one preaches unto those in the prison house, they are dead and know not anything. Eccl 9:5. Neither do they praise the Lord. Psalms 115:17.

Your post was full of spiritualism and error. Preach it in straight English, no Greek and stop calling Jesus Yashua. His name in Greek may be Yashua, I can not tell, but in English it is

translated Jesus in all Bibles.

You are a confused person! And you are only trying to prove a preconceived opinion, not what is written in the book.

Greek teachers are liars....

How many times has the Greek Lexicon you are using been revised? Or, are you using the Texus Receptus? If not you are teaching from corrupt manuscripts!

If it is such a “simple fact” where is the Scripture text that plainly states that the Passover is to be observed on a full moon every year on the 14th of Abib?

Sambee:

Re: SDA, “you are still wrong. And nothing you have presented proves that the “heart of the earth” is ONLY the grave. No one preaches unto those in the prison house, they are dead and know not anything. Eccl 9:5. Neither do they praise the Lord.”

If you understood my post you would have noticed that it was not talking about the grave, but the place the fallen angels are kept. Read it once again

Anon:

Wrong! “heart of the earth” is not only the grave!

Also, Jonah was not dead in the belly of the whale. Are you saying that Christ never died then?

GE:

Thank God, honestly, from my heart, Anon also has some savvy left! Sometime, somehow, people with brains and integrity shall see the truth. O God, hasten that day!

Sambee, Jesus NEVER said He would be “*in the grave 3 days and 3 nights like Jonah*”.

SamBee:

Yeshua in the heart of the earth [1 Peter 3:19-20]

Men are never spoken of in Scripture as “spirits”. Man has a

spirit, but he is not “a spirit”, for a spirit hath not flesh and bones”. In this life man has “flesh and blood”, a “natural” (or psychical) body. At death this spirit “returns to Yahweh Who gave it” (Ps. 31:5. Eccles. 12:7. Luke 23:46. Acts 7:59). In resurrection “Yahweh giveth it a body as it hath pleased Him” (1Cor. 15:38). This is no longer a “natural” (or psychical) body, but a “spiritual body” (1Cor. 15:44).

2. Angels are “spirits”, and are so called (Heb. 1:7, 14).

3. In 2Pet. 2:4 we read of “the angels that sinned”; and in 1Pet. 3:19, 20 of spirits “which sometime were disobedient ... in the days of Noah”. In 2Pet. 2:4 we are further told that the fallen angels are reserved unto judgment, and delivered into chains (i.e. bondage or “prison”). Cp. Jude 6.

4. The cause of their fall and the nature of their sin are particularly set forth by the Holy Spirit in Jude 6, 7.

a. They “left their own habitation”.

b. This “habitation” is called (in Greek) *oiketerion*, which occurs again only in 2Cor. 5:2, where it is called our “house” (i.e. body) with which we earnestly long to be “clothed upon”; referring to the “change” which shall take place in resurrection. This is the spiritual resurrection body of 1Cor. 15:44.

c. This spiritual body (or *oiketerion*) is what the angels “left” (whatever that may mean, and this we do not know). The word rendered “left”, here, is peculiar. It is *apoleipo* = to leave behind, as in 2Tim.

4:13, 20, where Paul uses it of “the cloke” and the “parchments” which he left behind at Troas, and of

Trophimus whom he left behind at Miletum. Occ. Heb. 4:6, 9; 10:26. Jude 6.

d. They “kept not their first estate (*arche*)” in which they were placed when they were created.

e. The nature of their sin is clearly stated. The sin of “Sodom and Gomorrha” is declared to be “in like manner” to that of the angels; and what that sin was is described as “giving themselves over to fornication, and going after strange flesh” (Jude 6, 7). The

word “strange” here denotes *other, i.e. different* (Gr. *heteros* = *different in kind.*) What this could be, and how it could be, we are not told. We are not asked to understand it, but to believe it.

5. In Gen. 6:1, 2, 4 we have the historical record, which is referred to in the Epistles of Peter and Jude. There these “angels” are called “the sons of Yahweh”. This expression in the Old Testament is used always of “angels”, because they were not “begotten”, but created, as Adam was created, and he is so called in Luke 3:38 (cp. Gen. 5:1). It is used of angels eight times: Gen. 6:2, (*1) 4. Job 1:6; 2:1; 38:7. Ps. 29:1 (R.V.m.); and Dan. 3:25.

In this last passage there is no article, and it does not mean “the Son of Yahweh”, but “a son of Yahweh”, i.e. an angel who was sent into the furnace (Dan. 3:28), as one was into the den of lions (Dan. 6:22). In one passage (Hos. 1:10) the English expression is used of men, but there the Hebrew is different, and it refers only to what men should be “called”, not to what they were.

6. Returning to 1Pet. 3:19, the expression “the spirits in prison” cannot be understood apart from the whole context. The passage commences with the word “For” (v. 17), and is introduced as the reason why “it is better, if the will of Yahweh should (so) will, to suffer for well-doing, than for evil-doing. FOR (v. 18) Messiah also suffered for sins once (Gr. *hapax*)- a Just One for unjust ones - in order that He might bring us to Yahweh, having been put to death indeed as to [His] flesh, but made alive as to [His] spirit.” This can refer only to His spiritual resurrection body (1Cor. 15:45).

In death His body was put in the grave (or sepulcher, i.e. Hades), Acts 2:31; but His spirit was “commended to Yahweh”. Not until His spirit was reunited to the body in resurrection could He go elsewhere. And then He went not to “Gehenna”, or back to Hades but to Tartarus (2Pet. 2:4.), where “the angels who sinned” had been “delivered into chains”. To these He proclaimed His victory.

7. The word rendered “preached” is not the usual word *euangelizo* (Ap. 121. 4), but the emphatic word *kerusso* (Ap. 121.

1); which means to proclaim as a herald. Even so Christ heralded His victory over death, and the proclamation of this reached to the utmost bounds of creation.

It was “better” **THEREFORE** to suffer for well doing than for evil doing. He had suffered for well doing. He suffered, but He had a glorious triumph.

“Therefore” (runs the exhortation), “if ye suffer for righteousness’ sake, happy are ye” (vs. 14), and it concludes “Forasmuch then as Yeshua suffered on our behalf as to the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath done with sin; no longer to live [our] remaining time according to men’s lusts, but for Yahweh’s will...

For to this end, to those also who are now dead, were the glad tidings announced, that though (Gr. men) they might be judged according [to the will of](*2) men, in [the] flesh, yet (Gr. de) they might live [again] according to [the will of] God, in [the] spirit” : i.e. in resurrection (1Pet. 4:1, 2, 6).

The above is suggested as the interpretation of the expression “the in-prison spirits”, in the light of the whole of the nearer and remoter contexts.

(*1) In the first passage (Gen. 6:2) the Alexandrine MS of the Septuagint has “angels” (not “sons”), showing how it was then understood

(*2) For the supply of this ellipsis see Rom 8:27, 28, and cp. 1Pet 4:19.

GE:

Jesus did NOT experience ‘hell’ while ‘dead in the grave’ but **ALIVE BEFORE HE DIED.**

Re: SDA, “If it is such a “simple fact” where is the Scripture text that plainly states that the Passover is to be observed on a full moon every year on the 14th of Abib?

I am going to save this one for a souvenir.

SDA:

*Obviously there is not a text or else you would have posted it!
Once again you are wanting and your Laodicean pride is flaring!*

GE:

There is a 'text' in fact, "These are the feasts of the LORD, holy convocations, which _YE_ (man / the People) must PROCLAIM (call out / determine / establish WORK OUT / RECKON and legislate) in _THEIR_ (natural, astrometric), _SEASONS_ (of occurrence)."

Then it says "This month (Aviv) is the First Month" which is the month of the harvest of the barley from the land, which the People, like all the peoples of the Middle East, established by the first new moon after spring equinox to determine the first day of it. Fourteen days after, NATURALLY the moon would be full, and on that day, the Text commanded the passover sacrifice should be killed and leaven removed from the households of whole the land. Leviticus 23:4,5.

Your "text".

SDA:

Do you even understand what it is that you write? You have posted nothing but your own personal suppositions. The text you quote say NOTHING about moon phases at all. I'll post the text plainly without comment so that all can see that the word "moon" is not even there, it is a man made doctrine. What the people do in the mid-east have nothing to do with the truth of God. If God thought the moon phase was so important he would have plainly stated such! Have any more man made suppositions?

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the

same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

(Lev 23:3-6)

Did you check the alignment of the stars as well? For they also were given for Seasons, ect....

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

(Gen 1:14)

Hmmm...seems to me that your homework is incomplete. And with the intelligence that you boast of scattered all over these pages, I would have thought that you would not have missed that one!

Put your thoughts away and sit with the Bible only and realize that you know not what is written or the truth and that the Bible is the Truth and accept it just as it reads, which you don't.

If God had written in his word that Jesus was standing before the Jews at the Sixth hour, then it is so. And if God had written the Jesus was upon the Cross from the third till the ninth hour, it is true. What you don't want to admit is that the sixth hour falls between the third and ninth. Thus making it impossible for Jesus to be crucified the same day of his trial. This is where your theory falls to pieces! and your disdain for the Holy Scriptures is apparent, for you through Greek wrangling try to change the testimony of those passages in order to make your man-made assumptions about three days/nights in the heart of the earth ONLY means the grave. In fact when the events and times given by Scripture it is plain that the Heart of the Earth means in the control of men to be crucified, buried and resurrected and that process took exactly three days/nights, not ONLY his visit to the grave!

GE:

You ARE the clown of the town! Not even William Shakespeare would have known how to handle you, SDA. Your

name tells it all though.

SDA:

Son, it is not me that you have a problem with. It is the Word of God, the plainly written truth.

You are presenting your version of what the Word says. And I present it as it is written. And in fashion true to your works here you belittle the Word of God and call it my words so that you can justify to yourself, and your rejection of what is written.

Have you not read?

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

(Heb 4:12)

This book you butcher discerns your thoughts and intents and this is why you have problems, you are in error and God by his word is trying to show you, but you stubbornly will not submit to the fact that God's Word as plainly written to all is the truth. What is not truth is those who treat the word of God and think the thoughts that there is hidden meanings in the words and that another book like some Lexicon that has been revised, i.e. corrected over 20 some times is the truth and that it only has the "literal" truth of God. Shame on you! Repent before you make complete shipwreck of faith and are left without the foundation of God, His plainly written Book, the Scriptures. Those who are doing what you are, are well on there way to committing the unpardonable sin, calling the truth of God a lie!

GE:

Re: SDA, *"If it is such a "simple fact" where is the Scripture text that plainly states that the Passover is to be observed on a full moon every year on the 14th of Abib?"*

So SDA plainly states that the Passover is NOT to be observed on a full moon every year on the 14th of Abib, boys...

or, that it ever occurred on a full moon every year on the 14th of Abib, my goodness! He's a genius!

SDA:

Practicing your deceptive reasoning powers I see.

If you can not quote me directly then don't rearrange my statements so that you can build a straw man to destroy and then claim to the crowd that you have won the argument, or even make it look that way.

In your above statement you are not displaying the love and character of the one you claim to love. You are displaying the personality traits of his enemy, the AntiChrist! Christ never twisted or misquoted anyone to make a point. This just shows how little you really do know what is in the book or the gospel.

As any can read, I simply stated and posted Biblical proof that the "full moon" theory has no bearing upon the Passover. And if God thought it was so important, He would have made a plain statement in His book that you love to butcher!

These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

(Rev 11:4-7)

I'm beginning to believe that all who butcher the Scriptures as you are assisting the beast out of the bottomless pit to make war against the bible, to corrupt, to cause disbelief, to unsettle peoples confidence in the Bible and the Bible only. To wit, you use extra-Biblical Lexicons above the written word that pre-existed you in this world. Your pride has been so elevated that you think you are

the definer of the Word of God, the definer of all that is truth and that you only understand what is “literally” written, and yet the acts of your words testify that you reject the plainly written word and assert your own thoughts as the word of God.

To all if a person is not teaching exactly as it reads they are presenting a different gospel and mixture of truth and error. It is thus that the truth of God is turned into a lie.

SamBee:

.....and dies (Mark 15:34-37).

Immediately following the crucifixion comes Joseph of Arimathaea and Nicodemus to lovingly place the lifeless body of the Saviour in the tomb (John 19:38-42). The crucifixion, His death and burial were all completed before 6:00p.m.....

GE:

Sambee, I'm very sorry to draw your attention to only one or two of a myriad facts and implications you have not taken into consideration.

I'm sure you will see your odd statement, “*Immediately following the crucifixion comes Joseph....*” which says Joseph came the third hour or 9 a.m.

Alright, that's a minor.

What is really serious, is your unequivocal aversion, “*The crucifixion, His death and burial were all completed before 6:00p.m.*” You give “*John 19:38-42*” for reference. But John 19:38-42 by itself helps nothing at all to explain the time-factors involved. The relative texts are Mk15:42 Mt27:57 Jn19:31,38 Lk23:50— FOR WHERE THE BURIAL BEGINS, “EVENING”, ‘opsias genomenehs ehdeh’ AFTER SUNSET!!! And Lk23:54-56 Jn19:42 FOR WHERE THE BURIAL ENDED THE NEXT “MID-AFTERNOON and the Sabbath drew near”, ‘epephohsken sabbaton’. Please answer me on this one, I sincerely beg you; before we go on to anything else, PLEASE?

Doubting Thomas:

Gerhard I don't want to belabor the point but you did not address what Jesus said about his resurrection.

This text is the reason it makes a difference: John2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

This is how we know for certain Jesus was resurrected on the first day of the week.

GE:

It's senseless! How does the fact Jesus said "destroy this temple and in three days I shall raise it up again" make for certain He was resurrected on the First Day of the week?

Have you read this thread at all?

Then from where do you reach this question and aversion? From the air it must be!

Doubting Thomas:

Gerhard, Jesus was crucified on Friday, he rested on the Sabbath as was resurrected on the first day of the week, that is three days.

GE:

Dear Thomas, no; Jesus was BURIED on Friday and Joseph only undertook to bury him "when having been already evening that was The Preparation which is the Fore-Sabbath" BEGINNING; and closed the grave "And That Day 'Friday' was / had been (past) as the Sabbath drew on / mid-afternoon" "by the time of the Jews preparations" Jn19:42 for the Sabbath starting. And the two Marys still had their spices prepared as well as all "their preparations" otherwise like the rest of the Jews before the Sabbath started sunset (Mt27:62).

The WHOLE of Friday was occupied by the BURIAL ONLY. That makes it Crucifixion on the day before, 'Thursday' Jn19:14, and Resurrection on the day after, "Sabbath's", Mt28:1.

Michael G:

3 days-3 nights post 673, Gerhard Ebersoehn Johannesburg, South Africa wrote: [cuts by GE]

“If you want to be a SDA, be one. You CULTIST! You liar but too poor a liar even to be the worst deceiver, because you cannot deceive any, your intelligence being too weak! I really do HATE Seventh-day Adventists; I DESPISE and LOATHE THEM -- - ALL of THEM! I HAVE NEVER COME ACROSS the LIKES of THEM among PEOPLE of any SUNDAY-worshipping CHURCHES! “

Now is that a Christ like response in a discussion, just because one disagrees with you?

GE:

No, it is a devil-like response in utter desperation of this worst of all sinners, Gerhard Ebersöhn. I am guilty as guilty as the murderer and liar from the beginning the devil himself. I have no excuses, God be merciful to me. I don't even expect you, Michael G, to forgive me, because you may reckon my transgression against you not worth your dismay or forgiveness. Nevertheless I ask you to forgive me, in the Name of Jesus Christ. But I shall understand if you won't.

Now after my unconditional pleading guilty and your pardon, may I try to explain something on my part. In my unreasonable anger I did not notice that I declaimed the wrong person. I railed against you while I thought SDA was on the receiving end. That does not make my wrong, right; nevertheless I tell you in the hope to give some truer perspective on my madness. Reading SDA's responses to my posts both before and after my outburst may make anyone think twice.

Allow me the grace to beg of you another gesture of goodwill, Michael G, Please pay the same attention to what I have to say on this forum, that you have given to this my sin. Kindly try to place my tirade behind you and remember what I wrote while

calm and as Christian-like as my poor me could be.

I ask every one and any one sharing in this discussion to answer for the day of Jesus' Burial as filled in and limited in all four Gospels.

It was a day in its own right fully, from its beginning until its ending, in fulfillment of the OT passover-Scriptures
CONCERNING IT!

Does anyone have the guts and integrity to try?

Because be warned, the implications WILL CHANGE YOUR PERSPECTIVE, I don't care who or what you are, IF, YOU ARE HONEST.

Jan Pierewiet:

You hate them Adventistos and yet you cannot stay away from them...perhaps your family's influence. Why not study their Catholic doctrine of the TRINITY or are you afraid you might stumble upon the real TRUTH? Wakker skrik maatjie!

GE:

To the credit of the Seventh-day Adventists, and thank and praise God Almighty through Jesus Christ for it: they believe the only true God and Lord, and are not calling themselves Christians while they in their heart of hearts are Islam.

Even this must be admitted with reservation though, because the SDAs really do not believe unconditionally the Divinity of Jesus Christ, but make of Him a mere human saviour who did not -- according to them --- die for sins being God, and in his humanity was not both God and Man undivided and single, and was not even raised from the dead being God, but was called from the grave by a mere creature in the absence of the Father and therefore not in and by the Innermost Sanctuary and Presence of the Divine Fellowship of GOD: THE FATHER AND THE SON AND THE HOLY SPIRIT.

And any bastard --- that is, anyone not of the Faith of this GOD: THE FATHER AND THE SON AND THE HOLY SPIRIT

--- do not you ever mention my family through your blaspheming lips!

Lay Worker:

Ge The Papal apologist above identifies himself as a bastard?

GE:

Do I confess 'Allah' "the above" pure human concept for God? Do I believe any than the God that LIVES and Reveals Himself through Himself in the Person of the Son of God?

The 'bastard' is he not of the Promise but of the flesh; in other words, who worships his own imaginations as god.

Doubting Thomas:

Well we both agree Jesus was buried on Friday, the preparation day, now the Jews did not want Jesus and the thieves to hang on their cross's over the Sabbath day so they requested that they be taken down and their legs be broken, but of course Jesus was dead so there was no need to break his legs. this was done on the preparation day before the Sabbath.

But with the following scriptures I prove that Jesus was resurrected on the first day of the week.

John19:31The 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.

Gerhard, we know for a fact that the took down the body of Christ and wrapped it in linen, and laid it in a sepulcher, And that day was the preparation, and the sabbath drew on.

Luke23:52This man went unto Pilate, and begged the body of Jesus. 53And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54And that day was the preparation, and the sabbath

drew on.

Then Gerhard, the women prepared spices and ointments; and rested the sabbath day.

Luke23:55And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Now Gerhard, on the first day of the week, the very next day the women took their spices and ointments to the sepulchure.

Luke24:1Now 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.

Now Gerhard, two of the disciples that heard the women departed for Emmaus and they came upon a stranger, which was Jesus, and if you go to Luke24 verse 21 they say today is the third day since these things were done. Jesus said he would rise the third day, which he did.

13And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14And they talked together of all these things which had happened. 15And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16But their eyes were holden that they should not know him. 17And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18And 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? 19And 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: 20And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21But 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. 22Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

GE:

Dear Doubting Thomas, THANK YOU VERY MUCH FOR A POSITIVE POST like SELDOM received!

Re: *“Well we both agree Jesus was buried on Friday, the preparation day, now the Jews did not want Jesus and the thieves to hang on their cross’s over the Sabbath day so they requested that they be taken down and their legs be broken, but of course Jesus was dead so there was no need to break his legs. this was done on the preparation day before the Sabbath.”*

WONDERFUL! BUT WATCH OUT WHEN “on Friday”. This is the crux of the issue! Joseph did not bury Jesus in a jiffy! BUT JOSEPH BURIED JESUS IN FULFILLMENT OF BIBLE-PROPHECY; OF PASSOVER-PROPHECY!

To which the WHOLE of the day of the fifteenth day of the First Month was COMMANDED BY THE LAW OF THE SCRIPTURES!

As Paul said, “I delivered (explained, proclaimed, preached) unto you FIRST OF ALL _THAT_ which ...

ACCORDING TO THE SCRIPTURES ... I also received, HOW THAT Christ ACCORDING TO THE SCRIPTURES

1) died the very / first, first day (of passover Ex12:15a) ... when they had to always kill the passover

(Mk14:12 Mt26: 17 Lk22:7) ... and

THAT, HE ... ACCORDING TO THE SCRIPTURES ...

2) WAS BURIED (THE FIRST DAY YE SHALL

EAT UNLEAVENED BREAD Ex15b Jn19:28) ... and

3) that He ACCORDING TO THE SCRIPTURES

rose again the third day. 1 Cor15:3-4

Joseph undertook “ACCORDING TO THE SCRIPTURES”
the passover-Scriptures!
Now WHEN on the second day and day of the passover
meal of Unleavened Bread did Joseph BEGIN?
HERE:
“‘When already (‘ehdeh’)
it had become (‘genomenehs’)
EVENING (‘opsias’)
SINCE IT HAVING BECOME
(‘epeí ehn’ Ingressive Aorist, of ‘eimi’)
The Preparation (‘paraskeueh’)
WHICH, is (‘ho estin’)
the Fore-Sabbath (‘prosabbaton’)”
Mk15:42 Mt27:57 Jn19:31,38 Lk23:50
“**SUDDENLY** a man called Joseph”,
appeared in the sequence of events.
He did NOT ‘appear’ / “suddenly was there” at the cross!
He ‘appeared’ / “suddenly was there”
WHERE HE WAITED HIS TURN “AFTER THESE
THINGS” of the Jews who asked Pilate that the bodies be removed
“**BECAUSE THAT DAY WAS GREAT DAY SABBATH**” of the
Jews’ passover.
The Sixth Day (‘Friday’) with “**EVENING**” (‘opsia’)
BEGAN the bodies **STILL** hanging on the crosses, permission not
even obtained yet by either the Jews or Joseph to have them
removed. **NOW** only the **DAY’S** proceedings were **SET IN**
MOTION. Joseph only now appears in the sequence of first the
obtainment, then the removal, then the treatment of the body, then
AT THE VERY LAST, the actual laying down in the grave of the
body, **WHEN** “**THAT DAY** was The Preparation **AND THE**
SABBATH BEGAN TO DRAW NEAR” or **WHEN** “**THAT DAY**
had been The Preparation **AS IT BEGAN TO DAWN TOWARDS**
THE SABBATH DAY.” (‘KAI hehmera ehn paraskeuehs KAI
sabbaton epephosken’)

Doubting Thomas:

But with the following scriptures I prove that Jesus was resurrected on the first day of the week

GE:

All right, let's READ,

Quoting DT, "*John19:31The 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.*

Gerhard, we know for a fact that the took down the body of Christ and wrapped it in linen, and laid it in a sepulcher, And that day was the preparation, and the sabbath drew on."

First, Doubting Thomas, first, let's get this very shrewd mangling of the Scriptures here by you, sorted out.

You quote "*John19:31*" and then you just carry on as if it is the SAME Scripture that says "*that they took down the body of Christ and wrapped it in linen, and laid it in a sepulcher, And that day was the preparation, and the sabbath drew on*". Please, in Jesus' Name, this is not "*John19:31*"! This is Luke 23:53-54! PLEASE man, in the name of honesty and integrity. For Christ's sake! Speak the TRUTH!

Then, Doubting Thomas, You explain to me – I know the rest here are able to understand you, but I am not – you explain to me how you with "*John19:31*" and Luke 23:53-54 "*prove that Jesus was resurrected on the first day of the week*"?

O God, how many times more must I deal with this sort of Christianity?

Further, Doubting Thomas, you explain how you "*prove that Jesus was resurrected on the first day of the week*" in

"Luke23:52This man went unto Pilate, and begged the body of Jesus. 53And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54And that day was the preparation, and the sabbath

drew on. Then ... the women prepared spices and ointments; and rested the sabbath day.:55And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now ... on the first day of the week, the very next day the women took their spices and ointments to the sepulchre.

Luke24:1Now 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.” ???

Doubting Thomas, you explain how you “*prove that Jesus was resurrected on the first day of the week*” in...

“Now ... two of the disciples that heard the women departed for Emmaus and they came upon a stranger, which was Jesus, and if you go to Luke24 verse 21 they say today is the third day since these things were done.”???

Doubting Thomas:

Jesus said he would rise the third day, which he did.

GE:

Yes. What has “*the third day*” of Jesus’ referrals to the Scriptures to do with the day the Emmaus disciples referred to for having been “*today the third day since these things were done*”?

This ‘issue’ which is a non-issue has been answered on this very thread more than once before. I am not going to repeat it. You can do the referencing back yourself if it mattered to you at all.

We do not even find an appearance, in Lk24:1.

Not until the day was over in verse 30-31, and “It came to pass as He sat at meat with them, their eyes were opened and they recognised” Jesus. Where is the Resurrection? About 30 hours back, “Sabbath’s mid-afternoon” already, in Mt28:1-4!

Crazy Baptist:

GE, I am sure you are working on another extremely long

post to refute what DT has tried with plain scripture text to show you so I will only ask this:

Where is your confusion on the matter coming from? Luke 24 says it as CLEARLY and PLAINLY as it can read. The first day of the week, does it not friend?

GE:

What is your “it” friend? The Resurrection of Jesus?

Then, friend, Where is your confusion on the matter coming from? Luke 24 says it as CLEARLY and PLAINLY as it can read, the women on the first day of the week, the first time VISITED THE TOMB, does it not friend? So, where is your confusion coming from it speaks of Jesus’ resurrection, friend?

Paul from California:

Mark 16:9 (New King James Version)

Mary Magdalene Sees the Risen Lord

9 Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

GE:

Thank you Paul from California, for this post, because herewith you REFUTE YOURSELF as thoroughly as possible.

He who cannot see the nullifying contradiction in these two statements of the last, is not mentally equipped it be explained to him.

Paul from California:

1 Come, and let us return to the LORD;

For He has torn, but He will heal us;

He has stricken, but He will bind us up.

2 After two days He will revive us;

On the third day He will raise us up,

That we may live in His sight.

*3 Let us know,
 Let us pursue the knowledge of the LORD.
 His going forth is established as the morning; Hos 6
 3 The God of Israel said,
 The Rock of Israel spoke to me:
 'He who rules over men must be just,
 Ruling in the fear of God.
 4 And he shall be like the light of the morning when the sun
 rises, a morning without clouds,
 Like the tender grass springing out of the earth,
 By clear shining after rain.' 2 Sam*

GE:

PFC the false prophet without shame or fear of the LORD God, wresting and mangling the Word of God for his own wicked agenda of Sunday-worship!

Hosea 6,

1 Come, and let us return to the LORD;
 For He has torn, but He will heal us;
 He has stricken, but He will bind us up.

2 After two days He will revive us;
 On the third day He will raise us up,
 That we may live in His sight.

3 Let us know,

Let us pursue the knowledge of the LORD.

His going forth is PREPARED as the morning;

**And He shall COME (from the dead) to us as the rain
 As the LATE, early rain unto the earth.**

All night of 'the third day' and its morning, Jesus lay in the grave, "prepared" by Joseph and Nicodemus "according to the Scriptures" of the Lord's Passover, so that He would "COME", "from the dead", "LATE in the Sabbath's fullness of daylight", "AS", emphatically, "the LATE, early rain unto the earth" in its season.

IN CONTRAST with the FAITHFULNESS of God, Hosea

6:4 goes on to describe Israel's UNFAITHFULNESS, "For YOUR goodness is as a MORNING cloud— as the EARLY dew it goes away!"

2 Samuel 23,

3 The God of Israel said,

the Rock of Israel spoke to me:

'He who rules over men must be just,
ruling in the fear of God.

4 And he shall be like the light of

the morning-when-the-sun-RISES,

(even like whole the) MORNING-without-clouds,

(morning while) the tender grass (growing) out of the earth,

By / in /while CLEAR SHINING / "it being broad daylight",

"after rain."

Verse 5 – like Hosea – goes on to CONTRAST Israel's UNFAITHFULNESS with God's FAITHFULNESS,

"Although my house be NOT so with God— yet HE, hath made with me an Everlasting Covenant, ORDERED in all things and sure"— "according to the Scriptures"— "for this is ALL my Salvation, and ALL my Desire, although He make it not _TO GROW_ after rain" ("by / in / while CLEAR SHINING / "it being broad daylight").

Doubting Thomas:

Gerhard you are missing my point, Jesus was resurrected on the third day, please read through this proof.

Now Gerhard, on the first day of the week, the very next day the women took their spices and ointments to the sepulchre.

GE:

No one here as far as I could see is disputing the fact Jesus rose on "the third day according to the Scriptures". As far as I can see the question here is about which day of the week "the third day according to the Scriptures" was.

Michael G:

The true Character of Gerhard Ebersöhn of Johannesburg, South Africa... finally comes to the surface in post 673,

Gerhard Ebersöhn Johannesburg, South Africa wrote: [cuts by GE]

“If you want to be a SDA, be one. You CULTIST! You liar but too poor a liar even to be the worst deceiver, because you cannot deceive any, your intelligence being too weak! I really do HATE Seventh-day Adventists; I DESPISE and LOATHE THEM -- - ALL of THEM! I have NEVER come across the LIKES of THEM among PEOPLE of any SUNDAY-worshipping CHURCHES! “ apostle James writes

Jas 3:8 But no one has ever been able to TAME the tongue. It is EVIL and UNCONTROLLABLE, full of deadly poison.

Jas 3:9 We use it to GIVE THANKS to our Lord and Father and also to CURSE OTHER PEOPLE, who are created in the likeness of God.

Jas 3:10 Words of THANKSGIVING and CURSING pour out from the SAME MOUTH. My friends, this should NOT happen!

Jas 3:11 NO SPRING of water pours out SWEET WATER and BITTER water from the SAME OPENING.

Jas 3:12 A fig tree, my friends, cannot bear olives; a grapevine cannot bear figs, nor can a salty spring produce sweet water.

Jas 3:13 ARE THERE ANY of you WHO ARE WISE and UNDERSTANDING? You are to PROVE IT by your GOOD LIFE, by your GOOD DEEDS performed with HUMILITY and WISDOM.

Jas 3:14 BUT if in YOUR HEART you are JEALOUS, BITTER, and SELFISH, don't sin against the TRUTH by BOASTING of your WISDOM.

Jas 3:15 SUCH wisdom DOES NOT come down FROM HEAVEN; it BELONGS to the WORLD, it is UNSPIRITUAL and

DEMONIC.

Jas 3:16 Where there is JEALOUSY and SELFISHNESS, there is ALSO DISORDER and every kind of EVIL.

Jas 3:17 But the WISDOM from above is PURE FIRST of all; it is also PEACEFUL, GENTLE, and FRIENDLY; it is FULL OF COMPASSION and PRODUCES a harvest of GOOD DEEDS; it is FREE from PREJUDICE and HYPOCRISY.

GE:

You can capitalize and revel in my weaknesses and sins; please go on and enjoy it, because therein will be your only success and my demise; BUT NOT OF THE WORD OF GOD.

Are you really so stupid as to think that I not planned to so expose myself? That I never could fore-see exactly HOW YOU people would RETORT? Now I can be the one to capitalize and be complimented for having been the wiser of us. You do just like I KNEW YOU WOULD, here is the proof, now for the umpteenth, living proof post.

Now listen to them.....

FROOM:

Michael G is right by observing the truth about this man...when pushed into a corner, he cracked! So sad, what Trinitarianism can do to a person. He just harps on the 3 days/nights and that's where his resource-books stop! Yea sad...so we just IGNORE him. He had his 15 minutes. Too boastful for me!

GE:

This thread is about “*the 3 days/nights*”; not about the Divinity of Jesus Christ which is above human discussion, beyond human research, too deep for human, sinful dissection or exploration. I admit defeat before Jesus’ Divineness, and fall prostrate before Him in worship and adoration. May my tongue never stop to sing his Glory Who IS the Glory of the Father Almighty, and his Power omnipotent.

I shall never sink so low as think myself qualified to bring the Godhead down to my level of thought or word. So help me God!

But I do herewith give notice that I do take seriously the word of Michael G that came to this forum with the Word of God, “*Jas 3:17 But the WISDOM from above is PURE FIRST of all; it is also PEACEFUL, GENTLE, and FRIENDLY; it is FULL OF COMPASSION and PRODUCES a harvest of GOOD DEEDS; it is FREE from PREJUDICE and HYPOCRISY*”— with regard to which I miserably and HYPOCRITICALLY failed to rise to, in respect of both purity, gentleness or friendliness. In other words, I ask for forgiveness for not having acted like a Christian should or would.

Let it be known that this is my second and last apology and asking for pardon and sympathy; be it scorned by my accusers who also happen to be those against whom I transgressed, like in my first endeavor to apologize, or not. Henceforth I shall keep to the subject matter in hand, which on this thread is, “three days and three nights”.

And I sincerely hope by doing so to vex my opponents to madness. as they have vexed me to madness. But they are forgiven as far as I am concerned, I understanding how a man feels and reacts “*when pushed into a corner*” by unreasonableness.

Michael G:

Post 720 is a continuance of the same act after post 673, it says in itself there is no change of heart, an apology with no true repentance makes the apology non effect they cancel each other, besides I am not the one you should apologies too.. you are now doing the exact same actions as Tony, Meinhim and all the other haters of the SDA, Just look at their posts and you will start to see a reflection of yuorself... when an SDA does not agree with your theories of bible you resort to accusing and name calling....

2Co 13:6 But I TRUST that you will know that we are NOT DISQUALIFIED.

2Co 13:7 Now I pray to God that you DO NO EVIL, not that we should APPEAR APPROVED, but that you should DO what is HONORABLE, though we may seem disqualified.

2Co 13:8 For WE can do nothing AGAINST the TRUTH, but FOR the TRUTH.

2Co 13:9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

(Gal 6:4) But LET each ONE EXAMINE his OWN WORK, and then he will have rejoicing in himself alone, and NOT in ANOTHER.

2Co 13:5 EXAMINE YOURSELVES as to whether you are in the faith. TEST YOURSELVES. Do you not know yourselves, that Jesus Christ is in you?—UNLESS indeed you are DISQUALIFIED.

GE:

Thanks, Michael G; your reply is just as I expected and in fact was awaiting. I am disqualified by Michael G acting representative for the Seventh-day Adventists and SDA church. Thank you so much the more.

Now I can go on, knowing exactly where I stand with all Seventh-day Adventists.

Thank God I also now know exactly where I stand with Him and with his Written Word. That I am able to give reason for the Faith “according to the Scriptures” that in me is; which Word of God I ate as ate I life and satisfaction to the full in Christ in God.

I relish in God’s Word; I feast on the Scriptures, daily, and Sabbaths’ feast with The Body of Christ’s Own whether we be two or three in the Name of our Lord Jesus Christ; whether it be “months” only, “or Sabbaths” weekly year in year out— “Let no man condemn you; be ye not beguiled of your reward with enticing words” of haughty men or churches or legalistic dominions conscience taken captive by them. But Feast of Sabbaths’ joys holding to the Head nourishment being ministered with joints and bands of love and unity in the Faith of Jesus Christ and the Gospel the Power of God before all men a witness of the only Faithful

Witness to a man's right standing with his God. BECAUSE CHRIST "SABBATH'S" TRIUMPHED AND FROM THE DEAD "ACCORDING TO THE SCRIPTURES THE THIRD DAY ROSE!"

What an enigma, Sabbath-professing people hate the idea!

Hennie Steenberg:

Gerhard: As a physician I observe that you are displaying a pattern of behaviour that needs to be brought to the cross...and perhaps a professional..

Saw you around Campmeeting when you handed out some papers.

May I suggest the best thing you can possibly do about your feelings regarding the SDA's? Make a list of as many SDA e-mail addresses you can find, and forward them a copy of the revised, resignation- edition of "Let The Truth Set Us Free 9510" Just type the title on your PC

Then all can read how and why the church forced a good servant to leave their fold....including a bunch of others, like myself. No one has to agree with everything the author wrote...but NO ONE apparently tried to point out any errors from the Bible alone. Ellen could not help this time around!

And think now before you go off on a tantrum and try and tear this person apart!

GE:

Dear Dr Hennie Steenberg, are you a PhD in theology? I remember having once met a person Steenberg with that qualification on a little 'seminar' under the auspices of Prof. John Webster, a great Moltmann 'fan'.

I am out of touch with Seventh-day Adventists as well as – Adventism. My visit to the camp meeting was to hand out my CDs and stuff. Many people recognised me still and adopted an attitude towards me enough to scare the devil off the campus. I clearly remember one hypocrite who forced me into conversation with

him on a corner of two roads in front of the chapel, then haughtily told me the Lord warned against people who stand on street corners to shout....

I had an appointment with another dominee and (perhaps rudely) excused myself, went straight to the dominee but he acted as though I didn't exist. Then I handed another young dominee a book on the IJ and a CD to give to that dominee whenever he got the chance.

In the cover of my CD I had a 'sticker' with the words, "With compliments SEDAVEN 20.... (can't remember). Is this your CD? Yes, it's mine of my books and articles and conversations (like this one we are involved in now). But this is DISHONEST! came it.

Anyway, maybe you could be that street-corner preacher if you aren't the Steenberg I'm thinking of.

Now Doctor, maybe from a 'medical perspective' you may think I need a doctor. But I am as sound minded and spirited as you will ever find. Thank God, because two years ago and even more recently I sometimes felt I was not going to make it much longer --- but ALL, physically speaking. With my mind there has never been the slightest trouble. Thank God. I am as sound-minded as the brightest of minds; and for some considerable time now, I have been my old or young self again, a lion of a man physically (with now and then a spell of the ticker when I eat wrong or sleep too little or work too hard). I'll work as things now are the strongest of young men to their mammie's rokspante.

Said to tell you I don't need nobody's help in any respect; I'll fight my battles myself with God's help and the support of those in life whom I love and who love me.

But thanks if you suggested anything in the line of psychological support. I would appreciate cerebral support, more. Emotionless, mental assistance. It shall be appreciated greatly. With that I am saying the same thing I have said on this forum with words I regretted afterwards. Man is a snaakse ding. No one is going to condemn me for the same thing being said only in a

different way. Maybe because they won't understand the thing being said in the other way; maybe simply because it is being said more 'politically correct'. And I am not a man for conventionality.

HOW ABOUT DISCUSSING THE TOPIC OF THIS THREAD?

Dr Steenberg, I have had a look at the site. It is a Topix site? About Dr Barkhuizen?

I could not make out much.

I wrote a thought for thought discussion of his views on the '3 days- 3 nights'. I sent him a copy; he didn't bother to answer.

If 'Dr Bee' as I see they call him has problems with the orthodox Protestant confession of God: The Father and the Son and the Holy Spirit, I'm afraid I am not interested at all.

GIANTS in the Faith have written enough and unsurpassable masterly on God and the Godhead. I have many volumes in my personal library. I really love the dogmatics and doctrine of God, but will not discuss it other than to refer people to these men of God and GREAT CHRISTIANS. Whatever I could add to what they have contributed to the true Christian understanding about God must be worth nothing, in view of their worthy establishment of the most important article of faith of being a Christian.

Foremost in the doctrine of God is John Calvin. Read his Institutions of the Church.

Augustine....

Athanasiushis Confession of Faith....

John Owen.... Numerous volumes.... The greatest of English theologians....

Karl Barth, Kirchliche Dogmatik....

Ag, HUNDREDS What could I improve? I can only recommend. Here is really FOOD FOR THE SOUL! In the doctrine of God is found and founded eternal life and freedom—precious freedom to know is to experience and to experience is to know. I believe in God the Father and the Son and the Holy Spirit brought into life and the Kingdom of Light this slave from the kingdom of darkness and despair.

SDA:

LOL! Your kidding right? You discussing this subject when you can not even handle a difference of opinion, is the work of a sick-mind! The only thing that you know how to do is to attack the person that disagrees with you on a personal level. This is another sign that you are speaking for Anti-Christ and do not the truth!

Lay Worker:

Well what an interesting comment - referencing a galaxy of divines all of whom advocate the Triune Trinity does not mean they are "giants" in God's estimation. The reason is God holds no estimation of grandeur for the Little Horn or any of his emissaries whether they be advocated by GE or not.

Californian:

G Ebersöhn: I want to plead with you to listen to what Lay Worker has to say. What I appreciate most about Dr. Barkhausen is the fact that, at some point, he was WILLING to investigate other alternatives and was then honest enough to admit he made mistakes. Must have taken all the guts that boer could muster!

I did the same thing with the 3 days/nights. All my life I believed in Inclusive reckoning and would not even DREAM about another view, UNTIL I became inspired by Let The Truth Set Us Free, and decided to check out, especially what YOU wrote...and then I changed my mind and accepted the correct version.

I want to ask you in Jesus name to head to the pleading of LW and read the section eg on the Holy Spirit and the Comforter with an open mind, unafraid...see the latest version 9510.

Read John 17:3 and you will notice that Jesus said your ETERNAL LIFE depends on understanding the TWO SEPARATE Divine Beings...God the Father, the ONLY TRUE GOD, and His Son Jesus Christ, Nothing said about a Third Person!

And one final word, Gerhard: It is 3AM in Calif. and the Holy Spirit...the Power and Presence of God the Father, moved me

to also see that you are really a person who is tender-hearted and experienced much hurt and disappointment..but God LOVES you and your name is written in the palms of His hands!

GE:

Californian, now I see what Dr Bee and LW have at heart, it's all about the Holy Spirit? So it appears to me.

Now what does that have to do with the topic of the “*three days*”? Could you explain?

And do I understand you correctly that you now came to agree Jesus was crucified Thursday, BURIED (the whole of) 'Friday' the Sixth Day, and resurrected “On the Sabbath Day PROPER BEING DAYLIGHT / mid-afternoon”?

But here Paul explains the Trinity in the Resurrection of Christ from death and the grave, “By whom we have received GRACE ... for obedience to the FAITH ... FOR HIS NAME.” Romans 1:1-5. I thank you, o my God and Saviour King, for THIS all YOUR grace to me, *a sick-mind ... discussing this GRAND and HOLY subject when I cannot even handle a difference of opinion!*” How great Thou art in thy condescending LOVE!

Californian:

The Trinity and the crucifixion: we ask the question: WHO was it that was buried? The ONLY true God or Jesus, the Son OF the only True God? Was it a hypostasis...God the Father Who manifested Himself or masqueraded AS His Son? Where was the Holy Spirit-Person at that time? Not around to comfort the Son? An angel had to do that? If you read John 17:3 the Holy Spirit will convince you. We do not deny that there IS a Holy Spirit..we simply say there is no PERSON of whom we could take a picture ..called Holy Spirit. It is the Power and Presence of God the Father and His Son that enters people's lives METAPHYSICALLY..no one really lives in your heart. I believe Jesus was in the grave late Wed pm before dark and resurrected late Sabbath pm before dark +3 full days and 3 full nights.

Paul from California:

you do not speak the truth.....

*The Holy Spirit enabled Jesus to endure sufferings Mt
27:46Isa 3:5-10*

*In cooperation with the Father Gal 1:1 and the Son Jn 10:18
the Holy Spirit participated in bringing about Jesus resurrection
from the dead Eph 1:17,18,19,20*

*The Holy Spirit enabled Jesus to endure
the sufferings I listed above;*

*13 For if the blood of bulls and goats and the ashes of a
heifer, sprinkling the unclean, sanctifies for the purifying of the
flesh, 14 how much more shall the blood of Christ, who through
the eternal Spirit offered Himself without spot to God, cleanse your
conscience from dead works to serve the living God? Heb 9*

GE:

Because you cannot take a picture of the Holy Spirit you
deny He is the Third Person of the Godhead?

Can you take a picture of the Father? Must you deny He is
the Father-Person in the Godhead?

Can you take a picture of Jesus Christ? Must you deduce He
is not the Son-Person of the Godhead?

To be consistent you must be a consistent atheist once you
have concluded that because you cannot take a picture of the Holy
Spirit He is not the Spirit-Person of the Godhead. You must deny
God in every way!

I see in your doctrine the transgression of the Second
Commandment. Remember how the Roman Catholic Church cut
that Commandment from its Scriptures?

Prompted by your last posts, Froom and Clifornian, Lay
Worker, I have browsed through a few other threads on SDA
Topix for Barkhuizen, and could see why such a fuss is currently
going on regarding him.

I am unperturbed. Seventh-day Adventism has always been

about 16 centuries behind the times. Barkhuizen's 'discoveries' are dead bones dug up of buried heresies from the beginnings of Christianity. It is all quite boring stuff to be frank. But be warned, old news is bad news because it almost without exception is anthropological.

Ag no, Barkhuizen's enthusiasms make dogmas for freaks and pigmies. Now I am not surprised in the least that the man never had the courage or decency to answer my correspondence with him. He got too learned. Critics of the God, the Father and the Son and the Holy Spirit are always too high to be reached by the scum of the earth like me, Gerhard Ebersöhn. Especially if the scum's doctrine is squarely based on the Christian Fundamental Doctrine of the 'Trinity' — good old Protestant Faith.

Of course Barkhuizen would end up closing ranks with the Christian Islamites who boast they are the inheritors of both the Wednesday-crucifixion (hoax) and the 'Unitarian' legacy of Arius and offshoots.

Thanks but NO THANKS! I have better things to keep myself busy with.

Cheers you Islamites in Jesus' clothing....

Crazy Baptist:

The words of my Master:

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.

GE, What three days and three nights do you believe Jesus is referring to? In other words what is understanding of this passage?

GE:

Crazy Baptist, it does my heart well to read you say, "*The words of my Master*".

This through many years of study has developed as my definition of the 'three days and three nights' spoken of by Jesus in Mt12:40 (with acknowledgement to Lohmeyer for the use of

phrasing),

The God-given, and therefore eschatological imperative WHOLENESS AND FULLNESS of the “three days”, of the “three days and three nights”, “ON THE THIRD DAY” of which Christ, “according to the Scriptures” the passover-Scriptures, “rose again”, “from the dead” as “the plague was on Him”, “three days THICK DARKNESS” of Egypt’s last two plagues and the First Born of God typified was “killed the very first day”, “on the fourteenth day of the First Month”. [“KEPT passover ... and KILLED passover on the fourteenth day ... and PREPARE your brethren ... so all the service of the LORD was PREPARED that same day TO keep passover ... AND the FEAST of Unleavened Bread ... AT THAT TIME” of passover. 2Chro35:1,6,16,17.]

And “on the first day you must eat unleavened bread”, “on the fifteenth day of the First Month” of “The Feast-” and “great-day-sabbath” of the passover; And “that which remained” of the sacrifice, the body of Jesus, had to be assimilated with the earth and be BURIED;

“On the day after the sabbath of the passover...” — “On the sixteenth day of the First Month they made and end (and) ... have cleansed all the house of the LORD” 2Chro29:17,18— “... you must bring the First Sheaf offering and wave it before the LORD”.

Doubting Thomas:

Well Gerhard, we know the women went to the sepulcher on the first day of the week, they reported to the 11 Apostles and then Peter went to the sepulcher to see for himself, and two of the disciples that were there when the women told their story, went that same day to Emmaus, and talked with Jesus on the way and said that this was the third day since these things were done.

That is all I have to say on the subject.

Luke24:12Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. 13And, behold, two of them went that same day to a village called

Emmaus, which was from Jerusalem about threescore furlongs.

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.

GE:

We know first of all that “Mary Magdalene” ONLY, “comes and sees the STONE rolled away from the tomb; the RUNS” back and told “Peter and John” and afterwards also the other women of the OPENED grave. NOT the EMPTY grave, YET!

Next thing Peter and John went to the tomb “and returned home” ALONE.

THEN only, ‘the women went to the sepulcher on the first day of the week’ and ‘reported to the 11 Apostles’ according to Lk24; ‘and then’, “Peter went to the sepulcher to see for himself”— the second time therefore.

And yes, perfectly, “...and two of the disciples that were there when the women told their story, went that same day to Emmaus, and talked with Jesus on the way and said that this was the third day since these things were done.”

Said Doubting Thomas, “*That is all I have to say on the subject.*” But that is not all the Gospels have to say on the subject. What DT has referred to was but the FIRST visit of the several women to the grave. There were another TWO visits to follow before Jesus appeared to them according to Matthew 28 from verse 8 on.

Crazy Baptist:

GE, I hope that I at least answered the question “Could I with scriptures alone prove the fact”? I believe that I did just that.

Multiple scriptures from different Gospels all concur that Jesus did infact arise early on Sunday morning before the sun had risen in the sky.

Now brother - the burdon of proof is in your court. I ask again humbly - Can you offer an account that differs and if not

will/do you accept the Holy Written Words of God or not?

GE:

You have not with Scriptures alone proved that it was the First Day on which Jesus rose from the dead. It was no “*fact*” you claim you proved; it was what you wished was a ‘*fact*’.

You gave Scriptures that recorded the activities of the women on the morning of the First Day; not of Jesus’ resurrection, sorry.

And there are NOT “*Multiple scriptures from different Gospels*” that “*all concur that Jesus did in fact arise early on Sunday morning before the sun had risen in the sky.*” This is purely your totally ungrounded allegation. ONE Scripture and ONE only you now should know very well, implies Jesus' resurrection through the circumstances it describes which only could have been the events and circumstances at the very moment of Jesus' resurrectionand that Scripture is Mt28:1-4 and it gives the time and day of “In the end of the Sabbath, mid-afternoon before the First Day of the week”.

Crazy Baptist:

GE. I am a bit confused at this point. In post #131 you write: No one here as far as I could see is disputing the fact Jesus rose on “the third day according to the Scriptures”. As far as I can see the question here is about which day of the week “the third day according to the Scriptures” was.

I replied directly post #133: GE, according to the scriptures it was the first day of the week.

Before we determine that there is a question, can you offer a different account?

OF WHICH YOU REPLIED post #134: Can you offer a different account, CB? PLEASE NOT Mark 16:9, “He rose early on the First Day...” BECAUSE THAT, IS A LIE, the TRUTH in Mark16:9 being, “As the Risen One He (Jesus) early on the First day of the week APPEARED FIRST to Mary Magdalene...”

I replied post #135: You asked can I offer a different account

than yours. You also asked that I not use Mark 16:9 and declare it to be a lie.

I now humbly ask these questions for clarity:

1) Do you GE accept from the biblical text what the word of God says in reference to the day SUNDAY - THE FIRST day of the week - being the day Jesus arose on? Yes or no?

2) Can you GE offer from scripture alone a different account that refutes all the accounts of it being SUNDAY - The First day of the week? Yes or No?

3) Do you believe that Mark 16:9 is an accurate record of the Day Jesus rose on? Yes or No?

P.S. CB always speaks the truth in love. If I was mistaken about what you were saying then I apologize.

GE:

Re: *“Do you believe that Mark 16:9 is an accurate record of the Day Jesus rose on? Yes or No?”*

“Yes or No?” is over-simplistic and would demand a dishonest and irresponsible response. Why? Because what is it that is judged, “an accurate record”? Is it the ‘translation’, or is it the Text? One MUST know the Text to be able to judge, “Yes or No?” it is “an accurate record” or it is not, “an accurate record”. If one knows the Text --- the real thing; the Greek --- one can with a swift look SEE whether it is “an accurate record” or it is not, “an accurate record”.

First thing whereby one can SEE, is, Does the ‘translation’ translate with a Verbal Predicate that Jesus ‘ROSE’; does the ‘translation’ translate the Adverb as applicable to its own creation of a Verbal Predicate, that Jesus “rose EARLY”? BECAUSE THESE THINGS ARE IMPOSSIBLE because the Text contains and allows NO Verbal Predicate or that the Adverb should modify such artificial Verbal Predicate. The Text in simple language must not be CORRUPTED to facilitate false doctrine; the Greek must not be ‘translated’ FALSELY to say Jesus “rose on the First Day”!

The Text strictly and precisely states that Jesus, “AS THE

RISEN (ONE) early on the First Day FIRST APPEARED to Mary Magdalene” --- according to the more detailed occurrence of his appearance supplied by John in Jn20:11-17.

And this '*corroboration*' between the two 'sources' of Mt16:9 and Jn19:11-17 AS SUCH, is a further tester for the accuracy of an interpretation of Mk16:9.

Mark must be reconcilable with all the other stories found in all four the Gospels. Now if Mk16:9 is regarded the equivalent of Mk16:2-8, of Lk24:1-10, of Jn20:1-10, and of Mt28:1-11 — is taken for the same story of the one and same event of Jesus' resurrection — CONFUSION OF EXPONENTIAL ACCUMULATION is sparked off.

My solution is DIFFERENT STORIES OF DIFFERENT EVENTS OF DIFFERENT TIMES IN DIFFERENT PLACES BY DIFFERENT PLAYERS THAT TOGETHER and only TOGETHER, FINISH the magnificent and glorious symphonic picture of the resurrection of Christ, “Sabbath's”.

Crazy Baptist:

.....I now humbly ask these questions for clarity:

1) Do you GE accept from the biblical text what the word of God says in reference to the day SUNDAY - THE FIRST day of the week - being the day Jesus arose on? Yes or no?

2) Can you GE offer from scripture alone a different account that refutes all the accounts of it being SUNDAY - The First day of the week? Yes or No?

3) Do you believe that Mark 16:9 is an accurate record of the Day Jesus rose on? Yes or No?

P.S. CB always speaks the truth in love. If I was mistaken about what you were saying then I apologize.

GE:

I appreciate your humbleness; wish I was the same.

CB, you have seen now that 'yes or no' answers are not that readily available. And they are not so easy because the

QUESTIONS they are supposed to answer, are not always that straight-forward although the questioner may think they are.

We are just human, so that we do not even realise how INDOCTRINATED we are; how BRAINWASHED we are to think as we have been TAUGHT to think and reason.

Your questions illustrate what I mean.

You third question we have had a look at,

“3) *Do you believe that Mark 16:9 is an accurate record of the Day Jesus rose on? Yes or No?*” You now will admit the PRESUPPOSED ASSUMPTIONS your question uses as taken for granted ‘facts’. As discussed above.

Your second question....

“1) *Do you GE accept from the biblical text what the word of God says in reference to the day SUNDAY - THE FIRST day of the week - being the day Jesus arose on? Yes or no?*”

Your question uses as taken for granted ‘facts’, the SAME, PRESUPPOSED ASSUMPTIONS. The Word of God simply does NOT say “*in reference to the day SUNDAY - THE FIRST day of the week*”, that it is “*the day Jesus arose on*”.

NO verse in the Gospels says that “*Jesus arose*”, ever.

ONLY Mt28:1-5a records events and circumstances “*in reference to the day ... of the week being the day*” BUT BY INFERENCE --- on which ‘*Jesus arose*’. And THAT ‘day’, was not “*the day SUNDAY - THE FIRST day of the week*”. It was ‘Saturday’, the “Sabbath”, “Sabbath’s-time”; “In the end of the Sabbath’s Day”; “In Sabbath’s fullness of day”; “In the end of the Sabbath (in its ripeness)”; “in the very daylight (it) being”; “mid-afternoon”; “as it began to dawn towards the First Day of the week”; “before”, ‘Sunday’. When “There suddenly was a great earthquake and the angel of the Lord from the heaven descending”

Crazy Baptist:

OK. So to settle the issue in my mind. You GE are convinced that Jesus was buried on a Thursday night. Was in the tomb Thursday and Friday and then Rose from the dead sometime after

midnight on Saturday, correct?

GE:

Dear CB, no, you have concluded quite puzzling

To settle the issue in your mind. I, GE am convinced that Jesus was PREPARED on the Thursday night from after “it had become evening already” Mk15:42 Mt27:57 Jn19:31,38 Lk23:50, TO BE buried, UNTIL He was finally laid in the tomb and Joseph closed the tomb stone 'Friday', “mid-afternoon as it began to dawn towards the Sabbath ... according to the (Fourth) Commandment” Lk23:54-56 “by the time of the Jews' preparations” Jn19:42; and then Rose from the dead EXACTLY, (“in the twinkling of an eye”) “MID-AFTERNOON” / “IN THE VERY BEING DAY LIGHT” on Saturday, “SABBATH'S(-time)”.

And VERY big thank you for having tried to understand what I firmly believe the Gospels literally state and ALL THE SCRIPTURES BEFORE, have PROPHESED!

Crazy Baptist:

No problem GE. In case you were wondering because I do tend to be simple minded at times. I actually was working towards an accord.

If you believe that Jesus arose from the dead in the moments left of sabbath before sunrise and I believe that He arose sometime very early Sunday morning before the sun came up, then to be honest sir, I can't find where we are really saying anything different.

GE:

CB, you force me to draw conclusions, that first of all, you do not want to arrive at a definite decision about the “*issue*”; second, that consequently you do not want, to come to a definitive TIME “On the Sabbath / IN the Sabbath, MID-after-NOON IN THE BEING THE VERY DAY LIGHT INCLINING TOWARDS the First Day of the week” which is NOT, “*in the*

moments left of sabbath before sunrise” NOR in the moments left of sabbath before sunSET! For heaven's sake! There is a WORLD'S DIFFERENCE both in time and in day AND IN MEANING that Jesus rose “SABBATH'S”! As if Jesus' resurrection “BELONGS TO the Sabbath” / “IS, the Sabbath-S”. That is what a POSSESSIVE / GENITIVE _MEANS_!

The Sunday did not RECEIVE any such DISTINCTION or DISTINCTIVE in or by the Scriptures or God or Christ or by his Resurrection from the dead. It is the Sabbath Day'S --- the Seventh Day of the week'S --- that it RECEIVED that distinction and that essence and content and favour and virtue by virtue of the virtues of Jesus Christ by virtue of his resurrection from the dead.

The difference means EVERYTHING! It means the difference between the will of God and the will of willful man.

21.10.2010

Samie:

SDA, Did you never come across this verse before?

NIV Psalm 81:3 Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast;

Need I explain more that Passover is a full moon feast, or are you beginning to realize it now?

SDA, Christ came to fulfill the law, including this one about the Passover:

Numbers 9:2-3 2 Let the children of Israel also keep the passover at his appointed season. 3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

And the appointed season for celebrating Passover is on the full moon:

NIV Psalm 81:3 Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast;

This looks like not a man-made supposition, after all, is it?

GE:

“Their heart was not right with Him ... They tempted God and LIMITED the Holy One of Israel. They REMEMBERED NOT his hand, nor the DAY, WHEN, He delivered them from the enemy--- how He wrought his SIGNS in Egypt, and his wonders in the field of Zoan: and had turned their rivers into blood.” (ninth and tenth plagues, Aviv 13/14/15 and 14/15/16) Ps78:37, 41-44,51....

“In the daytime also he led them with a cloud, and all THE NIGHT WITH A LIGHT OF FIRE.” verse 14

SDA:

Samie, give it up! You are in error because it is based upon supposition and assumption, the two necessary ingredients to self-deception. You want it to be so, so bad, that you are seeing things in texts that just simply are not there. In other words, you are connecting dots that do not lead to each other.

A pregnant woman brings forth her child in her season. That in no way applies to Moon phases or any particular day or time. It is a vague statement in regards to time.

Plus, you can not attach your personal opinion to Numbers 9:2-3 and declare in victory that it is done upon a full moon when the Moon Phase is not even stated plainly in the text. You have done that by making something rigidly law that is not written in the book of the Law, which the book of Psalms is not! Do you not even realize how this looks to everyone.

You quote a text and then declare “And the appointed season for celebrating Passover is on the full moon:” Those are YOUR WORDS and NOT SCRIPTURE. Those words betray you in that you had preconceived opinion about it before you ever looked at what is really being said.

You show me from the Book of the Law where it states that the Passover is to be kept only on the full moon and I will believe. The problem you have is that Psalms is not that book.

For your reading...see the truth of the matter.

GE:

I can guess what is in that blogspot.

So I'll ask you, SDA, PLEASE, tell us....

1) WHY do you so object against the fourteenth of the First Month being --- quite logically and naturally --- a FULL moon while it is determined "according to its SEASON", i.e., according to nature's seasons or 'time-cycles' as observed and "appointed" for the people legally by MAN?

2) WHAT are you proposing instead, was the fourteenth day of the First Month? WHAT was it then if not the day of the full moon? WHAT, say YOU, was it then?

SDA in above 'blogspot': *"The views to which we refer are, 1. That Christ must lie in the grave seventy-two full hours, because it is said that he was to be "in the heart of the earth three days and three nights;" and 2. That he was consequently buried at the close of the day on Wednesday, and rose at the close of the day on the Sabbath, or just before the first day of the week commenced."*

HOW does that pertain to the fourteenth day being a full moon day or not?

Samie:

SDA, NASB Luke 24:44 Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

The proof I gave from the book of Psalms is valid for Christ. Sorry, if it is not valid for you. Seems like you have lots of alibis to give when confronted with evidence against your cherished view. And to think you even asked me to give up. What a show of courage!

Sorry, but the blog you referred does not apply to me. I never espoused the 72 hours. My position is just what Christ specified: 3 days and 3 nights.

From daytime Wednesday to nighttime Friday (which starts

from sunset Friday to before sunrise Saturday) is 3 days and 3 nights:

*day 1; daytime Wednesday
 night 1: nighttime Wednesday
 day 2; daytime Thursday
 night 2: nighttime Thursday
 day 3; daytime Friday
 night 3: nighttime Friday*

Christ rose from the grave early Saturday morning before sunrise (still part of nighttime Friday).

To those who frown on whether the 14th at evening of Abib or Nisan is always a full moon, need to consider that it takes the moon on the average 29-1/2 days for a full cycle, that is from new moon to new moon or full moon to full moon. New moon to full moon is one half of one lunar cycle or 14 days and 18 hours on the average. This is why it is always a full moon on the evening of the 14th of Nisan, the proper season of celebrating the Passover.

SamBee:

He (SDA) knows nothing about EhYeh Asher Eyeh and His Appointed Times, only the camp meetings SDA's keep as opposed to observing the Appointed Times.

SDA:

Your going to be so crass as to put words into my mouth you pompous windbag?

To bad...You see the Moons have nothing to do with the day of crucifixion or day of resurrection. If it were so, it would be mentioned in the four gospels.

Yes Samie, I'm aware of the text. To bad that it does not specify which Feast is observed!

Have you studied just the four gospels? How do they express time in regards to Christ's crucifixion? Not by the moon phases for sure. It is purely assumption and incredibly dense-minded to hold the Image to the details of the dark shadow. When the light came

the shadow was illuminated and the details were revealed.

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

(Gal 3:1-3)

“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”

(Gal 4:9-11)

Another problem is that the 14th of Abib only falls on the same day of the week once every 7th year. Even you state above that from new moon to new moon is 29 1/2 days. And yet God reckons time on earth by 30 day months. Thus only once every 7th year does the new moon fall on the same day of the 14th of Abib. One year it is the 1st day of the week, the next year it is the 2nd day of the week and so on till the seventh year when it is once again the 1st day of the week.

Still this is nonsense, it is never mentioned in the Gospels or the old testament as a requirement for the Passover, it does not appear in the law of Moses. Psalms is not the Law of Moses. There are many things not written, or not preserved from then till now. This is why you have found a nonspecific text and you are just assuming that it applies to the Passover.

No need to write essays, I will not accept such vain wrangling when it is not even pertinent to the subject at hand. Also the moon would not have been visible in the day because Christ hung on the cross from the third hour till just before sunset that same day. Which by the way, according to Scripture was not the same day of his trial.

Do the math, write it out, it takes about one hour.

Samie:

SDA, Just read through the next two verses, and find out what Feast was meant:

Psalm 81:3-5 3 Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast; 4 this is a decree for Israel, an ordinance of the God of Jacob. 5 He established it as a statute for Joseph when he went out against Egypt, where we heard a language we did not understand.

There was only one Feast ordained just before the Hebrew exodus from Egypt: Passover

With regards to your post - #784 - sorry, but I feel, instead of posting a reply, it would be better to wait until the proper time.

SDA:

Try as you may, the Moon Phases have nothing to do with the time reckoning of the four Gospels. This link you have not yet established.

Samie, I have went through this type of conversation before and proven them solidly wrong using only the Bible, while they used NASA Charts (Not Biblical and man-made) and all sorts of other wranglings with just a scant of obscure texts and disconnected statements. I have no desire to do this again. It is just a fanciful tale attached to the truth of the Bible.

How about changing the subject and discussing the time frame as given in the four Gospels? It will be far more productive of understanding the three days/nights mystery than will the NASA based charts of the spiritualist!

GE:

SDA, this is the one, and the first, and the only post of yours, you and I are virtually in total agreement! Thank God!

I say, in virtual agreement. That does not mean in literal or absolute agreement. Because, notwithstanding it is true, "the Moon Phases" in the record "of the four Gospels", "have nothing

to do with the time reckoning” or rather time-recording “*of the four Gospels”*, it does not mean that the passover in the case of Jesus’ last passover, did not also occur from the human determination of spring equinox for the first day of the Jewish year.

Behind the human and behind nature’s seasons or times and their determination, WAS GOD’S ETERNAL PREDESTINATION AND PURPOSE FOR JESUS CHRIST IN THE ALL IN ALL FULFILLING FULLNESS OF THE PASSOVER OF YAHWEH.

That, most certainly, makes it true what SDA says, “*the Moon Phases have nothing to do with the time reckoning of the four Gospels.*” For example, we definitely do not NEED a Pythagorean Theorem to determine the day of the week upon which Christ was crucified; as we do not NEED a full moon for Him to have been crucified on the day of the week that He was crucified.

Now, here then, are ALL and EVERY “time” and “day” and, date, that occur in the Gospels, in their NATURAL, HISTORICAL, ACTUAL, LITERAL, order and sequence and EVENT, here posted, in this thread, I think for the third time now and NO ONE has had the ability or recourse to protest ONE WORD AGAINST ... pages 12,13; 177 How significant that the Gospels do not refer to the Old Testament determinations of these days when it got to the two days of the Burial and Resurrection except the WEEK and the SABBATH, but only used the Old Testament’s specification to “The first day you must REMOVE LEAVEN’ AND ‘KILL the passover” Ex 12:15a. It shows the movement of emphasis in the revelation of the Gospel from the things determined through nature and man, to the things determined by the will of God PURELY.

Lay Worker:

The papacy say the same thing as above and so do the SDA’s - - GE’s glowing endorsements is deserving of a papal knighthood

GE:

Please only not a papal gold medal. The papacy does not believe in the 'Tri-Une', God; the papacy removed the Second Commandment from the Word of God because it worships many 'gods', their Madonna the queen of them all. The papacy also do not believe in God the Son because they deny the efficacy of his work, which is righteousness by faith ALONE. They do not believe the true Jesus because they have in every cathedral of theirs, their own bleeding jesus; THIS VERY DAY, THIS VERY HOUR over all the earth. The papacy nurtured Islam, and has made of the true God nothing than an image of their own imaginations which is the full definition of the god of Islam: an image of their own imaginations. He who denies Christ is God, denies God is God. The Seventh-day Adventism and its clones believe a jesus that is not God where it mattered most that He was GOD fully--- which was when He gave His life for a ransom of sinners'. "Curious why you have that idolatrous picture of "Jesus" as your icon? Such a false image must enter your mind on occasion when praying. God is greater than limited human imagination can capture and we're not to vainly attempt to make Him visible (except through Christian actions) before the Second Coming." Abraham Lincoln.

Samie:

Mark mentions the buying of spices and ointments was AFTER sabbath. Luke said preparation of this spices and ointments was done BEFORE sabbath. Because the Bible cannot contradict itself, the sabbath reference of Mark is a ceremonial sabbath, in contrast with the sabbath reference of Luke which is the weekly Sabbath.

The preparation of spices and ointments therefore was done on Friday, the day before the weekly sabbath as per Luke. This is after the ceremonial sabbath, as per Mark. Therefore, the ceremonial sabbath was Thursday. For Thursday to be a ceremonial sabbath necessitates that Wednesday evening was

Passover celebration and daytime Wednesday was when the Passover was prepared.

John mentioned Christ was crucified on the day of preparation of Passover and therefore it was on daytime Wednesday.

GE:

UNTRUE! and already on this conference, proven, FALSE!
But Samie turns a deaf ear and pretends he heard not nor understood while he very well heard and understood.

Re: “Mark mentions the buying of spices and ointments was AFTER sabbath.”

Answer:

False!

Mark mentions the buying of “spices”;

Mark mentions the buying of “spices”, “when THE, Sabbath, had passed.”

Mark mentions the buying of “spices”, “when THE, Sabbath, had passed”, by THREE women, the two Marys AND, “Salome”.

Mark mentions the buying of “spices”, “when THE, Sabbath, had passed” Mk16:1,

EVENING, after sunset,

by THREE women, the two Marys AND, “Salome”,

“so that when they WHEN (shortly afterwards that night)

GOING, might anoint (the body of Him).”

Which (second) opportunity STILL THAT NIGHT,

“indeed very early before sunrise”

ARRIVED and was recorded by Mark (in 16:2)

The FIRST opportunity had come even EARLIER

IN THAT, SAME, NIGHT,

WHEN the women, “deepest morning” after midnight

“with their spices prepared and ready, had arrived at the tomb” Lk24:1.

Luke mentions “PREPARATION of spices”; not buying of spices.

Luke mentions “preparation of spices AND OINTMENTS”,
 Luke mentions “preparation of spices and ointments” after
 the women “had gone home”;

Luke mentions “preparation of spices and ointments” after
 the women “had gone home”,

“and that Day was The Preparation”—

NOT “THE Sabbath” the ‘weekly Sabbath’,

BUT, “The Preparation... (“which is the Fore-Sabbath”

Mk15:42)

...when The Sabbath” – the ‘weekly Sabbath’

“according to the (Fourth) Commandment” –

“was drawing nearer / MID-AFTERNOON”

BEFORE SUNSET Lk23:54.

Luke mentions the preparation of “spices” by TWO women,
 the two Marys ONLY—

the SAME, ONLY, TWO women who are mentioned
 present at the BURIAL by Mark and Matthew.

Mark implies Friday night ONLY after the BURIAL until the
 spices were bought “after, The Sabbath”, on ‘*Saturday night*’;

Mark mentions that the spices were bought AND were
 brought along to be applied at the grave that SAME, ‘*Saturday
 night*’ “after The, Sabbath”— “according to the (Fourth
 Commandment” of which Luke wrote.

But Samie presupposes THREE NIGHTS – Thursday night,
 Friday night and Saturday night – after the BURIAL until the
 women came with the spices.

And Samie presupposes TWO NIGHTS – Friday night and
 Saturday night – in between the buying AND preparation of the
 spices, and when the women with the spices got at the tomb.

All the Scriptures suppose but “THREE DAYS” of “three
 days and three night” from that the Messiah would enter in upon
 his last Passover on the fourteenth Day of the First Month until He
 would be raised and waved before the LORD “on the third day”
 the First Sheaf Offering, “ON THE DAY AFTER THE
 SABBATH (of passover-season) ...the first day ye shall eat

unleavened bread”, when “that which remain” of the passover sacrifice – his body – “ye shall take out”, and “burn with fire” so as to be re-assimilated with mortality, corruption and the dust of the earth.

Samie says no, He would three days and three nights lay BURIED in the earth in the grave, so that for Jesus’ Passover of Yahweh, He would need at least another day of night and day— a FOURTH and therefore, unscriptural, day.

Samie:

Mark mentions the buying of spices and ointments was AFTER sabbath. Luke said preparation of this spices and ointments was done BEFORE sabbath. Because the Bible cannot contradict itself, the sabbath reference of Mark is a ceremonial sabbath, in contrast with the sabbath reference of Luke which is the weekly Sabbath.

The preparation of spices and ointments therefore was done on Friday, the day before the weekly sabbath as per Luke. This is after the ceremonial sabbath, as per Mark. Therefore, the ceremonial sabbath was Thursday. For Thursday to be a ceremonial sabbath necessitates that Wednesday evening was Passover celebration and daytime Wednesday was when the Passover was prepared. John mentioned Christ was crucified on the day of preparation of Passover and therefore it was on daytime Wednesday.

GE:

By what logic does Samie say this.... *“Because the Bible cannot contradict itself, the sabbath reference of Mark is a ceremonial sabbath, in contrast with the sabbath reference of Luke which is the weekly Sabbath”?*

By non-logic; the logic of Samie’s predisposed presuming.

Because the Bible does not contradict itself, “The Sabbath”-reference of Mark 16:1 is “The Sabbath” that “was over” as soon as the night had set in after sunset --- the night “OF THE FIRST

DAY OF THE WEEK” specified in 16:2, and the very same night “OF THE FIRST DAY OF THE WEEK” specified in Lk24:1 IMMEDIATELY AFTER the passing of “The Sabbath according to the (Fourth) Commandment”, specified in 23:56b. The ‘Sabbath-reference’ “of Luke”, is to the same “weekly Sabbath” the very same ‘Sabbath’ that had passed according to Mark in 16:1.

Re: Samie, “.....*The preparation of spices and ointments therefore was done on Friday, the day before the weekly sabbath as per Luke. This is after the ceremonial sabbath, as per Mark. Therefore, the ceremonial sabbath was Thursday. For Thursday to be a ceremonial sabbath necessitates that Wednesday evening was Passover celebration and daytime Wednesday was when the Passover was prepared. John mentioned Christ was crucified on the day of preparation of Passover and therefore it was on daytime Wednesday.*”

The “preparation of spices and ointments” therefore was done on Friday, “mid-afternoon before the Sabbath”, “*the day before the weekly sabbath as per Luke*”, nothing of “spices BOUGHT”, and nothing of “after the Sabbath was over”.

In fact “*Friday*”, was NOT “*after the ceremonial sabbath, as per Mark*”.

Mark says NOTHING of “*after the ceremonial sabbath*”, he speaks of “after The Sabbath” that “had gone through”, before the night and beginning halve “of the First Day of the week” Mk16:2, Lk24:1, Jn20:1.

Friday, the day before the weekly sabbath as per Luke, “WAS” IN FACT “the ceremonial sabbath”, as per JOHN in 19:31. “The Jews therefore, BECAUSE IT WAS The Preparation, that the bodies should not remain on THE SABBATH DAY, FOR THAT (CEREMONIAL) DAY WAS, GREAT DAY SABBATH of the passover, asked Pilate that ... they might be taken away.” Therefore, the ceremonial or “Feast-sabbath”, was FRIDAY, BEGINNING Mk15:42 Mt27:57 Jn19:31,38 Lk23:50 1Cor11:23.

For Friday to be the ‘ceremonial sabbath’, necessitates that Thursday evening was passover celebration or meal Jn19:28, and

daytime Thursday was when the passover was “killed” after that same day leaven had been “removed” Mk14:12,17 Mt26:17,20 Lk22:7,14 Jn13:1,30.

John in 19:14 mentioned Christ was crucified on “the Day of Preparation of passover” and therefore it was on daytime Thursday. And John in 13:1 mentioned it was on which day He would be killed “before the FEAST of the passover”.

Samie:

There’s really no need of putting one’s words into mine just to defend one’s view. I never included Saturday night. There were only 3 days and 3 nights from His crucifixion on Wednesday to His resurrection on early Saturday morning:

3 daytimes: daytime Wed, daytime Thu and daytime Fri

3 nights: Wed night, Thu night and Fri night

Now who says there were four?

GE:

Samie! You claim, “*I never included Saturday night*”?!

Samie, you fill all three days and all three days and three nights with being BURIED in the earth in the grave, DEAD?! “*Saturday night*” being the night of “the sabbath” _you_ are talking about?! And He – according to YOU – rose ‘Sabbath morning early’?!

You in FACT allow NOTHING, no day, no night nor daylight of the “three days” for Jesus’ ALIVE SUFFERING of DYING death, ETERNAL death. In other words, you allow NO time, no day, no night or day, for the Messiah’s having been “in the HEART of the earth”, “UNDER the foundations of the mountains”, “IN hell” “ALL thy billows compassing me about”, “When my SOUL fainted IN ME” and “the weeds were wrapped around MY HEAD”.

WHERE and WHEN was that? IN CHRIST IN HIS SUFFERING and OBEDIENCE to God and the Law of God, WILLINGLY bearing the WAGES OF SIN, vicariously “once for

all” and finally from that his “**HOUR CAME**” **AT THE TABLE UNTIL** “they led Him away” to begin physical suffering **ON TOP** of the mountains of his spiritual suffering of eternal hell and death.... Jesus’ having been “in the **HEART** of the earth”, **LIVING, WILLING** “with desire desiring to eat this Passover” because it was the Passover of Yahweh for the atonement of sin.

Until he cried with a great Voice: **FINISHED!**

Samie:

Funny to have someone insist that because I mentioned Saturday morning it should include Saturday night.

Ahh... well, maybe, by Saturday night he means the night that includes early Saturday morning before sunrise at Christ’s resurrection, which would be the night that follows daytime Friday, or Friday night.

And funny too, that preparation preceded the buying of that which to be prepared. Preparation, Friday? Buying, after Saturday? I don’t know how things are in Africa, but where I am, we usually have things for preparation ready at hand first.

GE:

Jesus “made atonement” and “finished”, “the very first day” “through the sacrifice of Himself”. Thursday, Aviv 14.

“That which remained” was **BURIED ALL** day Aviv 15, Friday;

“He **OFFERED** Himself”, “First Sheaf Offering waved before the **LORD**” through Resurrection from the dead, Aviv 16, “Sabbath’s”.

By ‘*Saturday night*’ (YOUR terminology by the way) has been used by me with the meaning of the night of the First Day of the week, and you know it perfectly well. Do not try to bulldust me with your junk, “*which would be the night that follows daytime Friday, or Friday night*”! You are dishonest and here prove you are dishonest for the umpteenth time. Samie the infallible.

And there is nothing “*funny*” about “*that preparation*”

preceded the buying of that which to be prepared". I SHOWED you it was DIFFERENT, OTHER, 'spices'. Don't you have the brains, or don't you have the honesty, to see it?

"Preparation, Friday", yes, of "spices and ointments", which the TWO - Marys - HAD, to prepare, and "prepared" before, "THE SABBATH", not, 'after' it; because after they had prepared it, they "began to rest the Sabbath".

And, Buying, after Saturday, Yes! Just what Mark 16:1 states, the THREE women did BEFORE they would go to the grave to anoint the body. Not after they had gone home to prepare like in Luke.

I don't know how things are in YOUR HEAD, but if things aren't available and at hand, they must first be purchased before they could be applied; and if a person does not even know there is something to be prepared, he would not know to obtain it to be prepared or applied.

Samie:

Thursday, crucified, buried Friday - a ceremonial sabbath - according to him. Burial on sabbath!?? Even dead bodies are not allowed to remain on the cross on sabbath.

GE:

The only sense in what you state here, is that it contradicts. "...*Burial on sabbath!?? Even dead bodies are not allowed to remain on the cross on sabbath...*"

And yes! Thursday, crucified, buried Friday - a ceremonial sabbath - according to JOHN --- and --- according to the Scriptures the passover-Scriptures Exodus 12 to 15 and others.

Burial on a sabbath!?? Exactly!! according to all FOUR Gospels --- and --- according to the Scriptures the passover-Scriptures Exodus 12 to 15 and others. The reference I have made to, Samie intentionally pretends I never made.

And where do you get this from? "*Even dead bodies are not allowed to remain on the cross on sabbath*"? The Jews had no say

in it; they had to BEG Pilate to have the bodies removed “BECAUSE”, says John, they did not wish “that the bodies remained on the crosses on the sabbath because THAT day since it was the Preparation (which is the Fore-Sabbath it having been evening already)” having just begun Jn19:31 Mk15:42, “was great-day-of-sabbath” of the passover ...on which it was MANDATORY --- commanded by God --- to bury “that which remained” of the passover-sacrifice. In this once for all case, “that which remained” was the Body of Our Passover The Lamb of God, Jesus Christ. That was what the day was called “The Feast” FOR: because of “That Night to be observed solemnly” by unleavened bread EATEN and assimilated with the mortality and corruptibility of sinner-man and the rest of the lamb next day returned to the earth.

Samie:

I don't need to go down where somebody is in his expletives. A biblically sound view has no place for expletives. Expletives seem to be the normal recourse when a cherished view becomes indefensible.

GE:

Alright, you again win on this theme, and I again loose. And a biblically sound view has no place for running away, or, for holy talk in stead of sound argument and Scripture. Holy talk and or running away invariably are the recourse when a cherished view becomes indefensible biblically.

What is the difference between in South Africa and in your head? Which is not ‘in expletives’? Just yet another illustration of the hypocrisy of somebody in his expletives.

Samie:

And also, there is only someone in this board who claims he knows all, so he must know where Nicodemus and Joseph of Arimathaea kept the dead body of Christ before burial on Friday.

Sadly, he ascribes to me infallibility, a virtue I never had nor

inferred I had, but which he seemed to have acknowledged.

GE:

I can't tell you, but the Scriptures say, Joseph "took the body down"; he "took the body away"; he "treated / handled the body"; he went away and "bought linen"; then returned and "prepared the body"; and that Nicodemus "CAME THERE" --- WHERE, obviously, Joseph had brought the body TO, in order to "handle" it; and that they, THERE, must have used Nicodemus' 100 lbs of costly myrrh and "prepared" the body "ACCORDING TO THE ETHICS / LAW / CUSTOM OF THE JEWS TO BURY" WHICH WAS IN THEIR HOUSE. Then the Scriptures continue to tell that "the women followed after" from the PLACE or house WHERE Joseph and Nicodemus treated the body, in the procession TO the sepulchre. Which things all indicate Jesus was not haphazardly maltreated right under the foot of the cross or there AND THEN as tradition according to all same-day-as-crucifixion-burial-theories demand.

Last, what are you doing, Samie? Are you 'in your expletives' or insulting or not, with your miserable attempt at the cheapest of whit, your sarcasm?

Samie:

I can wait till somebody calms down for a better discussion. See you later. You could review this:

John 19:38-42 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 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. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet

laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Any hint of keeping the dead body of Christ Thursday night before burial Friday?

GE:

Samie! Here YOU, answered yourself what happened with the body of Jesus "*Thursday night before burial Friday*"! You, yourself man, pray open your eyes, and BELIEVE your own eyes!!

Recall for a moment that Jesus died mid-afternoon "the ninth hour".

Right?

Right!

Who, "were there"?

"Standing afar off"?

"in the outer circle of the tumult"?

"Watching these things happen"?

And then when He had died
and like lightning there was light again
but that stayed

and the earth shook

and the rocks were rent asunder

and the graves opened

and the veil of the temple was rent

and everybody that came together

to see that sight

madly ran

and returned home

WHAT THEN?

WHAT THEN...

...UNTIL...

"Now evening already having come since it had become EVENING" after sunset....

Had it not become ANOTHER --- a NEW --- and next 'DAY' and

had it not become ANOTHER --- a NEW --- and next 'NIGHT':

just like after "the evening" of the "night" BEFORE:

"IN WHICH the Lord Jesus was betrayed"?

Had it not THIS "evening" and THIS "night"

become ANOTHER --- a NEW --- and next 'DAY'

and ANOTHER --- a NEW --- and next 'NIGHT'?

the NEXT and the NEW "evening" and "night" and

the NEXT and the NEW '_DAY_'...

... WHEN SUDDENLY THERE CAME A MAN,
JOSEPH....?

It did!

And it already was LATE and "already evening"

and already "after these thing" which the Jews asked of Pilate

WHEN ONLY, JOSEPH received audience with Pilate,

and he could ask for Jesus' body

and ONLY NOW THE WHOLE PROCESS of dealing with
the BODY could BE BEGUN ...and all the things what you have
read with your own eyes and quoted yourself, HERE, followed
AND MORE mentioned in the other Gospels?

For no second of the time was "*the body kept*".

In reality it took Joseph and – later also – Nicodemus, the
whole night and the following day to get Jesus PROPERLY,
"ACCORDING TO THE ETHICS OF THE JEWS" = the
'Pentateuch' –, BURIED THE SAME DAY STILL! ONE FULL
DAY! Not --- perhaps one quarter of an hour before sunset!

SDA:

Ah! GE must have regrouped....He IS SPAMMING AGAIN!

All things are normal again in this absurd thread!

GE:

Re: SDA, "WERE THE DISCIPLES ABLE TO COUNT
THREE? for they have located for us this "third" day. The two
disciples on their way to Emmaus after the resurrection of Christ.

(Luke 24:21), said, "To-day is the third day since these things were done." And this day is particularly specified as "the first day of the week." Verses 1, 13. Here we have a plain and immovable waymark to guide us in our reckoning; the first day of the week was the third day, - a remark evidently brought in here with design to identify the fulfillment of the numerous predictions that he should rise on the third day.

GE:

Please remember I am also no '72-hour' devotee! Nevertheless I here am telling you straight, SDA, HERE, in this statement, you are abusing the Scriptures. It is UNTRUE the two disciples "*have located for us this "third" day*", "*the first day of the week*", WHICH, YOU, are claiming, "*was the third day*", meaning "the third day according to the Scriptures" of Jesus' resurrection from the dead(1Cor15:4).

SDA, this, here, for everyone to SEE, is the plain PROOF that you manhandle the Word of God with your LYING.

And lying is from the devil because the devil from the beginning was a liar and a murderer.

SHAME ON YOU, SDA!

SDA:

The quiet assurance with which all these writers take this point for granted, the imperturbable indifference and obliviousness with which they pass it by, is astonishing. What can be said to awaken in their minds the idea that here is a point that must be proved, before their theory will stand?

The expression "the heart of the earth," has no more reference to the grave, than it has to the moon.

GE:

Although I fully endorse what SDA declares here, I would like to know from him WHAT the truth of this has to do with a fact of NATURE and Israelitic society that the fourteenth day was not a

full moon day, since to ‘disprove’ exactly that it was not, was the purpose with all SDA’s rhetoric and reference to this blogspot of his.

SDA, I congratulate you on that blogspot of yours; you have done a neat job; whether I agree or disagree; that must be given you credit for! I find it a well thought-through study and ably put across to the reader. I would like to answer it at my leisure, thus while being able to stay calm. So, may God grant us time and life and sanity for a little while, for me, to prepare my answers to you.

Rockroller:

What part of three days and three nights do you not understand? The Jews knew exactly when the passover was and did not even go into the court for fear of being unclean because of the passover that started at sundown on Wed. evening. After Passover, the women bought spices to treat the body and they could only do this on Friday. They way you have it there would not have been any time for them to buy spices.

So, just as Jesus said (and He did not lie) He was in the grave for 3 days AND 3 nights. What is so hard to understand about this? Just because people have believed a lie for thousands of years does NOT make the lie the truth.

GE:

What part of the “three days and three nights” do you understand, Rockroller?

Correct,

“The Jews knew exactly when the passover was and did not even go into the court for fear of being unclean because of the passover that started at sundown....”

Rubbish though,

“...on Wed. evening”.

Past rubbish, *“After Passover, the women bought spices to treat the body....”*

Truth: *“After the Sabbath / when the Sabbath had gone*

through”, the women --- three of them --- “bought spices”.

Rubbish, “...and they could only do this on Friday”.

Rubbish, “...there would not have been any time for them to buy spices.”

They could “buy”, “when the Sabbath was over”? but “there would not have been any time for them to buy spices”? Why not?

LIE: “So, just as Jesus said He was in the grave for 3 days AND 3 nights.”

Where did Jesus say that?

“What is so hard to understand about this?”

YOU! Rockroller &co.

“Just because people have believed a lie for thousands of years does NOT make the lie the truth”....

Just because people have believed a lie for hundred and fifty perhaps sixty years does NOT make the lie the truth.

Samie:

Relative to the period from crucifixion to resurrection of Christ, there are three periods specified in Scriptures: “3 days & 3 nights, “after three days” and “third day”.

Matthew 12:40 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.

Mark 8:31 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.

Luke 18:33 33 And they shall scourge him, and put him to death: and the third day he shall rise again.

Does the period from daytime Wednesday to early morning Saturday before sunrise jibe not only with the period “3 days and 3 nights”, but also with the period “after three days” and “third day”?

The answer is a resounding YES! In fact it is the only period that satisfies all the three periods:

“3 days and 3 nights”:

day 1; daytime Wednesday

night 1: nighttime Wednesday

day 2; daytime Thursday

night 2: nighttime Thursday

day 3; daytime Friday

night 3: nighttime Friday

Christ rose from the grave early Saturday

morning before sunrise (still part of nighttime Friday).

“After 3 days”: (3 days must have passed)

1st day: Wednesday passed

2nd day: Thursday passed

3rd day: Friday passed

Christ rose Saturday, after 3 days have passed.

“Third day”:

A biblical account seems to prove that the period “after 3 days” can be referred to as “on the third day”:

2 Chronicles 10:5 And he said unto them, Come again unto me after three days. And the people departed.

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

GE:

“What Christ specified”, is not: “3 days and 3 nights.” “What Christ specified”, was not: “three periods”. Christ did not mean ANY “3 days and 3 nights”, because He actually referred to “THE PROPHET JONAS”, and to “AS the prophet Jonas was” and to “as the prophet Jonas was in the HEART of the earth” and only then, “as the prophet Jonas was in the heart of the earth three days and three nights”.

OBVIOUSLY Jesus had in mind and spoke of what He had in mind, the PROPHETIC significance of the passover’s “plague”,

that “was upon Him” THE “three days”, “according to the Scriptures” the passover-Scriptures “CONCERNING THE CHRIST” and how He “ought to have suffered ... and enter into his glory ... that all things which were written in the law of Moses concerning Himself must be fulfilled ... and ... thus it behoved the Christ to suffer AND, BE RAISED FROM THE DEAD THE THIRD DAY”.

Christ would NOT be “*in the earth*” or “*in the grave*” or “in the heart of the earth” even for the whole of THE, ‘*specified: 3 days and 3 nights*’, because He would “BE RAISED FROM THE DEAD THE THIRD DAY”. Already by the nature of the Resurrection the “specified...: 3 days and 3 nights” were THE, and ONLY, THE “three days” of THE “three days and three nights” according to BOTH the Bible-way of reckoning of ‘days’ that,

1) CONSISTED in whole and intact, of first their night and last their days; AND,

2) COMPRISED, THE, “three” prophetic “days” of the Passover of Yahweh, namely, THE “three days thick darkness” of the last two plagues in Egypt and of the fourteenth, fifteenth and sixteenth days of the First Month.

Now don’t argue like SDA argues, who argues that because it supposedly is not written that Christ was crucified on a full moon day, he was not crucified on a full moon day, argue that because it (supposedly) is not written that Christ referred to the fourteenth and the fifteenth and the sixteenth days of the First Month, that it was not the fourteenth and the fifteenth and the sixteenth days of the First Month, but was ‘*specified: 3 days and 3 nights*’ that went beyond the perimeters of the fourteenth and the fifteenth and the sixteenth days of the First Month.

Yes, like YOU do, Samie, HERE:

“*day 1; daytime Wednesday*”

(Fourth Day of the week which you say was Aviv 14)

“*night 1: nighttime Wednesday*”

(Fifth Day of the week and Aviv 15 according to your ‘logic’!)

“day 2; daytime Thursday”

(Fifth Day of the week which you say was Aviv 15)

“night 2: nighttime Thursday”

(Sixth Day of the week and Aviv 16 according to your ‘logic’!)

“day 3; daytime Friday”

(Sixth Day of the week which you say was Aviv 16)

“night 3: nighttime Friday”

...Seventh Day of the week and Aviv 17 according to your ‘logic’! And, to be exact, I must say, you have not what I can remember of, yet pertinently stated that the dates of 14, 15 and 16 Aviv ever came into play! Why not, Samie? Because that *“Pythagorean Theorem”* you rely on so totally, does not show the full moon in 30 AD was on the ‘Jewish’ fourteenth day of the ‘Jewish’ First Month? Will you please explain why you never say a word about this constant problem for your theory, Samie?

Also, why do you adamantly deny but never explain how your theory – sorry, “theorem” – can exclude the greater halve of ‘Saturday’ and MORE than its day-part, but you claim Jesus rose *“on Saturday morning early”*? Your theory involves less than a quarter of the night-part BEFORE sunrise of ‘Saturday’, and still you say it’s *“Saturday”*? You expel the daylight halve and more of *“Saturday”*, so that in reality ‘Friday night’ is the ‘night’ you can claim; not ‘Saturday’ at all while you claim night-time only. And you date that, ‘the third day’? And you don’t see any discrepancy in it? No wonder you insist that you do not promote ‘72 hours’! You are not even ‘there’ properly with the “three days”!

Nevertheless – according to you, Samie, Jesus rose from the grave, *“early Saturday morning before sunrise”*, on the FOURTH day!

But in fact having been raised on “THE third day according to the Scriptures”, “mid-afternoon Sabbath’s Day”, then Jesus must— according to you, Samie, have been crucified BEFORE, “the very first day (that) you must kill the passover”— on the THIRTEENTH of the First Month! Did you account for this

implication of your ‘theorem’, Samie? And have you thought of what the implications of this implication must hold for your claim that it was full moon?

Samie:

I am reposting my post #836, if only to encourage other viewpoints to share similar presentation:

“Relative to the period from crucifixion to resurrection of Christ, there are three periods specified in Scriptures: “3 days & 3 nights, “after three days” and “third day”.

Matthew 12:40 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.

Mark 8:31 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.

Luke 18:33 33 And they shall scourge him, and put him to death: and the third day he shall rise again. Does the period from daytime Wednesday to early morning Saturday before sunrise jibe not only with the period “3 days and 3 nights”, but also with the period “after three days” and “third day”?

The answer is a resounding YES! In fact it is the only period that satisfies all the three periods:

“3 days and 3 nights”:

day 1; daytime Wednesday

night 1: nighttime Wednesday

day 2; daytime Thursday

night 2: nighttime Thursday

day 3; daytime Friday

night 3: nighttime Friday

Christ rose from the grave early Saturday morning before sunrise (still part of nighttime Friday).

“After 3 days”:(3 days must have passed)

1st day: Wednesday passed

2nd day: Thursday passed

3rd day: Friday passed

Christ rose Saturday, after 3 days have passed.

“Third day”:

A biblical account seems to prove that the period “after 3 days” can be referred to as “on the third day”:

2 Chronicles 10:5 And he said unto them, Come again unto me after three days. And the people departed.

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

GE:

At last we have now the two, real, distinctives of your theory, Samie. You should have presented it in this debate like this before, and you would have saved us a lot of unnecessary mud-slinging and stuff. Now the shooting with live ammunition can begin.

Your two distinctives are, 1) the already discussed early Saturday morning resurrection. 2) the literal and totally erroneous understanding of the absolute ‘idiomatic use of expression’ to say, “the third day” by saying “after the third day”.

Cancel any of these two distinctives of your theory and it is a still-born baby. Given birth with these distinctives your theory is born a mutation and stranger in paradise.

Sorry, not ‘theory’; *‘THEOREM’!*

O yes, I forgot to say, a third--- actually the first and most important distinctive of your theory, Samie --- as here so obvious it could not be more obvious --- is **THE LACK OF SCRIPTURES AND THE LACK OF THE SCRIPTURES’** even without quoting Scriptures, **SUPPORT.**

Now the word you have used, Samie, “...*the period ... jibe* (Sic.) ... *with ... the period ...*” is quite interesting. I looked it up in Collins / Oxford, and it gives, “gybe / jibe ... vb. of a sail ... of

a vessel ... to shift ... allowing the wind to catch the leech” of the sail. And “leech”, Collins defines, is “the after edge ... or ... edges of” the sail. Collins says, “compare Dutch, ‘lijk’. And a Dutch ‘lijk’, is the dead body of ... a Dutchman? If that of the Passover Lamb, Jesus, his ‘lijk’ would have been --- in biblical terms --- “that which remained” of the Passover Lamb, Jesus. In other words, in New Testament terms, Jesus’ “body” or in OT terms ‘that which remains AFTER’ of Him.

Therefore, it’s just the same in both Mt12:40 and Mk8:31, to *‘jibe with’* — meaning, ‘to remain over with’ or ‘to remain after in / with / on’. When speaking about a “*period*” or a “*day*”, one will therefore speak of its ‘edge’ or last and ‘REMAINING’ PERIOD OF TIME BELONGING TO or “*WITH*” or ‘in’ or ‘on’ IT.

But Samie says it was half a day before the ‘edge’ or last period of time of “*Saturday*”, “*early Saturday morning before sunrise*”.

Now speaking about a “*period*” or a “*day*”, one will speak of its ‘edge’ or last and ‘REMAINING’ PERIOD OF TIME BELONGING TO or “*WITH*” or ‘in’ or ‘on’ IT. Which makes of the phrase “after the third day” in Mk8:31, the exact same day and time of day in “*Luke 18:33 33 ... the third day he shall rise again*”. YOUR, OWN WORDS, Samie, “*the third day with the remaining period of time of it he shall rise again*” the exact same day and time of day.

NEVER come with your exact middle of the Sabbath its morning, again, Samie! You refuted it yourself!

And NEVER again, come with this wrong and forced fourth day-error of yours, ““*After 3 days*”:(*3 days must have passed*) ... *Christ rose Saturday, after 3 days have passed*”! Because YOU have demolished the very notion of it with your, ingenious, praiseworthy, BRILLIANT, introduction to this conversation of the word ‘jibe’.

The Ablative syntactical relation in the phrasing “after the” in Mt12:40 Mk8:31, perfectly dovetails with the above ‘edge-jointing’ / ‘jibing’ implications and now scarcely needs

mentioning! Mark that it is the identical Ablative syntactical aspect and relation in the phrasing in Mt28:1, “after the Sabbath” AS AN ABLATIVE.

Samie:

Well, GE, let's leave it at that. The presentation of my view speaks for itself, as with yours.

As to the period “3 days and 3 nights”, of course, you have to dismiss them, your position can only account for 3 days and 2 nights.

As to the period “after 3 days”, just ignore it. Your position sits well with “after 2 days”.

As to the period “in the third day”, which an account in Scripture shows it could apply to “after 3 days”, you could call it idiomatic expression and call my use of it as erroneous: this is usual defense when it seems like Scriptures stand by me.

You assail my view as still-born baby upon canceling the what-you-call two distinctives. But better than a view which is outright still-born without the need of canceling any.

With live ammunition, you tried to open fire against my reposted presentation - post #848 - as having not quoted Scriptures. But you terribly missed your mark, GE. Anybody who knows how to count, can count at least 5 quoted verses in that single post, as against your FOUR (4) posts - #847, #849, #850 & #851 - without even a single quoted verse.

I'm not using live ammunition, GE, like you do; just a sling shot: I'm afraid though, looks like it's the one used by David against Goliath.

GE:

I won't leave anything “at that”, whether it's you or I on the wrong side; especially not if the impression is left it's me “at that” wrong end.

Samie:

Regarding the intransitive verb “jibe”, I’m sorry if you find yourself throwing stones against your own glasshouse, GE, with your paradoxical comment against my use of that verb. With just a little more effort, you will discover it also means “to be in accord with”.

GE:

Thanks again, Samie. My Collins is 1979. I also have the newest one but seldom use it because I found it vastly inferior to the 1979. But fine, if ‘jibe’ means “to be in accord with”, then “after the third day” by jibe would mean, “*in accord with* the third day”!; and by jibe in ‘falseto upwards BEYOND the NATURAL compass’ of “the third day”!; and by jibe falsely ‘in accord with’ the fourth day! By jibe!

John Hus, “O Faithful Christian, search the Truth, hear Truth, learn Truth, love Truth, speak the Truth, hold the Truth till death.”

O Faithful Christian, search the truth, learn truth, love truth, speak the truth, hold the truth, DEFEND THE TRUTH, till death; because hearing the truth you now a days won’t find often or easy.

Re: Samie, “*As to the period “3 days and 3 nights”, of course, you have to dismiss them, your position can only account for 3 days and 2 nights.*”

My – GE’s – ‘*position accounts for*’,

Aviv 14, Fifth Day of the week:

Night 1— beginning: “first day they kill the passover”

“evening having come”, “his hour was come”, “night”

Mk14:12,17 Mt26:17,26 Lk22:7,14 Jn13:1,30 1Cor11:23

Day 1— beginning:

“straightway in the morning”, “the sixth hour”

Mk15:1 Mt27:1 Lk23:24,25,12 Jn19:14

Aviv 15, Sixth Day of the week:

Night 2— beginning: “Feast of UB” “great day sabbath”

“evening having come already”, “had had become

Preparation”

Mk15:42 Mt27:57 Lk23:50 Jn19:31,38

Day 2— ENDING beginning:

“In the place where He was crucified there was a garden and in the garden was a new tomb— in which never yet anyone having been put, they laid Jesus by the time of the Jews’ preparations.”

“that day was the Preparation and the Sabbath drew near mid-afternoon.”

Jn19:41-42 Lk23:54-56a

Aviv 16, Seventh Day of the week:

Night 3— beginning:

“they began to rest the Sabbath according to the Commandment”

Lk23:56b

Day 3— beginning:

“morning after preparations” Mt27:62

Day 3— “Sabbath’s fullness of day”

“mid-afternoon” Mt28:1”

Day 4— “after the Sabbath had passed”

Mk16:1

My *‘position accounts for’* every one and for ONLY, THE, “three days AND three nights” of THE, ONLY “three days”, “on the third day” of which “Christ according to the Scriptures rose again”, WITH SCRIPTURES and with nothing THAN Scriptures, ‘accounting’ at the same time for every one and for ALL of the Scriptures the Scriptures proffer.

No one before in the history of Christian doctrine and dogmatics has done it, because no one has let the Scriptures ‘give account for’ the Scriptures themselves before.

You thought I would be ashamed or afraid to say it, claim it and challenge anybody on it?!

Now if Samie, reckoned night 1 as he should have done BUT DOES NOT, his “3 days and 3 nights” would have been 5 nights, while his ‘days’ still would have been only 2 of the genuine 3 days— PURELY ON PAPER WITHOUT A SINGLE SCRIPTURE OR SCRIPTURAL SUPPORT. Samie’s *‘theorem’*

is not worth the paper it is written on. Things like that are called 'trash'.

Marrian:

.....

GE:

I will never place such holy rubbish on my pages as Marrian's! The reader can go read it himself from Topix. I would discourage anyone

Ja..... O God, what next? Is it worth anything to carry on in these pages? I must be made a fool, and you the Only Wise, my God. But I'm getting really tired. When I prayed to you yesterday afternoon, the bokmakierie was like your voice to me, so clear, so pure, so wonderful I was in awe. I shall think about its call, and press on. Please help me to! But my Lord, bring other people to these pages? Change the readership? For my sake, I pray, in your mercies? Let me not let go of faith.... and hope.... and also, yes, of love.... You are The Truth!

And comes along777!

And vanishes777!

See Topix.

Samie:

To those who frown on my statement that aside from Mark 16:9 all the other verses relative to the resurrection of Christ merely tell of the events that transpired when some followers of the Lord went to His sepulcher, could review those verses (Matt. 28:1-10; Mk. 16:2-8; Lk. 24:1-12; Jn. 20:1-18).

Now which of those verses (you may add other verses more, if there are), alone or taken together, explicitly tell when Christ rose from the grave? We can discuss this, in a Christ-like way, brethren.

In my view, those verses, tell us that when those followers of the Lord went to the sepulcher (whether it was on a Saturday afternoon, evening, or Sunday morning), the tomb was already

empty! He has already risen! When? Those verses give no answer. Only Mark 16:9 has the answer. He rose from the grave early Saturday morning yet.

GE:

It is NOT “*in a Christ-like way*”, Samie, to dismiss out of hand all reason against your maltreatment of God’s Word, you, paying NO attention, but despising and deriding, fact, and truth, and logic, and reason.

I am telling you here again, and if you believe in God, you will also believe that if God takes interest in the doings of men and of yours and mine in particular, that He takes notice of what I here and now tell you and will keep on telling you for AS LONG AS YOU KEEP ON WITH YOUR FALSE explanation of Mark 16:9, that Mark 16:9 does NOT, 1) at all say that Christ ‘ROSE’; and 2) does NOT say anything nearly “*on the Sabbath*”, but that YOU, Samie, are CORRUPTING the Scriptures to suit YOUR erroneous viewpoint.

God is seeing me writing this here; He is seeing what you respond, whether it is ignoring this, or rejecting this with your false and baseless and HAUGHTY better-knowing.

READ what I write, everybody reading!

LIES cannot be discussed “*in a Christ-like way*” or it must be discussed in the ‘*way*’ Christ discussed lies, and that was the ‘*way*’ in which He spoke of – and to – satan the devil! And that was UNCOMPROMISING!

Let me tell EVERYBODY again, the Gospels have NO ‘text-verse’ with a finite, indicative VERB that states that Jesus “ROSE” on whichever day of the week. And that the Gospels have ONLY Matthew 28:1 which with finite indicative VERBS, describes the EVENTS AND CIRCUMSTANCES OF, Jesus’ only IMPLIED, resurrection.

And that the DAY upon which “there was a great earthquake and the angel of the Lord descended and rolled the stone away from the tomb”, was:

- 1) "SABBATH'S"
- 2) "IN the Sabbath's FULLNESS"
- 3) "In the Sabbath's fullness IN THE MID-AFTERNOON"
- 4) "In the Sabbath's fullness in the mid-afternoon BEFORE TOWARDS THE FIRST DAY OF THE WEEK"

And that the writer of the Gospel of Matthew recorded this on strength thereof that it was "THE ANGEL (that) EXPLAINING TO THE WOMEN told them" of it.

And let me tell everybody who may here do enquiry after the reason for the faith that in him may be, that "these things are written" for, and as, the foundations of Christian CONGREGATION AND WORSHIP of the Lord of the Sabbath Day, the VICTOR and therefore entitled and enthroned 'Lord' and King of our precious Faith the Christian and New Testament Faith BY RESURRECTION FROM THE DEAD.

Samie:

Could you, in your advanced age, do better than what you are doing now, GE? You implore God, and yet your style renounces His caring way. Could you not just explain your side without castigating others in your own OMNISCIENT way? Just reminding, brother. A glass full of water cannot take in more.

Back to our issue in Mark 16:9. Can you please explain and show me, GE, how the dative of protos was translated into "first day", with the word "day" inserted, and how the genitive 'sabbatou' is best translated into "of the week"? If possible, with scripture verses and examples. Thanks in advance...

GE:

You did not read when I before told you exactly how.

Samie, pathetic....

And I am not, your "brother"; I am a Christian, a 'Trinitarian Christian', understand! Read my lips!

Samie:

There is nothing in Matthew 28:1 and onwards that implies the resurrection of the Lord occurred on that Sabbath afternoon, as GE explains.

The angel's action of rolling the stone and telling the women that Christ has risen from the tomb, falls short of ascertaining when the subject resurrection occurred.

Only Mark 16:9, no matter how GE objects, mentions when Christ rose from the grave: early Saturday morning, before sunrise.

With so many voices heard in this forum [GE: like the Marrian I refused above in my minutes], I just want to remind everyone that there is only one single verse that explicitly tell us when Christ rose from the grave. It is Mark 16:9. All other verses relative to the resurrection of the Lord, merely explain the coming of some followers of the Lord to his sepulcher and the events that surrounded their going to his grave.

NASB Mark 16:9 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

But the phrase "first day of the week" derived from the Greek words 'protos' and 'sabbaton' (protos - chief, prominent, leading; sabbaton - sabbath, rest), which actually should have been "chief sabbath", looks like it did not get fair treatment in the hands of translators, who obviously were Sunday-keepers.

Christ was crucified and died on preparation day (Matt. 27:62; Mk. 15:42; Lk. 23:54; Jn. 19:14, 31, 42). Was it the preparation for the weekly sabbath or preparation of the passover? The bible says it was the preparation of the passover (John 19:14). Note that that same day was likewise preparation for sabbath since the daytime that follows passover celebration is also a sabbath, a ceremonial sabbath (Lev. 23:3-7; Num. 28:16-18), which could fall on any weekday, in contrast with and to differentiate it from, the weekly sabbath, Saturday.

Anybody in his right senses can easily count the daytimes and

nighttimes that transpired from crucifixion to resurrection, starting from any weekday he chooses as crucifixion day to the resurrection day he believes in.

Thus far, in this board, there are three different starting points (Wednesday, Thursday & Friday, all daytime) and three different end points (Saturday morning before sunrise, Saturday afternoon before sundown, and Sunday morning before sunrise) proposed.

This forum member has shown (post #848) that the Wednesday death to the early Saturday morning resurrection before sunrise, as the only view that sits perfectly well with scriptural specifications. Also, it is the only view that finds support from astronomical evidence provided by the great paschal period in the reckoning of full moon occurrences in the past (as well as into the future), the Passover being a full moon feast.

GE:

This HI-JACKING of CHRISTIAN discussions as on this thread currently going on, is typical of the Nicolaitanes of now-a-days, the Unitarians, who say they are Jews but aren't, whose deeds and doctrines God says He HATES. Rv2:6,15. And whose deeds and doctrines DESECRATE AND DISFIGURE AND DISGRACE God's holy Sabbath Day, so that even a true Jew will not touch it for its foulness by fraud.

You, Samie and Unitarians, have NO IDEA of the true Seventh Day Sabbath of the LORD God Almighty under the dispensation of Jesus Christ! GO AWAY!

Seeing this site, xxx is a Seventh-day Adventist forum and for people who at least believe the Scriptures and the True God the Father and the Son and the Holy Spirit, the likes of these hi-jackers, robbers, thieves and liars do not belong on this forum or in this discussion.

David Koot:

anastas de prowi proth sabbatou efanh . . . This ending being

added at a later time, apparently. Literally, roughly, and he rising (aorist participle) early in the morning at the first of the week.

Okay, so what exactly is the question?

GE:

David Koot, do you agree with Samie that Jesus rose early on the weekly Sabbath? I don't believe it!!!

Anyhow, David, You make a SERIOUS mistake by having translated the Aorist Participle as were it a Present Participle. It is linguistically IMPERMISSIBLE!

Second, it is logically unimaginable.

Third, it is contextually beyond boundaries of fact and circumstance;

Fourth, it, from the 'divine' viewpoint, is blasphemous that a sinner mortal should behold how God the Son rose from the dead.

"Literally", NEVER, can be *"roughly"*. One is ALWAYS wrong, *'roughly'*; the only chance one may be 'right', is by staying and be satisfied with *'literally'*. And *'literally'*, philologically includes true to idiom and axiom of the particular language which in this instance is the AORIST PARTICIPLE. And your 'rendering' above, dear David Koot, falls FAR, FAR, short of the real and true meaning of the word 'anastas' in context.

Try tell Samie thatand please come tell me how you, fared; if you fared better than me.

Samie:

Much as you reject me as your brother, GE, yet you are my brother, in Christ. We have one Father in heaven and you know it, don't you?

I am a pathetic, you say, GE? I forgive you, brother, But be reminded by Christ's own words:

NASB Matthew 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the

supreme court; and whoever shall say, 'Raka,' shall be guilty enough to go into the fiery hell.

And since you are a Christian, as you said you are, then you need to follow the bidding of Christ, your Lord and mine.

GE:

I won't follow your 'lord' or your "bidding"! 'My' God, is not Allah! My God is the Father and the Son and the Holy Spirit. You are a 'Unitarian', Samie— Islam; I am a Christian, a 'Trinitarian'. Samie, please have your '*Christ your Lord*' for yourself since yours is not God, and my Christ and Lord, is GOD.

World-wide you COG-people, you 'Unitarians', infiltrate and intimidate and wormwood Christianity, pretending you are Christian. Even your religious social and political tactics are the same as Islam's. You pretend you are not offended by Christians or Christianity, meanwhile your aim of your lives is to destroy Christianity and sound doctrine, Reformed, Reformation-Christianity and doctrine.

Believe and confess the Lord Jesus Christ is God as the Father is God, the God that without the Father or without the Son or without the Holy Spirit is not God, and I shall heartily pray to be your brother in Christ, and pray your forgiveness for my sins against you. But until I have heard you confess the Lord Jesus is God omnipotent omniscient eternal like Athanasius did, and see you defend his doctrine, we shall stay enemies spiritually.

David Koot:

Our understanding of aktionsart has changed dramatically in the past few decades. We now understand the tense to indicate TYPE of action rather than TIME of action. It is punctiliar here, as opposed to ongoing, which is obvious from the context. Therefore, rising early in the morning is indeed permissible. Granted, it is a judgment call. more than one option. The 'He' is understood from the tense, and from the context.

No, I don't see this as verse as supporting a Sabbath day

resurrection. The time of the morning indicated seems to be the last watch of the night, just before dawn. Jesus arose early in the morning on the first day of the week.

GE:

Ja, we now understand the tense to indicate TYPE of action rather than TIME of action. But that is not all that we now understand ‘better’. What made ‘us’ any better than the old masters? ‘We’ are not their shadow! We now understand that Tense that indicates the TYPE of action, IMPLIES and PRESUPPOSES the element of TIME as precisely as only in the Greek language, precise. So precise in the case of the Aorist in fact that it is called the ‘*Punctiliar*’ ‘tense’, and the best of Greek grammarians agree that the best English equivalent of, is the Perfect Past Tense.

Which is exactly what you, David Koot, said yourself, “... *here, as OPPOSED TO ONGOING, which is obvious from the context*”.

The Resurrection was not ‘*going on*’; He was not, ‘*rising*’; but He HAD HAD risen, and: “_As-the-Risen-One_, He, early on the First Day of the week, appeared to Mary Magdalene, first.”

Thanks for having confirmed exactly what I have been telling Samie all along, and now again tell you, David, that ‘anastas’ Aorist Participle in Mark 16:9 CANNOT and MUST not be translated as though translating a Present Participle, “RISING”, or as though translating an Indicative Verb, ‘he ROSE’.

I made mention of the idiom and axiom of the Greek language, and in the Aorist Participle we find certainly one of the strongest and most typical characteristics of the Greek language, that the Aorist Participle specifically has no “TIME” if the finite Verb – ‘ephaneh’, “he appeared” – is also an Aorist.

Samie:

Wow, Dave! Basic stuff. Yes, because it is basic stuff that an

adjective must define a noun or pronoun. And you just know too well that protos in this verse - Mark 16:9 - is an adjective, not an adverb. And basic stuff too that “week” is “hebdomas” in Greek, not “sabbaton” because sabbaton is sabbath.

“first of the week”, you say? Since when can an adjective define a prepositional phrase? That’s why to make the mishandling of the phrase proth sabbatou complete, the word “day” has to be inserted and get “first day of the week” so that the use of protos becomes grammatically correct, and from the original Saturday sabbath, it now becomes Sunday.

But I can’t buy that. protos means chief, leading, foremost, first, prominent, most important. To render the phrase “proth sabbatou” as “chief sabbath”, although grammatically inaccurate, is not deviating from the original intent of the Greek verse.

Mark 16:9 is the only verse, of all resurrection verses, that tells us when Christ rose from the grave: early Saturday morning before sunrise.

Can you please explain and show me, GE, how the dative of protos was translated into “first day”, with the word “day” inserted, and how the genitive ‘sabbatou’ is best translated into “of the week”? If possible, with scripture verses and examples. Thanks in advance...

GE:

WHY should I answer you, if I had given you the only answer, before? For you to slight again? Keep your thanks for yourself; everything about you is hypocritical and pretending pretentiousness and insult. Samie: *“Could you, in your advanced age, do better than what you are doing now, GE? You implore God, and yet your style renounces His caring way. Could you not just explain your side without castigating others in your own OMNISCIENT way? Just reminding, brother. A glass full of water cannot take in more.”* Go to hell, Samie!

But there are others reading this conversation --- HEARING it with ears that can hear. So I shall answer and speak to them—

not to you in order to waste my breath!

First, There is no thing like “... *all resurrection verses that tell... us when Christ rose from the grave*”, and something like “*Mark 16:9 is the only verse, of all resurrection verses*”, only tells us when someone has lost his senses.

‘Prohtos’ derives from the Preposition, ‘pro’, of time— ‘before’; of place— ‘in front’ of something.

‘Prohtos’ is an Adjective, meaning ‘first’.

In Mark 16:9....

The temporal Adverb, “...He appeared early...” ‘proh-i ephaneh’.

The adverbial ordinal, “...He appeared first / earliest to Mary Magdalene...” ‘ephaneh prohton Mariai’.

The pronominal adjectival ordinal Numeral, dative, feminine, ‘prohtehe’ “on the first (‘day’, by ellipsis) of the week”.

All three derivations from ‘protos’ in Mark 16:9 contextually are TEMPORAL; there is not the slightest idea of comparison like with the English ‘first’, or of the Greek ‘prohtostatehs’, ‘first in rank’.

If ‘prohtehe sabbatou’ had the sense of ‘first in status’ or “*on the chief Sabbath*” (Samie), both words would have had to be in the Dative Neuter, and maybe something like ‘prohtostatohe sabbatohe’ in stead of ‘prohtohe sabbatohe’; but NEVER that which is the actual case in Mark 16:9, namely, “prohtehe (hehmerai) sabbatou”, “on the First Day of the week”, Dative Feminine and Genitive Neuter.

LXX, Gn8:5, “the first of the month”, ‘tehe prohtehe tou mehnos’— does it mean ‘the chief month’? No; it means “on the first DAY of the month”; and is the equivalent of Ex40:2, ‘miai tou mehnos’, “the first DAY of the month”. “Day” is PRESENT by ellipsis as well as by the Infinitive “used to ascribe a rational attribute to the idea defined” (D&M); and JUST SO, in Mk16:9, ‘prohtehe’ = ‘miai (hehmerai) sabbatou’, “the first DAY of the week”.

Samie:

There is nothing in Matthew or John that explicitly says, 'Christ rose'. There is only one verse in Scriptures that explicitly say when Christ rose from the grave.

GE:

It's true, there is nothing in Matthew or John that explicitly says, 'Christ rose'.

But Matthew 28:1 very explicitly gives the TIME and DAY and circumstances WHEN Christ rose, because He rose when the earthquake occurred and the angel opened the grave, no doubt.

There are many Scriptures that clearly imply when Christ would rise, but there is no verse in Scriptures, or rather Gospels, that explicitly says when Christ rose from the grave. Mark 16:9 does not even say so much as that Christ "rose"; what, "when Christ rose".

You give us the Verb of the sentence with which Mark 16:9 begins. O yes, from the KJV; that will be good enough. But if you can, the Verb in the Greek sentence.

Samie:

All other resurrection verses only tell of the coming of some of the Lord's followers to the sepulcher only to find an already empty tomb. That empty tomb was proof He has indeed risen. But when? Only Mark 16:9 says when: on 'proi prote sabbatou'

GE:

You must tell us what or which word or words in Mark 16:9 actually say(s), "He rose", before you can just assume "'proi prote sabbatou' ... proof(s) He has indeed risen ... early morning ... the weekly sabbath, Saturday".

Samie:

The Greek phrase 'proi prote sabbatou' is better rendered 'early morning of the chief sabbath' rather than the generally

accepted ‘early morning of the first day of the week’. It is worth noting that the Greek makes no mention of ‘day’(hemera) nor of ‘week’(hebdomas). In fact, in the Septuagint, ‘sabbatou’ (genitive, singular) always refer to ‘sabbath’ (a single day) and NEVER to ‘week’ (7 days). But the Sunday-keeping Bible translators seemed to have put in a tint of doctrinal bias in their rendering of the phrase in order to give a semblance of Scriptural authority to their Sunday-keeping.

But why ‘chief sabbath’? Because in that paschal week, other than the weekly sabbath, there also occurred a ceremonial sabbath.

GE:

Then why no Plural, but Mark’s Singular? ‘*chief_of_*’ ONE ‘*sabbath*’? Ridiculous!

Samie:

Between the weekly sabbath which the Lord calls ‘my sabbath’ and a ceremonial sabbath referred to by the Lord as ‘your sabbath’ the chief is undoubtedly the weekly sabbath, Saturday.

GE:

Unless the context is about some specific ‘sabbath’, like the ‘sabbath’ of the tenth day of the Seventh Month, or the ‘sabbath’ of the fifteenth day of the First Month. “Because” – John specifically EXPLAINS – “on the sabbath that day, was great day of sabbath”— ‘chief’-sabbath, of passover. In the Old Testament “that selfsame great day” is 14 times the specific “bone-day-sabbath” of the passover’ “great-day-sabbath”, and twice at least the specific “bone-day-sabbath” of the Atonement Judgment’s “great-day-sabbath”. In each incidence within the perimeters of both these annual festivals of seven days or eight days long, the weekly Sabbath Day also occurred once or twice; yet it was not the

weekly Sabbath that was called the ‘chief’ or “great-day-sabbath”, but the annual ‘feast-sabbaths’.

So it’s Samie again who makes up his own gospel.

Samie:

That ceremonial sabbath was the sabbath that had passed when the women followers of the Lord bought spices (Mk 16:1) which they prepared before they rested the weekly sabbath (Lk 23:56). Since preparation of the spices and ointments was before the weekly sabbath, it was done Friday. Also, since the ceremonial sabbath preceded the preparation of spices, having only bought the spices after this ceremonial sabbath had passed, it was therefore Thursday. This ceremonial sabbath occurred after preparation of Passover the day before, which was, of course, Wednesday.

GE:

LYING!

The “*spices and ointments*” the TWO Marys already had had and which the “*preparation of ... was done Friday ... before the weekly sabbath*”, were OTHER ‘spices’ than the THREE women would buy “AFTER, WHEN the Sabbath had gone through”.

And “*the sabbath that had passed when the ...*” THREE “... *women followers of the Lord bought spices (Mk 16:1)*” was the Sabbath IMMEDIATELY before “the First Day of the week” which after sunset – “*when the women followers of the Lord bought spices*” – was ONGOING!

Samie:

It was preparation of Passover when Christ was crucified (John 19:14ff), and therefore Wednesday. 3 days and 3 nights later, as the Lord Himself specified (Mt 12:40), He rose from the grave ‘proi prote sabbatou’ = ‘early morning of the chief sabbath’. daytime Wednesday = day 1; ... nighttime Wednesday = night 1

daytime Thursday = day 2; ... nighttime Thursday = night 2

daytime Friday = day 3; ... nighttime Friday (which covers the whole night until before sunrise Saturday) = night 3

In contrast, the Roman Catholic doctrine of Friday crucifixion and early Sunday morning resurrection can only account for 2 days and 2 nights.

GE:

Yes Samie; that's how you count --- your way. "3 days and 3 nights" over four ... nay, over five days! Like the Wednesday crucifixionists all do. Part of Wednesday, Thursday, Friday, Saturday and part of Sunday. In Bible language, part of the Fourth Day, the Fifth Day, Sixth Day, Seventh Day and part of the First Day. You think you got clever, and cut off half of the Seventh Day and some hours of the First Day's beginning.

Samie:

Many honest Sunday-keepers who keep Sunday believing it was His resurrection day will become Sabbath-keepers once they come to know the Lord rose from the grave Saturday.

GE:

Yes, that's true. You seem not to like it; so you bedraggle this truth with your FALSE premise and refusal to let the Resurrection "Sabbath's afternoon" witness for itself. Why would they need a dishonest method to "*come to know the Lord rose from the grave Saturday*"? Divide and rule! But you miscalculate; the populace aren't that dumb or dishonest.

James:

Please Samie reconsider and correct this statement, because Yahweh is very upset at statements like this from His professed followers. He is ashamed of you for this and you WILL be lost if you do not correct your views.

The only other options if you do not comply will be for you to leave His church. You chose. This is not the Seventh Day Adventist

view and never will be nor should you claim it to be before His people.

GE:

Opponent and offender of Samie that I am, I want to assure him within context of the present discussion, of my full support. I stand aghast at the overbearing and dogmatic arrogance of James and Seventh-day Adventism. Never have I seen Mrs White so aggrandized above the Scriptures as today.

What will it be WORTH to give you people the SCRIPTURES unadulterated? All hope is destroyed miles in advance!

But as long as you Seventh-day Adventists might place what I write through this forum of yours, I WILL CONTINUE IF FOR MYSELF ONLY IT BE OF WORTH.

James:

Here is the best support I or the Spirit of Prophecy can give as to when the passover was...

“After the hymn, they went out. Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, “All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.” Matthew 26:31. {DA 673.1}

“In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims’ tents was hushed into silence. {DA 685.1}

Jesus had His last Passover meal then entered Gethsemane under the Passover moon, then He was “Cut off” from the Father dying the second death!!!! He drank the cup in Gethsemane in fulfillment of the new and everlasting covenant proclaimed that evening in the upper room during the last supper.

AMEN!!! I love it when God gives clear instructions for us.

GE:

You should be careful with saying Christ was ““*Cut off*” *from the Father*”; it obviously is nowhere written and I don’t think ever meant. But I know the Seventh-day Adventists cannot get the Father out of the way for their investigative judgment dogma too soon or too absolutely— which dogma is based wholly upon the presumed total absence of the Father at both Jesus’ expiring and resurrection.

You in fact REMOVE Jesus’ access to the Throne and the Father’s acknowledgement of the efficiency of this, the actual and living sacrifice unto eternal death once for all of the God-Head in and through the Christ, in this, the night and day of “the very first day ye shall remove (life’s) leaven on”, to only some time after Jesus had ascended to heaven— to ‘heaven’, virtually two earthly moons after the last, closest and most intimate ever fellowship of the Father and the Son and the Holy Spirit at the table and in Gethsemane and until on the cross Jesus had given his life’s spirit into his Father’s dearest safeguard.

QED:

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 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? 19 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: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 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. 22 Yea, and certain women also of our company made us astonished, which were early

at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.”(Luke 24:17-24)

Samie:

You quoted Luke 24:17-24 and highlighted the following phrase in v21:

to day is the third day since these things were done

The Friday crucifixion and Sunday morning resurrection RC doctrine, although it looks like it fits the ‘third day’ specs, yet, it cannot fit the 3 days and 3 nights specification of the Lord.

On the other hand, letting Scriptures interpret itself line upon line, precept upon precept, here a little and there a little, will reveal that the Wednesday death and early Saturday morning resurrection snugly fits all the FOUR (4) different phrases that describe the period of time from Crucifixion to Resurrection.

- 1. 3 days and 3 nights (Matt 12:40)*
- 2. in three days (John 2:19-21)*
- 3. after three days (Matt. 27:63; Mk. 8:31) and*
- 4. third day (Matt. 16:21; 17:23; 20:19; 27:64; Mk. 9:31; 10:34; Lk. 9:22; 13:32; 18:33; 24:7, 21, 46)*

Only the Wednesday crucifixion and early Saturday morning resurrection easily fits all these phrases.

- 1. 3 days and 3 nights.*

From Wednesday daytime to Saturday before sunrise is 3 days and 3 nights. On the other hand, from Friday daytime to Sunday before sunrise is only 2 days and 2 nights:

Daytime Friday = day 1

Nighttime Friday = night 1

Daytime Saturday = day 2

Nighttime Saturday (which extends up to before sunrise Sunday) = night 2

- 2. in three days.*

The Bible defines a day as having a night and a day (Gen 1:5,8,13,19,23,31). Therefore, ‘in three days’ is actually in 3 nights and 3 days. Again the Friday crucifixion and Sunday resurrection cannot fit this because it only has 2 days and 2 nights.

3. after three days.

After 3 days from Wednesday = Saturday.

Proof:

After 1 day from Wednesday = Thursday

After 2 days from Wednesday = Friday

Therefore: After 3 days from Wednesday = Saturday.

On the other hand, After 1 day from Friday = Saturday. After 2 days from Friday = Sunday.

Therefore, the Friday crucifixion and Sunday resurrection cannot fit because Sunday is “after 2 days” from Friday, whereas the Bible specifies “after 3 days”.

4. third day.

The Bible tells us that the phrase ‘third day’ is likewise equivalent to ‘after three days’:

2 Chronicles 10:5 And he said unto them, Come again unto me after three days. And the people departed

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

Although the Friday crucifixion and early Sunday morning resurrection could fit the “third day” specification in the way we count, yet it cannot fit the Biblical account which equates the phrase “third day” into the phrase “after three days”. It is only the Wednesday crucifixion and early Saturday morning resurrection that snugly fits into the FOUR (4) Biblical specifications.

QED:

I accept the phrase “on the third day”, as you have quoted in 2 Chronicles 10, to be a “narrowing specification” of the phrase

“after 3 days” and not visa versa.

Methinks I will take the Bible as it reads. On the third day means exactly that, “on the third day”. . .

GE:

Please QED, to which Scripture do you refer now, “*Luke 24:17-24*” or “*2 Chronicles 10:12*”?

... because only if one knew one might be able to answer.

QED:

Mt 28:1 ¶ In the end (close 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.

says the same as

Joh 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.

Samie:

Are you saying, “on the third day” = “after 3 days”, but not “after 3 days = on the third day”? Just wondering.

“On the third day” = “On the third day”

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

So did the king say come “after 3 days” or did the king say “on the third day”?

Methinks I read in 2 Chronicles 10:12 that the king said “on the third day”.

“Water = liquid” or “liquid = water” may or may not be equal.

QED:

But I share with you your principle of taking the Bible as it reads. This is why I believe Matt 12:40 meant 3 days and 3 nights

not 2 days and 2 nights.

Samie:

The king did say “after 3 days” and “on the third day” for the same period of time.

2 Chronicles 10:5 And he said unto them, Come again unto me after three days. And the people departed.

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

You have a point in water=liquid where liquid may or may not = water, because one is a specific type of the other which have other specific types. But I just think when Scriptures itself say that “after 3 days” was fulfilled “on the third day”, then the converse is always true.

QED:

Why would one think that?

Samie:

Because the Bible says so.

QED:

Where does the Bible say ”I just think when Scriptures itself say that “after 3 days” was fulfilled “on the third day”, then the converse is always true.” ???

Samie:

I am sorry if you misunderstood me.

I simply meant that since the Bible records “after 3 days” were fulfilled “on the third day”, then the converse is also true, that is, “on the third day” gets fulfilled “after 3 days”.

Gibs:

There is much to consider on this question, but if one wants

to really dig you can know the truth. I will post a couple verses here to show you one consideration.

Mt 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.

The above verse don't ring right as Sabbath begins at sundown Fri. and ends at sundown Saturday. So if dawn is coming it is Sunday because Sunday began at sundown. I would look at translation error there.

GE:

If I may advise, stick to your first observation that “... *if dawn is coming it is Sunday because Sunday began at sundown.*”

That is spot on, and perfect good English although perhaps a bit archaic ... ‘old’ i.e..

How about “mid-afternoon Sabbath's as it began to dawn towards the First Day of the week”?

A.T. Robertson found the idea just fine; why would we not as well?!

Try make a parallel list of corresponding detail from each of these two verses, John 20:1 and Matthew 28:1 ...

... how many similarities or ‘*correspondences*’ do you get ...?

... and how many dissimilarities ...?

When I made such a table of contents, I found one only ‘similarity’ : the name of Mary Magdalene, and every other piece of data in the one verse completely absent in the other.

Am I blind?

Then can you show me where I am blind?

Gibs:

The next verse sets it fair and square. Joh 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.

Notice “*while it was still dark*” as was in Mt 28:1 but John

says “*first day of the week*”.

So it appears to me He rested in the Tomb as His Custom was to keep Sabbath and resurrected then afterward on Sunday.

Samie:

I admire your candidness and sincerity. But I would like to just contribute that the dead needs no rest. Rest is for the living, not for the deceased.

Doug:

Perhaps you should read the inspired words of Job 3:11-19 Psalm 16:9,10 Rev. 14:13 again. Or maybe Gibs should have used the word sleep instead. Sleeping, resting, what’s the difference?

Apparently the NT writers and the women enbalmers had a little difficulty in recognizing that the first day of the week was really the seventh day of the week and that while it was improper to embalm a body on a festival Sabbath it was perfectly OK to do it on a weekly Sabbath. I’m gonna have to go with the RCC on this chronological point.

GE:

“... women ENBALMERS” ...?! Quote please!

No; the Gospels do not mention that or suppose that any women embalmed the body of Jesus. So you must please start you arguments which you based on your apparent assumption that the women embalmed the body, over again.

Not that it makes a difference, but what you are here ‘*going with*’ most definitely is not “*the RCC on this chronological point*”.

Samie:

Again, there is just nothing in Matthew and John that explicitly say when Christ rose.

GE:

It’s true, there is nothing in Matthew or John that explicitly

says, ‘*Christ rose*’. But Matthew 28:1 very explicitly gives the TIME and DAY and circumstances WHEN Christ rose, because He rose when the earthquake occurred and the angel opened the grave, no doubt.

Samie:

Assumption. The verse does not say so.

GE:

So what do you assume it implies happened?

Samie:

Sorry, I’m not fond of assuming. I just believe what Scriptures say.

GE:

So what do you believe then, happened then, “when there was a great earthquake and the angel of the Lord ...” opened the grave? **Not that Jesus then rose from the dead?**

Samie referring to Mark 16:9 avers the Resurrection had had occurred the Sabbath’s morning early and that Jesus then had had appeared to Mary Magdalene already. Now Samie assumes nothing, says he— he believes just what is written in Matthew 28:1, says he. So how was the Resurrection the morning early and Mary had seen the Lord the morning of the same Sabbath, but the angel opened the grave only now “late on the Sabbath Day”?

Samie:

I have no argument against what Scriptures say. The only concern I have is with the reasoning that Christ cannot resurrect Saturday because it was His custom to rest on the weekly Sabbath.

If this is the case, then it is giving the RCC more reason for Sunday-keeping because Christ likewise ‘rested’ portion of Sunday.

Doug:

The problem with the use of this reasoning should be obvious. Even though there are some SDA's who believe this, the Sabbath commandment does not allow for the keeping of a portion of the day and a desecration of the rest of the day. That would defeat the whole idea of Sabbath/Sunday sacredness. Jesus rested in the tomb for the entire duration, and then some, of the Sabbath.

I understand. Perhaps it would be better not to use that response to defend your point. Remember too, just before Jesus died He said "It is finished". This is what He noted after He finished His creation work and used that as a reason to rest. Why would His perfect work of atonement/perfect substitution not allow for a harmonizing rest before beginning His work of intercessor?

Samie:

Although popular view has it that Christ rested in the tomb, I do not view it that way. Why? Because death-rest accomplishes nothing for others. But the death of Christ accomplished what He could not accomplish while alive. Only His death can pay the penalty for sin.

GE:

Again, not according to Samie. Samie has never heard that Christ actually, and "while alive" and before He 'gave his spirit into his Father's hands', "accomplished" – that is, "finished" –, "all the works of God" that through "sacrifice of Himself" could be "finished" and "accomplished". Samie also has a warped theology.

Samie:

The death He tasted for every man is separation from His Father.

GE:

Not as far as Jesus was concerned. Jesus called, "My God, My God, why hast Thou forsaken Me?" Mark 15:34, and there and

then in one breath so to speak, “crying with a great voice, ... said, Father, into thy hands I commend / commit my spirit. And THIS SAYING, He gave up the spirit”— the “spirit”, his LIFE, into his Father’s hands. Luke 23:46.

“For ye are dead and your life is hid with Christ in God.” Just so Jesus, dying and dead, his “INDESTRUCTIBLE LIFE”, was “hid”; that is, was “hid, IN GOD”. **As the Son suffered, so co-suffered the Father with Him— in fact, the Trinity in Full Fellowship, sympathy and empathy.** “Not after the law of law of (all) flesh is-He, but according to the Law of Indissoluble LIFE.” (Hebrews 7:16) Jesus gave his ‘pneuma’ – “spirit”, into his Father’s almighty hands by the SAME “POWER OF HIS RESURRECTION” (Philippians 3:10)— the “POWER” He had ‘to LAY DOWN (his) life’ with (John 10:18)— the POWER “He was raised” with, “BY THE GLORY OF THE FATHER.” “By”, the glory of the Father --- that is, “at” and “through” and “with”, the Glory of the PRESENCE of the Father with and by Him, **EVEN IN DYING AS IN DEATH.**

The moment we start analyse and explain these things “according to the ‘nomos’ of the ‘entoleh’ of all fleshly (‘sarkinehs’)”, that moment we have lost all contact with the truth of Divinity.

That the Father “forsook” Jesus, means He PUNISHED Him for OUR sins and made Him taste OUR separation from God as the result of our sins. The Father ‘forsook’ Jesus by his very Holy Presence WITH Jesus giving his spirit into his hands.

And the fact “his flesh would not see corruption” nor “saw corruption” in his death and grave, proves the Father’s constant, undiminished and unabated, immediate presence, cooperation and **FULL FELLOWSHIP WITH CHRIST IN HIS SUFFERING OF DEATH AND OF DYING THE DEATH OF DEATH** in our place and stead.

The Oneness and Unity of the Trinity never for one moment was broken or severed; not even – especially not – in the death of Christ. --- **THE SIGN OF THE BONE-DAY** of Jesus’ last

passover, the Passover of Yahweh.

Do I understand it? No; and, Yes! Because it is perceived and understood by FAITH which just as much as faith itself is incomprehensible and inexplicable GIFT OF GOD'S GRACE.

Samie:

It took Him to sweat out drops of blood in Gethsemane at the thought of being separated from Him.

GE:

Jesus' thought was not for one moment occupied with "being separated from" his Father ... Mrs White-talk! He all the while conversed with his Father!

Samie:

The death He experienced is no rest.

GE:

Not even that is absolutely the case.

Samie:

The horrible scenario He was about to face of being separated from His Father with Whom He was for eternal ages before so engulfed His soul with anguish that He cried out, Eli, Eli, lama sabachthani! This is why He did not die Friday as the RCC taught and made the world believe. Instead He died Wednesday...

GE:

As IRRELEVANT as UNWARRANTED an ARROGANCE as ever could be! But thanks, you are doing all the demolishing work of your own doctrine, yourself.

Samie:

..., as Passover Lamb, right on preparation of Passover of the Jews. 3 days and 3 nights later, as He Himself specified, on

early Saturday morning before sunrise, His Father called Him from the grave. The separation was over. He rises with humanity made spiritually alive as His body, separated for a holy purpose right on the holy day God had made for man who is now holy in His sight by what His own Son had done. In creation God made the Sabbath holy; in redemption, God made man holy.

GE:

Distinguish between Jesus-in-his-suffering of dying death, and Jesus-in-death in his grave. It is an ESSENTIAL insight for understanding Jesus' fulfilling the passover's prophetic meaning, He being the passover's Fulfilment, Himself.

Now take your warped idea, "*separated*" Wednesday before "the ninth hour" to sunset represents one 'day' of the three days; "*3 days and 3 nights later*" [Wed+Thur+Fri-nights + Thur+Fri+Sat-days] makes it FOUR days "*later*", STILL "*separated*", PLUS Saturday-night representing a FIFTH 'day' ALL THE WHILE "*separated*"! "*Early Saturday morning before sunrise, His Father called Him from the grave. The separation was over*" at last.

Gibs:

Now as to what day of the week Jesus died there is something to consider here and each must work it out for themselves.

GE:

No, let the Bible work it out for him or them.

Gibs:

The Jews were going by the Babylonian method of determining the feast days of seeing the first sliver of the moon in Jerusalem. At certain times the first sliver of it can not be seen as it is still day and is setting very low in the western sky. They kept passover 1 to 2 days later then because of that than Jesus and the disciples did as on those occasions the new moon has to be calculated which they did.

GE:

You cannot add to 3 days and 3 nights or know where to start or end adding, what understand the chronology or language of the Gospel, and what, know how to “*calculate the new moon*”. First learn to crawl before you try walk, what fly.

Gibs:

There were two passovers among them.

It also brings up the problem of what year Jesus died, AD 30 or AD 31 as it was right at the end of the year. When you get it right in your mind the prophecy did not fail to have it spot on.

Samie:

I had written a short article outlining how astronomical evidence corroborated Biblical data not only with regards to what weekday was the Lord crucified but also as to the year of the Crucifixion. If you like, just tell me your email address via private message and I will gladly send you the short article.

Windsor:

Those who claim astronomical data supports one year or day versus another do not understand how much guess work is involved with the so-called data.

Samie:

I am sorry if that is what you have experienced with others. You can examine my short article, if you wish.

Gustave:

There is no ‘guess work’ in determining the conjunction of the Moon by math.

There is no ‘guess work’ in reconciling the phases of the moon to the Julian / Gregorian calendar ... Between the years 28 - 35 C.E. There is zero.

GE:

So what is your finding? Kindly supply us with your days and dates of Jesus' last passover? You have EVERY RIGHT to place your conclusions here, not so administrators / moderators? I think it is ESSENTIAL we see your calculations and results.

Samie:

I share with you the same observation, too, Gustave. Determining the lunar phases is no guess work, forward or backward into time.

GE:

Show us it's the same!

BR:

Luke 24 says that Sunday "is the third day" since the trial and crucifixion of Christ. That only works with a Friday crucifixion and a week-day-one resurrection.

GE:

Nonsense, man. And you STILL don't explain where or how you read ...

One... "*... on the day of the crucifixion they return to rest*"!

A lie!

On the day of the crucifixion it having been "the Preparation of the passover" John 19:14, "they returned home" Luke 23:48, yes, and perhaps prepared for passover-meal John 18:28.

Two... "*... on the day of the crucifixion ... it was the preparation day*"!

A lie! Let me tell you where you read this from; from your OWN composition, my friend. YOUR, own; not, from God's Word. If you can show these two things from God's Word, I shall admit tomfoolery and fraud and beg my disgraceful expulsion from this forum.

BR:

And on the day of the crucifixion they return to rest - for it was the preparation day - for the Sabbath commandment's observance.

GE:

And where did you read that?
I tried to find what you say, but could not.
Please help me here?

BR:

Speaking of week day 1 late in the day "besides all this - TODAY is the THIRD day". Luke 24:21

Jasd:

*The rest of the text reads: "...since these things were done."
The question necessarily arises: what things?—inclusively...*

BR:

Luke 24:19-21 - the events of Christ's trial and crucifixion are described and then the summation that "this is the Third day" since all these things happened.

In fact Luke 24:1 says that the day in context for Luke 24 was week-day-one.

Samie:

Not quite week day 1, was it? Verse 1 says "mia ton sabbaton" = "one of the sabbaths" NOT "first day of the week".

GE:

You cannot have shame because you are so ignorant ...
"mia ton sabbaton" = "one of the sabbaths" ... Plural "sabbaths" but Singular "sabbaton" --- says Samie?!
"mia ton sabbaton"?

A lie!

“In fact Luke 24:1 says”, “tehi miai tohn sabbatohn”!

Jasd:

I may be wrong, but doesn't mia translate to the ordinal first, as in “first of the sabbaths”? Even taking that sabbaton is a genitive plural – one can only arrive at the fact that it address the first day of the week; however, not in so many words. It, transliterated, refers to the first day of the week as the “first of the sabbaths”. What's that?

Some say that that implies the first of the Pentecostal Sabbaths. That would need the acceptance that one of the two “sabbaton/sabbatwn/Sabbaths” of Matthew 28:1 would have to be a synecdoche (...reaching, reaching, reaching), as the first ‘sabbaton/sabbatwn/Sabbaths’ is as plural as is the second, genitive or not, meaning (as some say) Sabbath's end/fullness (unlikely) or end of the Sabbaths. Note: it is still a plural sabbatwn and not a singular sabbatou.

The first use of “sabbaton/sabbatwn/Sabbaths” in Matthew 28:1 must be viewed both as ‘standing alone’ from the festal Sabbaths preceding and literally the ‘end of the sabbaths’, as its preceding Friday was the only day interim upon which the women could purchase the spices and ointments for anointing the body of Jesus Christ. Meaning, that that Friday was not a Sabbath or part of a contiguous multiplicity of Sabbaths.

Matthew 28:1 has already informed the expositor that Jesus Christ had risen late the day before, late/end of the Sabbaths. Mark 16:9, taken together with Matthew 28:1 must, in fact, refer then to Sunday morning following the resurrection, as the chief Sabbath, when Jesus Christ appeared to Mary. Oy!

BR:

Which is why I say to look at [Luke 24] vs 19-21 -- the text is its own interpreter in that case.

Jasd:

Good point. ...

19 And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, 20 and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. 21 “But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

Let’s not forget that at least one thing that was done after the crucifixion was the later setting of the guards, which would allow for a day other than Friday for the crucifixion. In fact, it would necessitate a day other than Friday.

GE:

“... one thing that was done after the crucifixion was the later setting of the guards ...” What’s that?

But you do not hesitate in the least to contradict and nullify the Scripture that states, “the following morning after the Preparation of the Jews” which BEGAN in Mark 15:42 Matthew 27:57 John 19:31 Luke 23:50 and that LASTED until John 19:42 Luke 23:54 the WHOLE day of Joseph’s undertaking “TO bury Jesus according to the LAW of Jewish Ethics” the Torah’s instructions pertaining the disposal of “that which remained” of the Passover of Yahweh, Exodus 12-14.

BR:

>>“... one thing that was done after the crucifixion was the later setting of the guards ...”<< A detail that the 2 disciples do not include in their list. If we just stick with the text then Sunday is being identified as the “third day” since the crucifixion death of Christ. (At the very latest) ...

Jasd:

You’re right, the two disciples did not go into detail of a

great many things re the “things...”, which leads to the conclusion that they were summarizing. Well, we have the means to do more than summarize; we can overview.

BR:

... or you could take it as the 3rd day since the trial - and then Crucifixion. But giving you the benefit of the doubt - and so starting with the latest event that they give when defining their own statement about “this is the third day since THESE THINGS happened” -- the best you get is a week-day-one resurrection being called “the third day”.

Jasd:

Indeed. That is irrefutable. But think on this: defending a Friday crucifixion necessitates a circumlocution of Jesus Christ’s own words. That is to say, those particular defenders utilize the idiom “a portion of a day counts as a whole.” Well, that is a weak stick to lean upon, as the Jewish Pesahim says that should one employ that tactic of temporal measurement, he or she is allowed to do so only upon the beginning or the ending. Not both ends.

The defense of a Friday crucifixion depends upon a short count day on both ends – Friday and Sunday.

The crucifixion has to have occurred on another day.

BR:

The idea that the sealing of the stone on Saturday was 3 days before the resurrection day walk to emaus on “week day one) does not work by any method known to mankind.

Jasd:

A Wednesday crucifixion would allow that.

BR:

The idea of introducing an event not mentioned in their own account as the start for their reference to “Third day” is even less

supportable.

Jasd:

We know for a fact that they summarized the events. Writ records the disciples as relating only a partial telling of events.

Gibs:

Everyone can make of this of when and how long Jesus was in the tomb and it will never be settled.

I have wrestled with it and find that you will not go wrong if you take these two verses and take them as they read. The first one of Matt. you need to reason just a bit but John is straight out but both state the same.

Mt 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. Dawn is the break of day and Sabbath ended at sundown so it is Sunday.

GE:

Well, well, well, ol' me, you need to reason just a bit more, 'cause how many thousand times have ol' me read Matthew 28:1 and never seen "Dawn is the break of day and Sabbath ended at sundown so it is Sunday" ...?

Gibs:

*Now John speaking of the same event,
Joh 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.*

Anyone with different ideas of it, run with it but you will never have it your way with any that aren't already on board with you. I care not to hear any of the "twists" put on this. I will run with those two scriptures with no twist.

GE:

No “twists” put on this” hey ...? “... speaking of the same event ...” hey ...? Perhaps speaking of the same women, hey ...?

Samie:

I noticed that the two verses you gave merely stated the going to the sepulchre ...

GE:

“Merely”?! Untrue!

Samie:

... I noticed that the two verses you gave merely stated the going to the sepulcher of some of the Lord’s followers. But none as to when did He resurrect. Yes, they found an empty tomb. But when did He rise?

It’s only Mark 16:9 that tells us when: “proi prote sabbatou” = “early morning of the chief sabbath”.

GE:

Callous, hard-boiled arrogance ... totally insensitive for correction!

Re: Originally by: Samie,

“There is only one verse in Scriptures that explicitly say when Christ rose from the grave.”

Above, I said, when we started ...

Mistake!

There are many Scriptures that clearly imply when Christ would rise.

But there is no verse in Scriptures, or rather Gospels, that explicitly says when Christ rose from the grave. Mark 16:9 does not even say so much as that Christ “rose”; what, “when Christ rose”. You give us the Verb, please Samie, of the sentence with which Mark 16:9 begins. O yes, from the KJV; that will be good enough. But if you can, the Verb in the Greek sentence.

Samie:

Anastas de proi prote sabbatou...

Anastas verb participle aorist active nominative masculine singular from anistemi

anistemi {an-is'-tay-mee} from Strong's <450> (5631)

Meaning: 1) to cause to rise up, raise up 1a) raise up from laying down 1b) to raise up from the dead 1c) to raise up, cause to be born, to cause to appear, bring forward 2) to rise, stand up...

GE:

One... From which 'grammar' did you get this, "*Anastas verb participle aorist active nominative masculine singular from anistemi*"?

Two... With reference to, "*anistemi {an-is'-tay-mee} from Strong's <450> (5631) Meaning: 1) to cause to rise up, raise up 1a) raise up from laying down 1b) to raise up from the dead 1c) to raise up, cause to be born, to cause to appear, bring forward 2) to rise, stand up...*"

Where do you find this word in Mark 16?!

Samie:

Grammar Source:

GIND - Shorter Lexicon of the Greek New Testament, 2nd Edition, edited by F. Wilbur Gingrich and Frederick William Danker. Copyright © 1965 by The University of Chicago Press.

From Greek Scripture:

BNT - Novum Testamentum Graece, Nestle-Aland 27h Edition. Copyright (c) 1993 Deutsch Bibelgesellschaft, Stuttgart.

GE:

Thanks. But pardon me for insisting, Did you get this exact phrasing, "*Anastas verb participle aorist active nominative masculine singular from anistemi*" just like that from THIS source?

And Samie, I forgot to remind you, you have not yet told us / me where you find the word ‘*anistehmi*’ - that is, the Indicative Finite Verb - in Mark 16?!

Samie:

Digital Database Source:

BNM - BibleWorks Greek New Testament Morphology. This morphology database, a Greek New Testament morphology compatible with the BLM, is the result of collaboration between Michael Bushell (BibleWorks); Jean-Noel Aletti, SJ, Professor of New Testament Exegesis at the Pontifical Biblical Institute in Rome; and Andrzej Gieniusz, CR, Doctor in Sacra Scriptura. The BNM and the BLM use the same coding scheme and lemma spellings, facilitating GNT and LXX comparative studies. Copyright © 1999-2001 BibleWorks, LLC.

GE:

Man, I’m very sorry Samie, but I cannot see the Finite Indicative Verb ‘*anistehmi*’ in any morphology in your ‘*Database Source*’ above, **or, in Mark 16:9**, you know?

So please Samie man, please tell me why?

P.S.

And o yes, what was it again? Ah!

Did you find that ‘*data*’ about the word ‘*anastas*’ in Mark 16:9 really like you have posted it here on this thread?

Yes, Samie?

Or,

No, Samie?

Samie:

*I’m sad, you didn’t, GE. But I just have it in the one I had been using, as well as with other databases, too. You could use mine if you like so you could for yourself see what my database say about *anistemi* and *anastas*. Unluckily, I cannot send it over digitally to you since it runs up to 3GB in compressed format and*

only 25MB is allowed to be sent via email per send.

GE:

Now ... you do see for yourself, Samie lies. No, I do not attack his person. I only tell you, EVERYBODY HERE has the ability to digitally refer to the 'source' Samie says he has. And better still if you could take it from the library shelves physically, like I had the privilege to do.

Let me therefore inform you, you will not only not be able to find Samie's 'quoted reference' in "GIND"; you will not find it in ANY accepted Greek 'reference source' EVER WRITTEN.

And that is why Samie has been making hair raising hare jumps from post to post since he arrived on clubadventist. But the fox got him; and the fox is me, 'GE'.

DO NOT THINK IT IS TRUE 'ANISTEHMI' EXISTS IN MARK 16:9 in any INDICATIVE VERB-form or, finite verbal FUNCTION; it does NOT.

It is a LIE it exists in Mark 16:9.

Samie:

"All other resurrection verses only tell of the coming of some of the Lord's followers to the sepulcher only to find an already empty tomb."

GE:

Which are "all other resurrection verses"?

Samie:

The ones you know.

GE:

I want to know the one's you know; only the places, please.

Samie:

The resurrection verses found in Matt 28, Mark 16 (except

v9, of course), *Luke 24 and John 20*.

GE:

But just now you told us, “*All other resurrection verses only tell of the coming of some of the Lord’s followers to the sepulcher only to find an already empty tomb*”— so how can you call them “*resurrection verses*”?

And where do you read in Matthew 28:1-4 that any women found “*an already empty tomb*”?

Where in Matthew 28:1-4 do you read of women who actually went to or arrived at the tomb, to say nothing of went in?

And why would Matthew in verse 9 tell us Jesus appeared to all the women but not “*to Mary Magdalene, first*”?

Matthew 28:1 means that Jesus rose from the dead; but that is only one Gospel – where’s the Resurrection *found in ... Mark 16 ... Luke 24 and John 20*?

You see, I just don’t SEE the Resurrection as were it occurring in any of “*Mark 16 ... Luke 24 and John 20*”; I only can imagine seeing Jesus’ resurrection happen in Matthew 28:1 to 4 --- **and nowhere after verse 4.**

But Samie reckons it’s just my assumption ... while he here has just revealed he also makes the same assumption as I do of Jesus’ Resurrection in Matthew 28:1-4.

Re: Originally by Samie,

“*That empty tomb was proof He has indeed risen. But when? Only Mark 16:9 says when: on ‘proi prote sabbatou’*”

Again you must tell us what or which word or words in Mark 16:9 actually say(s), “He rose”, before you can just assume “*‘proi prote sabbatou’ ... proof(s) He has indeed risen ... early morning ... the weekly sabbath, Saturday*”.

Samie:

I already did.

BR:

If Sunday evening -- as they walk to Emaus is to be accounted as the "THIRD DAY" since the crucifixion death of Christ, then Saturday is "the 2nd day" and Friday is the "first day" -- and that would be the day of the trial and crucifixion.

Jasd:

But it would not fulfill the 'three days AND three nights' of Jesus Christ's own words. Besides, we know that Jesus Christ gave us a NT count of Roman time, "Are there not 12 hours in the day and 12 hours in the night?"

That would put the kibosh upon Jewish idiomatic time factoring....

GE:

How confused! Ridiculous ...

"The first use of "sabbaton / sabbatwn / Sabbaths" ... _preceding_ and, literally _the 'end_ ...'??

How can "in the end of the Sabbaths" (in the first 'sabbaths-phrase' supposedly) be "TOWARDS the first of the sabbaths" (in the second 'sabbaths-phrase')??

"The ... use of "sabbaton / sabbatwn / Sabbaths"...", DOES NOT EXIST, "... in Matthew 28:1"; ONLY "sabbatohn" exists. No; not even "sabbatohn" exists isolated in Matthew 28:1-4. To view the word 'sabbatohn' independently is a mistake already. It is not "standing alone".

The first "Sabbatohn" ONLY exists in THREE, TIME-
indicating phrases in Matthew 28:1,

- 1) "In SABBATH'S FULLNESS";
- 2) "SABBATH'S in the very mid-afternoon";
- 3) "SABBATH'S DAY as it began to dawn TOWARDS the First Day of the week".

Jasd:

Oy! so GE stands for Sour Digestion, eh? ;-) Knew it didn't

stand for yourself. That'd be affectacious, yes?

>>How confused!<<

I get that from your summation below. Slow down and quit trying to outpost everybody else. Read what is written – carefully.

>>Ridiculous ... “The first use of “sabbaton / sabbatwn / Sabbaths” ... _preceding_ and, literally _the ‘end_ ...’??<<

I give you a pass, as that is exactly how I viewed your Thursday crucifixion exposition. Sorry. Try again, without the apparent need of being so overweening.

>>Ridiculous ... how can “in the end of the Sabbaths” (in first ‘sabbaths-phrase’ supposedly) be “TOWARDS the first of the sabbaths” (in the second ‘sabbaths-phrase’)?<<

Try again – word by word.

YLT Matt 28:1 And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre,

Regardless, any purported use of earlier MSS by certain exegetes – the Textus Receptus, the Nestlé-Aland, the Byzantine Majority text, Greene’s Interlinear, Robertson, et al... concur with Young’s Literal.

That’s waayyy good enough for me.

You see what I mean about being overweening?—you think that one ought to embrace your readings upon your bolded exclamatories, rather than such as YLT? Love them fontings...

>> “The ... use of “sabbaton / sabbatwn / Sabbaths”...”, DOES NOT EXIST, “... in Matthew 28:1”;<<

Ahh, silly you, of course it does. Twice.

GE:

Read what I have said, and what Samie, said!

Samie, said, quoting, “The first use of “sabbaton / sabbatwn / Sabbaths” in Matthew 28:1 must be viewed both as ‘standing alone’ from the festal Sabbaths preceding and literally the ‘end of the sabbaths’, as its preceding Friday was the only day interim upon which the women could purchase the spices and ointments

for anointing the body of Jesus Christ. Meaning, that that Friday was not a Sabbath or part of a contiguous multiplicity of Sabbaths.

I said,

“The ... use of “sabbaton / sabbatwn / Sabbaths” ... in Matthew 28:1” DOES NOT EXIST. ONLY “sabbatohn” exists. No; not even “sabbatohn” exists isolated in Matthew 28:1-4. To view the word ‘sabbatohn’ independently is a mistake already. It is not “standing alone”.

Jasd:

Disabuse me should I err, but is not sabbaton, sabbatwn, and left-handedly sabbatohn the same genitive plural ‘Sabbaths’?

It exists twice. Unless, you have access to a lost MS extraordinaire. Anyway, I have to work with what is available to me – whilst not purporting to even have a handle on English, let alone Koine Greek, or Dolma Greek, or Moussaka Gr... sorry, my glands in surge.

GE:

No. You know as well as I do [or am I the fool to think you do?], “sabbaton” is no “genitive plural ‘Sabbaths’”; it is a Nominative Singular, ‘a sabbath’; **it does not exist in the text!**

“Sabbaths” is no “genitive plural ‘Sabbaths’”; it is a Nominative Plural, ‘sabbaths’; **it does not exist in the text!**

“sabbatwn” / “sabbatohn” is Matthew’s Genitive Plural with IDIOMATIC function of a Singular Nominative, “(the) Sabbath” IDIOMATICALLY expressed because it is NOT ‘standing alone’ in the text as a Singular Nominative!

But as integral part of the first phrase ‘opse de sabbatohn’, ‘sabbatohn’ is a Genitive of TIME and or of QUALITY, meaning “late in” or “late on” or “in the end(ing) of the Sabbath Day”.

And where part of the second phrase, ‘sabbatohn tehi epiphohskousehi’, ‘sabbatohn’ is a Genitive of TIME, and of QUALITY and POSSESSION found in RELATION with a Dative of RELATION, meaning “in” or “on” or “with the mid-afternoon

of the Sabbath Day”.

And where part of the third phrase, ‘sabbatohn ... eis mian sabbatohn’, ‘sabbatohn’ is a Genitive of Time, Quality and Possession functioning IN CONTRAST with “the First Day-of-the-week” which therefore required the Accusative and the Preposition ‘eis’, to mean “TOWARDS /unto / before and excluding, the First Day of the WEEK”.

Just like Mark’s 16:9 Genitive Singular, Matthew’s Plural ‘sabbatohn’ in 28:1 undergoes the SAME IDIOMATIC functioning as Mark’s Genitive Singular ‘sabbatou’, to mean, simply and ordinarily, respectively “the First Day of the WEEK” or “the Sabbath Day” as such.

To write “*The ... use of “sabbaton / sabbatwn / Sabbaths” ... in Matthew 28:1*” is dishonest and intentional, and is meant to confuse the unknowing. But much worse: it displays very arrogant ignorance and laziness. In fact, the ‘issue’ surrounding ‘sabbatohn’ in Matthew 28:1 (and elsewhere like in Mark 16:9), has developed into a reflection on people’s claims to salvation and Christian character and moral integrity. From which emanates the ever so pretentious bombast accompanying the campaigners’ ignorance and incompetence.

Jasd:

And is not the first sabbatwn of Matthew 28:1 indicative of the then passing Seventh-day Sabbath?

GE:

Most certainly, no— your “*passing Sabbath*” actually meant to be the PAST Sabbath.

Jasd:

And for one who cannot embrace such a thing as either a Thursday crucifixion or a Friday crucifixion – the ‘Sabbaths’ indicated by the first instance of sabbatwn in Matthew 21:1 proves that it was separated from the preceding two Sabbaths by a

profane day, namely, Friday – upon which the women were able to obtain their spices and ointments for the anointing of Jesus Christ.

GE:

Have you also become a deceiver like Samie? You also being “*one who cannot embrace such a thing as either a Thursday crucifixion or a Friday crucifixion*” but embraces a Wednesday crucifixion theory, you must all the time have been a deceiver too.

Incidentally, which “*preceding two Sabbaths*” do you speak of in Matthew 28:1?

And HOW does ‘Sabbatohn’ meaning “*the ‘Sabbaths’*” or “*of the sabbaths*” or whatever, “*indicate*” or “*prove ... that the first instance of sabbatwn in Matthew 21 [Sic.] :1*” “*was separated from*” some “*preceding two Sabbaths by a profane day*”?!

— “*two Sabbaths*” you IMAGINE “*preceding the first instance of sabbatwn*”;

— “*two Sabbaths*” you IMAGINE, were “*separated*”;

— “*two Sabbaths*” which you imagine “*separated*” by an IMAGINED “*profane day*”!

You PRESUPPOSE the non-existing! With the plan to deceive! Deceiving even yourself the non-existing is that by which you *embrace such a thing as* a Wednesday crucifixion.

Your audacity demands direct contradiction aimed at John 19:31 where “*Friday*” in so many words is defined “SINCE BEING The Preparation ... and because THAT DAY [‘hehmerai ekeinehi’] WAS great day sabbath-of-[passover] the Jews asked that the bodies would not remain on the crosses on / over the sabbath BECAUSE THAT DAY ... on the sabbath ... was / would be GREAT-DAY-sabbath-of-[passover]” — AT ONCE.

Jasd:

Redux: what I mentioned as standing alone was in reference to its (the Seventh-day Sabbath) separation from the contiguity of the immediately preceding Sabbaths – thereby, nullifying the argument that the plural sabbatwn of the first instance in Matthew

28:1 was but portion of/to the immediately preceding Sabbaths – in explanation for its plural nature.

>>The first “Sabbatohn” ONLY exists in THREE, TIME-indicating phrases in Matthew 28:1,

1) “In SABBATH’S FULLNESS”;

2) “SABBATH’S in the very mid-afternoon”;

3) “SABBATH’S DAY as it began to dawn TOWARDS the First Day of the week”.<<

Ever heard of synonyms? So, how many ways do you spell Dostoevsky?

Anyway, ‘late’ is the almost exclusive meaning of opse in first century Greek.

GE:

Show me the exceptions!

Jasd:

However, one may, however loosely, infer “FULLNESS” or more specifically ‘end’, as well. Sheesh.

GE:

*“Sheesh” says nothing! Your ‘inferences more specifically’!
Let us SEE them!*

Jasd:

But [number] singular genitive? Uhhhh... really?

And 2) “mid-afternoon”.

You think? epifwskoush/epifohskóusehi may as easily mean inclining toward the light.

GE:

Why are they “as well” not “as easily” made available?!

And why could it not “as easily” be written ‘eis ton phohs’?!

Jasd:

... epifwskoush/epifohskóúsehi may as easily mean inclining toward the light. What, which light? Chronology provides the answer. When, exactly, was Jesus Christ entombed? It was not mid-afternoon.

GE:

“That day The Preparation mid-afternoon towards the Sabbath”, ‘paraskeueh epephohsken sabbaton’ is when Luke says Joseph closed the grave and finished the Burial.

Jasd:

It was nearer to the evening dawning – and hours past the “fullness” of a mid-afternoon. The time was early Spring sans the long days of Summertime.

GE:

The Greek, please!

And better try explain the events rather than the “chronology” – at which you failed completely – the events, all pressed in, in between “mid-afternoon”, and “hours past the “fullness” of a mid-afternoon” but ‘before sunset’ as your party usually maintains.

Jasd:

And re the final sabbatwn phrase: disregarding the [number] of the word, I ask, “What is ebdoma?”

GE:

You do the ‘disregarding’. I won’t.

Jasd:

What juxtapositions – like surgery with a garden trowel. So, why are you translating a [case] genitive and [number] plural as [case] genitive [number] singular? What’s your

authority to change a [number] plural to a [number] singular. Is that lexically correct?—or permissible?

GE:

Idiomatically you have no choice.

In any case, “*a [case] genitive and [number] plural as [case] genitive [number]*” – assuming this “*garden trowel surgery*” exegesis of YOURS refers to Matthew 28:1, ‘opse de sabbatohn’ – is, no, “*singular*” ‘*sabbath-ceremonial*’ — as *_you_* and your fellow *garden trowel surgery* propogandists, and not I, allege! This “[*case*] *genitive and [number] plural as [case] genitive [number] singular*” ‘*sabbath-ceremonial*’ is YOURS— your, “*separated*” by *garden trowel surgery* dissected “*sabbaths*”— dissected and “*separated*” by *_your_* imagined “*day interim*” from the IDIOMATIC Plural-for-Singular “Sabbath-of-the-WEEK”— “Sabbath of the WEEK” which per se is no “*singular*”, but a COLLECTIVE Noun-word FOR the idiomatic Plural-for-Singular “Sabbath-of-the-WEEK”.

You pretending learned windbag scholars and or scholarship, give me a pain.

Jasd:

So, everybody who wrote Greek in the profane world knew that the word for week was ebdoma?—except whoever wrote Matthew – and some few others?

GE:

In the Hellenistic Greek of the New Testament, ‘week’ no longer was ‘hebdomos’, but the ‘koineh’, everyman’s language, ‘sabbatohn’ / ‘sabbatou’.

Jasd:

So, why is sabbatwn translated ‘sabbath’ in the first instance and ‘week’ in the next? Seems like bullocks to me, yes?

GE:

Because “*sabbatwn translated ‘sabbath’ in the first instance*” was “*towards the First Day of the week*” “*in the next*”.

Jasd:

Writ should harmonize without arbitrary confections and biases of the expositor.

GE:

All COG - COG-like people make it on the First Day, “just after sunset on Sabbath” or something. They themselves don’t know their “*arbitrary confections and biases*”.

Gibs:

Some of the Jews, mybe the largest percent used the Babylonian method of deterning the new moon, when it first became visible to them but was actully there and they couldn’t see it. It would be at the horizon in the western sky and still not dark enough to pick it up, seeit and so they would celebrate passover later than should have been. There was two passovers as much as two days apart.

Doug:

I’m just telling you all that Mat and John are saying the same thing of the same event,

Mt 28:1 ¶ In the end (The Close) 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.

Joh 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.

His Word is plain to me and there is no disagreeace between Mat and John.

GE:

Beautiful! I like that, "... *in The Close ...*"!

But did I say there is "*disagreeace [Sic.] between Mat and John*" or anywhere for that matter in His Word?

I deny I ever did!

All I wanted you to show YOURSELF, was that 'Mat and John', are NOT "*saying the same thing of the same event*".

God's Word is plain to me ... HERE IT STANDS WRITTEN BEFORE THE VERY EYES OF MINE ... 'Mat and John' are NOT "*saying, the same thing of the same event*".

WHERE, I repeat my question, do you find that '*Mat and John*' are "*saying the same thing of the same event*"?

So let me tell you what Matthew says,
 "opse de sabbatohn",
 "In Sabbath Day's fullness",

"sabbatohn tehi epiphohskousehi",
 "in Sabbath Day's being the very inclining midst of daylight",

"sabbatohn eis mian (hehmeran) sabbatohn",
 "Sabbath's Day as it began to dawn towards the First Day of the week",

"kai idou seismos egeneto megas",
 "there suddenly was a great earthquake".

So with that I have told you everything that you will not find in John 20:1 as much as ONE word of God in, except the name of only Mary Magdalene.

Then I could repeat the process from the standpoint of John 20 :1 and show you everything in John 20:1 which you will not find one word of in Matthew 28:1 except Mary's name.

Now don't accuse me falsely again that I say there are contradictions in God's Word; there aren't.

There are only different events on different occasions found in the different Scriptures ... WHICH EVERYBODY HAS GONE

AND FALSELY CLAIMED ARE THE SAME.

... and you know FOR WHAT?

To sanctify the First Day of the week with Jesus' Resurrection as though He rose from the dead on the First Day of the week and not "ON the SABBATH DAY" as it stands WRITTEN in Matthew 28:1.

So you know what the Sunday Christians did?

They CORRUPTED Matthew 28:1 to say "AFTER the Sabbath, ON the First Day of the week."

And you know how this is proven the TRUTH I am telling you?

By simply to compare all English Bibles of before the twentieth century with most 'versions' of it of from the twentieth century.

Believe me or not, these are the proud facts upon which Sunday-worship is being based and built.

Dr Rich:

Congrats 2.0 on zero Scripture!

GE:

Are you saying the, QUOTE, "SABBATH'S", resurrection of Jesus did not occur "when suddenly SABBATH'S late in the fullness of the Sabbath, Sabbath's mid-afternoon, Sabbath's BEFORE the First Day of the week, there SABBATH'S suddenly was a great earthquake..."?!

The same as Samie?!

Are you saying that is "*zero Scripture*", Matthew 28:1, "OPSE DE SABBATOHN TEHI EPIPHOHSKOUSEHI EIS MIAN SABBATOHN ... KAI IDOU SEISMOS EGENETO MEGAS ..."?!?

"2.0 on zero Scripture"?!?

You say it before God The Only True and Faithful Witness?

Gibs:

Because Jesus Christ resurrected Himself on the first day of the week does in no way give Sunday keepers any ground to stand on whatever. To begin to think that is utter foolishness.

He proved He didn't change the Sabbath and nothing can abrogate that He sets forth as there is no shadow of changing in Him.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

His custom of keeping the Sabbath was not changed after His Resurrection all must know.

GE:

Who tried to prove God changed his sabbath Day to Sunday?
Who mentioned words in that line?

Not GE! GE only says God changed the REASON FOR the believers to truthfully and fully enjoy the Lord's Day --- THE SABBATH SEVENTH DAY on which God raised Christ from the dead.

“When God raised Christ from the dead”, He used “the exceeding greatness of his power”.

Why?

To “FINISH”.

“BECAUSE / THEREFORE / IN THAT GOD THE SEVENTH DAY _RESTED_, you must remember the Sabbath Day to keep it holy.”

“Because God raised Christ from the dead” on it, He rested, blessed and sanctified the Seventh Day.

If ever something changed the Sabbath or could change the Sabbath, it was Jesus' Resurrection from the dead “ON the Sabbath Day”.

John:

Originally by Samie, >> “There is only one verse in

Scriptures that explicitly say when Christ rose from the grave. Only Mark 16:9 says when: on ‘proi prote sabbatou’” <<

The first part of verse 9 reads, “And having risen early on [the] first [day] of the week...”

This can be proved by the following evidence given below.

Originally by Samie, >> “The Greek phrase ‘proi prote sabbatou’ is better rendered ‘early morning of the chief sabbath’ rather than the generally accepted ‘early morning of the first day of the week’.” <<

It literally reads, “early on [the] first of the week.”

The reason virtually all translations read this way is that it is the only correct way to translate it.

Do you know of any competent Greek scholar who has translated it as you’ve given it? If so, please quote it and give the translator’s name and the title of the translation.

I can give a list of over 60 highly regarded translations which consistently translate ‘proi prote sabbatou’ as “early on [the] first [day] of the week.” This is in harmony with all the Greek-English lexicons and dictionaries as well as with all Greek grammars used in colleges and universities for the teaching of koine Greek.

Samie:

During Copernicus’ time, almost all scholars did not believe the heliocentric theory. In fact, Copernicus was excommunicated for the belief he alone publicly held. Now, we know Copernicus was right.

The Lord and His followers were also an insignificant minority during His earthly ministry. The Sabbath-keepers are an insignificant minority as well compared with the Sunday-keepers and the Muslims.

You see, the majority can also be wrong.

QED:

Samie, Is that your response to John and GE? Are you

serious?? Behold Samie crumbles to dust before our very eyes!

John:

Sure, Samie; you're right about that. The majority can certainly be wrong. But my point is that we have to go by the evidence, and it is clear to me that the weight of evidence sides definitely with the traslation, "early on the first day of the week."

Samie:

That's your choice, John. I don't question that. But is it ABSOLUTELY wrong to translate "prote" into "chief"?

John:

Protos occurs about 101 times in the NT. 84 times in the KJV, it is translated "first." 11 times (KJV) it is translated "chief." Twice it is translated "before," and twice "former." Once it is translated "best," and once "beginning."

Samie:

Acts 16:12 already had it. It is therefore certainly NOT INCORRECT to translate "prote sabbatou" into "of the chief sabbath".

John:

In Acts 16: 12, protos refers to Philipi as the "chief" or "first" [i.e., most prominent] city of the district of Macedonia.

Would it be correct to argue that since protos is sometimes translated "before," "former," "best," and "beginning," it would be acceptable to translate it by these words in Mark 16: 9?

Samie:

Greek "mia". Usage: KJV - "one" 62, "first" 8, "a certain" 4, "a" 3, "the other" 1

Using your argument above, would it be likewise correct to substitute "one", "a certain", "a", or "the other" in Luke 24:1

for the word “first” translated from “mia” in the phrase “first day of the week”?

So did you notice that the answer to your question would be to use what best fits the given situation and whether the intention of the writer whose work one is translating is not lost nor replaced? So what was Mark’s intention in Mark 16:9? Surely inserting “day” and substituting “week” for “sabbath” looks more suspicious than just rendering “protos” into “chief”.

Machus:

Surely it would be suspicious why virtually every translator, who was accustomed to the Greek language, translated Mark 16:9 as “in the morning the first day of the week”. I certainly trust their understanding of the Greek a whole lot more than your understanding!

John:

The question is, where can you show an example from either the NT or extra-biblical literature in which prote sabbatou unquestionably means “the chief sabbath”?

Can you show evidence of this in any of the recognized literature on the Greek language or in competent translations of the NT?

Another point worth looking at here is the fact that it’s best to go by the translations unless one is himself a competent translator and can show good grammatical and exegetical reasons for one’s distinctive translation. It’s a dangerous thing for everyone to feel that he is the best judge of what the Greek says.

In this case, why should the readers on the Forum believe what you say about the Greek and reject what hundreds of the best professional translators say about it?

I’ve presented evidence that the word sabbatou in the Septuagint is correctly translated “week.” It supports the use of sabbatou as found in Mark 16: 9.

I recently bought a copy of a new translation of the NT by

N.T. Wright, titled, The Kingdom New Testament (2011). Wright is one of the world's leading New Testament scholars. He translates Mark 16: 9, "When Jesus was raised, early on the first day of the week, he appeared first of all to Mary Magdalene, from whom he had cast out seven demons."

By Samie, >> "It is worth noting that the Greek makes no mention of 'day' (hemera) nor of 'week' (hebdomas)." <<

Do you have a copy of the Greek Septuagint? If so, look at Psalm 94. It contains the heading "A Psalm of David For the Fourth Day of the Week."

Notice the Greek translation of "the Fourth Day of the Week." The word for "week" is Sabbatou, the same word that occurs in Mark 16: 9. It also does not contain the word "day."

Also notice the heading of Ps. 48: "A Psalm of praise for the sons of Core on the second day of the week."

Again, the Greek word for "week" is the exact same word, sabbatou, which occurs in Mark 16: 9. And as before, it omits the word "day."

Samie:

Because the Septuagint is in Greek the same scenario in the translation of "sabbatou" in Ps 47 of the LXX (Ps 48 in English) & "sabbatwn" in Ps 93 of LXX (Ps 94 in English) exists just like in Mark 16:9.

John:

Can you explain from a grammatical viewpoint why the translators of the Septuagint were wrong to translate "deutera sabbatou" as "the second day of the week" and "tetradi sabbatou" as "fourth day of the week"?

Samie:

Why? Because from the grammatical viewpoint of the translators themselves, in their treatment of Ezra 6:15, they translated "hemeras trites menos" into "third day of the month".

Prudence would dictate that if the editor of Psalms who placed the title in Ps 47 & 93 of the Septuagint had in mind days of the week instead of sabbath, then a similar structure should had been found, as in:

“hemeras deuthera hebdomados” for “second day of the week”

“hemeras tessara hebdomados” for “fourth day of the week”

But a different form was used in Ps 47 & 93 of LXX where “sabbatou” and “sabbatwn” respectively, found elsewhere in the Septuagint were almost all from the Hebrew “shabbath”, were specified. Therefore, the editor was referring to a specific sabbath of the month.

GE:

“... Therefore, the editor was referring to a specific sabbath of the month ...”???

Where? Of which Scriptures are you speaking? Of the Psalms’ headings?

John:

By Samie, >> “In fact, in the Septuagint, ‘sabbatou’ (genitive, singular) always refer to ‘sabbath’ (a single day) and NEVER to ‘week’ (7 days).” <<

See note above on Ps. 94 and 48 for proof that the Septuagint does indeed use the word “sabbatou” to mean “week.”

GE:

May I use the opportunity to tell our other friends on this forum, that every language is more than just words; that language mostly, is IDIOM which is any combination or morphology of words that has a very SPECIFIC meaning, often quite DIFFERENT than the meaning one or some words that form the idiom, has.

John:

By Samie: >> “But the Sunday-keeping Bible translators seemed to have put in a tint of doctrinal bias in their rendering of the phrase in order to give a semblance of Scriptural authority to their Sunday-keeping.” <<

Before looking to some kind of “seeming” doctrinal conspiracy as an explanation for the way sabbatou is translated, I would recommend examining the linguistic and grammatical evidence. Whether it is translated “chief sabbath” or “first [day] of the week” has nothing to do with whether the translator is a Sabbath keeper or a Sunday keeper.

Samie:

I’m afraid there is. “sabbatou” refers to but a day; “week” refers to 7 days.

GE:

“sabbatou” refers to but a day” says Samie— meaning, “sabbatou” does NOT “refer to “week” / does NOT “refer to 7 days.” ... according to Samie;

“Ps. 94 and 48”, “‘sabbatou’ ... always refer to ‘sabbath’” ... and NEVER to ‘week’” says Samie;

“used in Ps 47 & 93 ...” says Samie, ““sabbatou” and “sabbatwn” ... the editor was referring to a specific sabbath of the month”— meaning, “sabbath of the month referring to” / “sabbath of ...” a festal “week”. Only because “‘sabbatou’ ... always refer to ‘sabbath’” contradicts Samie’s “theorem”.

John:

sabbatou may refer to the Sabbath or to the entire week, since the week consists of seven days. This is something that you can find in all NT Greek grammars and Greek-English lexicons.

Consider these examples:

Luke 18:12 ‘I fast twice a week [Gk dis tou sabbatou]; I give tithes of all that I get.’

Samie:

Why not “I fast twice on Sabbath”...?

John:

1 Cor. 16:2

On the first day of every week [Gk sabbatou], each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come.

Samie:

The Greek says “kata mian sabbatou” so why not “Every first Sabbath”...?

GE:

Text ... “*Every first Sabbath*” OF WHAT? It is not “*every first Sabbath*”, ‘kata mian sabbatON’ ... it is “*every First Day _of_ the week*”, Genitive. It is Accusative and no Dative or Genitive. And it is Singular and not Plural. Please stop showing off your ignorance!

Context ... Would Paul “*Every first Sabbath*” - of what who knows - pass by to pick up the stuff himself? Or the Congregation gather to put it together? Or “... everyone at his own house every First Day of the WEEK calculate and save up ...” with the view to WHENEVER Paul would arrive, no scurrying around for charity would be necessary?

Obviously the last ... and UNDENIABLY except for Samie.

Three... B-E-C-A-U-S-E : If what you say, it should have been written ‘kata mian _sabbaton_’ Accusative, not, “...sabbatou” Genitive. Ever heard of ellipses? Ever thought IDIOM might be a factor? Just like “seven” – ‘hebdomos’ – is an idiom in Greek for the ‘week’, just so “sabbath” – ‘sabbaton’ Singular or Plural – ‘sabbata’ –, is an idiom in Greek for the ‘week’.

John:

Acts 13:14— but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day [Gk hemera ton sabbaton] they went into the synagogue and sat down.

Acts 13:42,44— As they went out, the people begged that these things might be told them the next Sabbath [Gk to metaxu sabbaton]... [44] The next Sabbath [Gk to erchomeno sabbato] almost the whole city gathered to hear the word of the Lord.

Acts 17:2 And Paul went in, as was his custom, and on three Sabbath days [Gk epi sabbata tria] he reasoned with them from the Scriptures,

The Didache, written between 50 and 120 AD, also uses sabbaton to signify “week.”

It refers to “second [day] of the week” (Mondays) and to “the fifth [day] of the week” (Thursdays).

See paragraph 8 of the Didache.

Samie:

The earliest translation of the Didache into English was 1883. The same doctrinal bias cannot be said did not exist in the translation of “sabbatou” into “week”.

GE:

I cannot stand this anymore! Shows you, LEARNING NEVER STOPS. ‘Learning’ that stopped, is self-deception. Learning or understanding that is self-satisfied needs the very first step towards TRUTH, which is PATIENCE = SUFFERING; and in NO field of ‘science’ does this prologomena or axiom assert itself more, than in the knowledge of God in Christ (Christian theology).

Once upon a time before there was internet and one had only books to study and learn from, everything I learned, I learned by LISTENING TO THE CHURCH through reading the works of Godly men who wrote about the Lord and the Bible.

Most significant is that I DISCOVERED aspects of God’s

Truth that it seems no one else had yet seen in the SAME Truth we all studied and shared. I would NOT have made those discoveries had I not been engaged in DISPUTE, even in those days of ‘academic isolation’.

Then since internet and discussion forums arrived, I am learning more than ever before, sometimes it seems to me, more and greater NEW things to me than ten lifetimes without internet would have been insufficient for.

Seldom am I so lucky as today, to have learned while there is agreement.

But be it clear, I have through the while I discoursed on internet, learned what I have learned OF GREAT SIGNIFICANCE, again through DISAGREEMENT AND CONFLICT.

ALSO, during my many discussions with Samie, have I learned and discovered moments of great reward in knowledge and understanding of the Word of God FOR MYSELF. And I acknowledge you, Samie, and thank you for the opportunities and possibilities that OPENED UP AS WE SLUGGED IT OUT, sometimes from my side in ugly and un-Christ-like manner, for which I ask your and God’s forgiveness.

Machus:

The good news is, is that the Wednesday Crucifixion theory has been soundly, exegetically, and scholastically demolished into smithereens ...

The bad news is, that Gerhard Ebersöhn is on a mission to redefine Adventism, and make out Satan’s goat to be the Lord’s goat (or the Lord’s twin?), rejects the Investigative Judgment, and will exercise everything in his power to try and make Adventism adapt to his views. Not that he doesn’t have a right to disagree, but just letting you know what you’re up against.

Gibs:

I knew this would be a “hard” topic so I stayed out for the

most part as I could see no resolution could be made. I know there is a right answer and there is hidden facts that few know of to consider and most are not versed well in math well and the things of discord that were present at that time. To start with there was two passover times kept by two different methods of determining a new moon which the feasts are determined by. It makes several things come out that are hard to understand in the new testament and some had to do with Paul's travels and whether he had time to make it to a place in so short a time. Well Paul did have plenty of time, it was two days difference in that reckoning.

It just requires hard study and putting it together that is hard to follow unless contemplated on for some time until it is solidly seen.

Jesus and the disciples kept Passover the right day though you all can be sure.

Krause:

I can agree to a certain extent. Having said that, I don't find it to be to difficult. The Bible is pretty plain as to what day Jesus died and than rose. As far as "I could see no resolution could be made." I think we can apply that to almost every thread. There are no athoroties(sp) here, so most or all comments are basically opinions as to what we believe. Obviously there are some opinions that are truer than others

GE:

Dear Gibs, it's not "hard". Take your Bible from BEFORE the perverters appeared, like the KJV, and read the Bible ...

... like for an answer to your two dates theory.

Where have you read it in the Scriptures?

You have not.

So it's EASY, there were NOT different dates that could complicate matters.

Now you can consult history, and you will find out, that two-days myth originated CENTURIES after Christ. So it's even

easier. Now to make it still more easy if you knew Greek ... why, it would be to celebrate and never to be rued.

Mike:

So Jesus was resurrected on a Saturday inspite of the fact that the scripture says that he was resurrected on the first day of the week! Like waves on the sea shore the nonsense just keeps rolling in.

GE:

Ja! the nonsense of a First Day of the week resurrection!
Roll in for a change your PROOF He rose on the First Day ... NOT using your tjommies' corruptions of since the twentieth century, I repeat.

For very GOOD reason (I repeat), because such 'versions' of since the twentieth century are in themselves the best proof the Scriptures declare He rose "in / on the Sabbath ... TOWARDS the First Day", ELSE they would not have CHANGED it into declaring "AFTER the Sabbath ... ON the First Day ..." the fraudsters!

Can't you people _SEE_ it? In writing man, there it is before your own eyes ... as before my own eyes. Are we reading the same Bibles?!

Dr Rich:

Mary went to the tomb on the first day of the week which would have been sundown Saturday and Jesus had already risen! Case closed! No one saw Him rise from the grave. There is no verse that says that Jesus rose on the first day of the week!

Bert:

It seems that there is considerable disputation concerning the time that passed between Christ's death and His resurrection. In reading the scriptures that pertain to this subject, without going into a preparative study for a dissertation, it is logical and clear

that Christ died on Friday afternoon...before sundown, as it was preparation Friday. His grave was discovered to be empty just before the light of dawn on Sunday morning, the first day of the week. Within this premise lies a multitude of questions, opinions, astronomical observations and all kinds of other suppositions and exegetical analyses.

According to the day/night (sundown/sundown) time used at that period of time, the day of Friday ended at sundown, and Saturday commenced, continuing until sundown on Saturday, at which time the first day of the week was ushered in. Thus, there were three days involved...Friday, Saturday and Sunday.

If you believe that Christ was resurrected, then you should believe what Christ said... 'that He would rise after three days'. The three days would be Friday (the day He died), Saturday (the day He rested in the grave) and Sunday (the day He arose). The reason Christ remained in the grave during the Sabbath is that He observed the Sabbath, even in death, for He rested from His work...His ministry, followed by His salvational death on the Cross.

Dr Rich:

He said as Noah was for thre days AND three nights my friend--so the idea that Jesus died on Friday was clearly incorrect. He died at the same time the Passover Lamb was to be killed and if you just do a LITTLE research, you will find that Passover on that year was just after sundown on Wednesday--NOT friday.

GE:

ANOTHER TWO arrogations ... Where's your Scriptures though? Just please no 'versions' after the nineteenth century, because that was when the Roman Catholics started to take over Bible-translation - with all that it says ...

Gibs:

The problem lays in the fact Jesus and the disciples had

celebrated the passover and the Jews hadn't yet that kept it by the Bablylonian method which was two days past the right reckoning and so He was crucified before the seventh day Sabbath as they couldn't do it then. So it depends on whether you find they had the passover on Thurs. or Fri.. I don't want to put out a view here or any where as it is nothing but a contention issue. The scripture makes it clear to me so I will go no further. I would say you are safe in your view.

Joh 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.

Bert:

Gibs - As the verse cited in your post says, 'it was the preparation day', which is always Friday, the day prior to the Sabbath, and this day was always on Friday, and still is.

Dr Rich:

There was also a preparation day for the Passover too. Remember, Jesus cleaned up the Tempel because it was His Father's house.

Machus:

The 'Sign of Jonah' mystery explained!

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."-Matthew 12:40.

With all of the controversy circling the interpretation of Matthew 12, it would be appropriate that we first see what the founders of our faith believed on this subject, to discern the truth. James White said;

"The 'earth' in this case must mean the powers of earth, or the power and control of wicked men, and the Devil... Thus, Jesus

was in the heart of the earth, or controlled and held by the powers of earth and hell, from the time that he was betrayed into the hands of sinners, until he arose from the dead, in triumph and victory. Jesus was as much in the heart of the earth when before Pilate, and on the cross, as he was while in Joseph's tomb. With this view, all the Scripture testimony will harmonize."

{PTJW December, 1849, Art. 5, p. 39.5}

The evening of His last supper, when He left the Eastern Gate and crossed the Brook Kidron, begins the three days and three nights 'sign of Jonah'. This comprehension gives a more perfect view of the spiritual and physical death that Jesus suffered. Only when counting the days from the time Jesus entered the Garden on Thursday evening does it come fully to three days and three nights. Perfectly fulfilled, this is the true understanding of the sign of Jonah. It is a sign showing the people who discover it and the world it is from God.

Thursday Evening (Last supper/ Gethsemane) ~ Friday Morning; the first day

Friday Evening (The Cross) ~ Saturday Morning; the Second day

Saturday Evening (the tomb) ~ Sunday Morning; the third day

When I later heard a sermon and learned that the name 'Jonah' means 'Dove', the Spirit of remembrance led my mind immediately to the Great Controversy, where it is said that in the Garden of Gethsemane after the messiah's hour of torment, "a dove-like form overshadowed Him." {DA 694.5} Just as it did at his baptism of water in the Jordan! I knew God had proven to me this great truth, Jesus had His baptism of fire (blood) in the Garden, and this begins the 3 days and nights.

Dr Rich:

Jesus was the Passover Lamb and was killed by His own Father on the exact time the Passover lamb was to have been killed. That was just before sunset on Wed. not Thurs. 72 hours

from that time would have been just before sunset on Sabbath-- showing that Jesus rose from the grave before they got to the tomb just after sundown on Sat. which by their time would have been the first day--it being started at sundown.

James:

Which calender are you reckoning this Passover from? Did you know that out of all of the Jewish calenders the dates have been confused to the point where there there is no plausible conclusion that can be drawn? We only have the bible record to go by now.

GE:

Ja; but we also still have the week to go by when we want to enquire after the days of the week and days of the passover-calendar on which Jesus was crucified, buried and resurrected. These TWO things, the Gospels especially, and the consistency of the week cycle.

I maintain CATEGORICALLY both are found CLEAR, DEFINED, AND LIMITED AT BEGINNING AND END OF EACH DAY, LITERALLY, IN THE GOSPEL ACCOUNTS.

Interested to receive details?

Only if you promise to pay attention ... I am so tired of telling people who have MUCH to say but won't bother to read others' information ... FROM THE BIBLE.

IS IT BECAUSE IT IS FROM THE BIBLE ...?

... must be ...

So I first ask, will you read if I place my information which is from only the Gospels in correspondence with the rest of ALL the Scriptures?

You think it puff?

No I am not seeking glory for myself. You have all copyrights, because I only copy from God's Word for proof and explanation.

You still want to read what I have to say ...?

No, because my posts are so long?

Think about it we have to do with only the “three days”; the “three days and three nights”; and their “evenings” and “mornings” and ‘midnight’ and ‘noon’ and a few further divisions of them. Not much at all; enough an average person should comprehend in whole and detail if he will.

Must I place it?

I have it prepared for posting ...

James:

Brother take a deep breath OK?

No one thinks your puff. But take this into consideration.

Genesis says;

And the evening and the morning, the first day.

And the evening and the morning, the second day.

And the evening and the morning, the third day...

This is how God always instituted the Holy days and festivals. The passover in Egypt when God sent the destroying angel was at sundown, then they left in the morning. There was a separate calendar just for holy things. Everything Holy was Holy and everything common was common.

GE:

I must take a deep breath; not post the Scriptures on the “three days”, because “*Genesis says*” ... in conflict with the Gospels?!

That’s your method of solving problems of one’s faith?

When am I going to stop to be so surprised?!

James, are you serious with this post?

Do you explain the last “three days” of Jesus’ last passover with the first three days of the creation?!

Unbelievable.

Every day on this thread I think I have seen the ultimate; only the next moment to find out the ultimate was much bigger.

James:

I was trying to prayerfully help. If you're looking at the code of scripture in the feast days and not using the foundation of the bible (Genesis) to support your theory then you have no foundation.

Every one of the Holy days were started at sundown, ALWAYS! Just like the Sabbath starts at sundown.

God used creation to illustrate a point, the goal of all of scripture is to get back to the Garden, recreated in the image of Christ. So everything to do with the ministry of Christ in fulfillment of the Holy Days is governed by creation.

The Jewish people didn't even have a 'Common' calendar to be confused by until Babylon took them captive, they only had the Holy Calendar 'till their fall. This is similar to Adams fall from the Garden.

When they were conquered next by Medo-Peresia and again by Greece and Rome, more and more changes occurred to the common calendar, up till the Caesars taking days from other months for the month they named after themselves, like July after Julius Cesar.

The only calendar not effected by these changes was the Holy calendar, which was also having changes made by the different sects of Jews, which is why there were two different groups keeping two different Passovers at the time of Jesus dying on the cross. This is all historical.

The only thing that was never messed with in all of this change is the weekly Sabbath and when HOLY DAYS began at sundown. I can prove it!

I am praying for you brother. It is hard to kick against the pricks.

Did you know that in the Red Heifer cleansing ceremony which had to be endured if you came in contact with the dead or you could not take part in the Atonement, when they put you and your family out of the camp, the sprinkling to cleans was done on the 3rd and the seventh day?

*The counting of the days began at sundown.
 If you prayed about this you would see what is right.
 Jesus died the 2nd death symbolic of the Red Heifer in
 Gethsemane on the night of His betrayal and then arose from the
 grave on the morning of the third day Sunday.
 The evening and the morning times three... perfect.
 This is the three days and three nights sign of Jonah perfectly
 fulfilled.*

GE:

Where do you get all this stuff from?
 And just where did you read, “*arose from the grave on the
 morning of the third day Sunday*”? From John’s reference to
 Wright’s ‘translation’-rubbish? “*When Jesus was raised, early on
 the first day of the week,*” Scandalous! Shameless! SINFUL for
 “*one of the world’s leading New Testamnt scholars*”!

James:

*The only Jewish calendar that the Spirit of Prophecy or
 historical Adventist used was called the karaite calendar (which is
 how they computed October 22, 1844) but even the so called
 modern day karaites have confused their own historical
 comprehension lately. (mainly to detract from Adventists using
 their calendar).*

*I believe you are also forgetting that Jesus bade the disciples
 to have their Passover meal the night of His betrayal. Do you think
 Jesus would break His own ceremonial law?*

*There were two different groups of people keeping two
 different Passovers that week.*

*The Spirit agrees that at the moment of the almost slaying of
 the so called Pascal Lamb in the temple, Jesus died on the cross,
 but this shows this group had no clue what they were doing or they
 would have been at the cross, why would you go to them for
 enlightenment?*

He also was “Cut off” (Dan 9:26) from the Father in

Gethsemane the same evening Jesus had the true Passover meal.

All of the Atonement connected sacrifices were fulfilled between Thursday night and Sunday Morning.

Please be careful brother because you do not know what you are doing in the same spirit as written here...

“Satan presented before them the glorious resurrection of Jesus, and told them that by His rising on the first day of the week, He changed the Sabbath from the seventh to the first day of the week. Thus Satan used the resurrection to serve his purpose. He and his angels rejoiced that the errors they had prepared took so well with the professed friends of Christ. What one looked upon with religious horror, another would receive. Thus different errors were received and defended with zeal.”

Dr Rich:

You can believe EGW or the truth, because they are not the same thing. The Atonement was in the fall my friend--the Passover Lamb was what Jesus was. He knew exactly the correct time and said three days and three nights--just a Noah. I believe what Jesus said and that would agree with what my research has shown. The Jews did not want to enter the Court for fear they would become defiled. Hint hint

Machus:

By this statement, you are rejecting the pen of inspiration.

Doug:

My guess is that Dr. Rich would take this as a compliment

Machus:

Without Ellen White, the debates on when Christ rose would be endless. But both have so called “proofs” to prove their points.

Doug:

Not really. Even with Ellen White the debate goes on. And

that even though the 99.413% of Bible believing Christians in the world believe exactly what she did on which day He rose. It just goes to show that every clear teaching of the Bible has been made a point of contention by someone who knows better.

Machus:

The blessing to those that believe, according to the plain utterances of scripture, that Christ rose on the First Day of the Week, is that they have the Spirit of Prophecy to CONFIRM their conclusions.

I would argue that those who allow themselves to be strengthened and assured by the Spirit that spoke through this Godly woman is on much safer grounds, and will be protected from the pervading confusion that emanates from millions of confused people that do not know what is up, down, right, or left. So many people are cocky and think they are gifted to interpret the Bible, but they are relying on finite human weakness--frail human comprehension. Human reasoning cannot be trusted. But the Spirit can.

This is EXACTLY what the Gift of Prophecy has been given for according to the Scriptures....

That "...we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:12,13)

James:

You are absolutely correct, The Seventh Day Adventist message was prophesied in scripture and the Spirit of Prophecy is one of the gifts of God for the true end time church.

Praise Jehovah for Sending us His Son who ascended to heaven so we could receive His gifts. For He ascended upon high and led captivity in His wake, giving gifts to men.

Anyone who asserts himself as a Christian but denies the Spirit of Prophecy is a liar and a thief. Because Here ar they that keep the commandments of God and the Testimony of Jesus, for the Testimony of Jesus IS the Spirit of Prophecy!

“Christ rested in the tomb on the Sabbath day, and when holy beings of both Heaven and earth were astir on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath.

GE:

Which ... for the umpteenth time ... shows just how little you people in your works righteousness pride think of Jesus Christ or his Resurrection— that not He or his Resurrection in you the least awakes consciousness or awe at Christ’s holiness or greatness or glory, wherewith on the Lord’s Day He wrought new LIFE for “all the works of God that He had made”, new LIFE for even his Holy Sabbath Day wherein “God finished all his works and rested” in Him. New LIFE you think not worth but, like Esau his first born right, to swop for a bowl of soup, Sunday of pagan idolatry. If the fact Christ rose on it does not consecrate the Day of the week of God’s availing and triumph in Christ, and God not through Christ’s Resurrection “made the Sabbath” “honourable”, it is of Christ as of God, that you think too little and whom you worship with no acknowledgment or respect ... or love ...

James:

Jesus, prior to his death, established a memorial of the breaking of his body and the spilling of his blood for the sins of the world, in the ordinance of the Lord’s supper, saying “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ’s death and burial, and he is raised

out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus. {3SP 204.2}

GE:

Horrible! The step it required God to established a memorial of the HEALING of The Body of Christ's Own his Church— the Resurrection of Christ from the DEAD – that, you discard with contempt so that the focus and limelight can fall on SELF, the giant in repentance, who takes the steps required in conversion, and goes down and is raised out of the water as were he Christ and his water-baptism the likeness of Christ's resurrection. Horrible!

James:

“But still the disciples seemed unbelieving. Their hopes had died with Christ. And when the news of His resurrection was brought to them, it was so different from what they had anticipated that they could not believe it....

GE:

No wonder ...

James:

“... From eyewitnesses some of the disciples had obtained quite a full account of the events of Friday. Others beheld the scenes of the crucifixion with their own eyes. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem....” {CTr 295.3}

GE:

Let's begin at the beginning, please ... everybody just left right and centre has opinions but nothing of substance - that is, everybody has his own opinions except from the Scriptures.

ANYONE _quote_ for us the Scripture(s) where anyone reading, may read for himself, this: *“it was the preparation day’,*

which is always Friday, the day prior to the Sabbath, and this day was always on Friday, and still is ...” THAT JESUS WAS CRUCIFIED OR DIED ON! Come on! p-l-a-c-e it h-e-r-e. Then maybe I’ll understand why everybody on this forum complains he doesn’t understand me.

Gibs:

*John brings out something to be reckoned with,
Joh 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.*

GE:

He sure does ...! That “*something*”, is the “BONE-day” of the passover.

First John says here, “THAT sabbath day” ... “that”, refers to ...?

To “The Preparation” of course!

Which day of the week is “The Preparation”?

“The Fore-Sabbath”, says Mark - 15:43 (Matthew 27:57).

The Sixth Day [Friday].

‘Friday’ was “THAT”, “sabbath”; in fact “great day sabbath” OF THE PASSOVER!

Now for the IMPORTANT thing to notice ...

WAS THE PREPARATION FORE-SABBATH (Friday) BEGINNING OR ENDING, HERE, in Mark 15:43 Matthew 27:57 John 19:31,38 Luke 23:50?

BEGINNING!

Then where, did this ‘Friday’ “The Preparation Fore-Sabbath” END?

Only HERE - in John 19:42 Luke 23:54-56a.

Mark 15:43 Matthew 27:57 John 19:31,38 Luke 23:50 was AFTER the Crucifixion and BEFORE the Burial;

John 19:42 Luke 23:54-56a was AFTER and the ENDING,

of the Burial.

The WHOLE of the Sixth Day occurred IN BETWEEN Mark 15:43 Matthew 27:57 John 19:31,38 Luke 23:50, “HAVING BEEN ALREADY EVENING” and John 19:42 Luke 23:54-56a.

PROSPECTIVELY “that great day sabbath” (John 19:31) was “that day The Preparation” Luke 23:54 RETROSPECTIVELY “while the Sabbath (Seventh Day) began to dawn / draw near / mid-afternoon”.

Before ANYONE come with funny stories, he must first explain these PLAIN SCRIPTURES away. And I, for one, am NOT prepared to accept annulment of any Scripture. Finish en klaar. Especially, don’t come to me with ‘inspired-’ and or ‘Spirit sources’.

So, while no Scripture can be annulled, but the Friday Crucifixion Sunday resurrectionists had no answers to these very Scriptures, WHAT DID THEY DO?! THEY CORRUPTED THEM TO FIT their Friday Crucifixion Sunday resurrection LIE!

Yes, and not me need SHOW you these actual perversions of God’s Word, THE TRANSLATORS DO IT THEMSELVES! Go compare the English Bibles of before the 20th century with the Bibles of since the 20th century at these Scriptures!

NOT ONE has survived the ordeal unscathed!

And who wants me to believe him that there is no conspiracy? How naive can you get?

While you believe the antichrist would change the times and law of God? But not THESE Scripture ... no no! only those ‘Inspiration’ has told us he changed centuries before ‘Inspiration’?!

James:

Since that Sabbath was a high Sabbath they demanded Jesus be taken from the cross (They wouldn’t have complained if it was not a high Sabbath) But this proves that the Passover that they believed in was that Saturday, the weekly Sabbath.

GE:

What sense makes this? Do you say Jesus was on the cross still on ‘that Sabbath’? You just disproved your own theory.

James:

No... Not that He was on the cross on the Sabbath but the Pharisees did not want Him still on the cross that Sabbath when Jerusalem would be full of pilgrims for Passover that Saturday.

GE:

Yes, “on that sabbath because THAT DAY – BONE-day – was great day-sabbath [of passover]. Not the week’s Sabbath.

James:

They came to break His legs on Friday so He would not still be on the Cross on their Passover, but they found Him already dead.

GE:

Yes, “When evening came since it had become the Preparation that is the Fore-Sabbath ... the first night” they ate unleavened bread. Mark 15:42 John 19:31,39.

James:

The point I was getting to before is that Jesus and His followers kept the Passover Seder on Thursday evening which proves the Pharisees were keeping the wrong day.

GE:

Your “*point*” is wholly unfounded and wrong and because it’s all wrong, it doesn’t ‘prove’ a thing that “*the Pharisees were keeping the wrong day*”. It’s ALL, your fabrication. Jesus and His followers kept the Lord’s Supper on Wednesday evening and the Pharisees on Thursday night would keep the passover seder. Scriptures given above was it four or five times already?

James:

Since it was the beginning of the 7 days of Passover on Thursday, ...

GE:

Yes! ... since it was the beginning and “first night” John 19:39+18:28+19:31+Mark 15:42+Matthew 27:57+Luke 23:50 = Exodus 12:16,42 Leviticus 23:15b of the 7 days of passover’s Unleavened Bread FEAST.

James:

... the Jews who demanded His legs be broke so He would be dead before the Passover were actually already breaking the very law they were fighting to keep, by having Him on the cross that Friday, because it was already Passover.

GE:

Well James, that is completely another story! I am surprised that, the way I understood you, you – almost – believed what I do. The main point of difference between us being your supposition (which I do not hold), “... *that ... the Pharisees were keeping the wrong day*” as kept they another day rather than another ‘feast’ or ‘meal’ than Jesus and his disciple did. I maintain there were no difference between factions of Jews concerning the correct date of the passover, and everybody at that time, kept the SAME DATES of passover on the SAME DAYS of the week. NO indication or implication exists in the Gospels, that it was not the case. Yes, long after Christ, some Jews started the theory you are here pushing. Therefore you are correct, “... *the Pharisees did not want Him still on the cross that Sabbath when Jerusalem would be full of pilgrims for Passover that Saturday.*” That is the crux!

I would only have written, “sabbath” small letter, for the passover’s ‘sabbath’ of the 15th day of the First Month; not for the ‘Sabbath’ of the Seventh Day of the week the “Sabbath according

to the (Fourth) Commandment” which Luke wrote about in 23:54b and 56b.

That is the crux, so HOW would the Jews only after the opportune day HAD GONE BY, try to avoid the CRUCIAL implications and consequences?!

Nonsense!

“The Jews since it was The Preparation ...” IN GOOD TIME AND AS SOON AS “... that day had begun it having become evening already, begged Pilate that ... the bodies may be removed and would not remain on the crosses on the sabbath because THAT, DAY [on the sabbath], WAS, great day sabbath” of their passover feast! John 19:31 Mark 15:42.

John wrote of “that DAY was: great day of sabbath” OF PASSOVER 15th day of the month. “The day after the sabbath” of the passover, Leviticus 23:11,15 was the sixteenth day of the month and first sheaf-day. But **Luke** wrote of “the Sabbath” the women would “start to rest” on, “according to the Commandment” Exodus 20:8-11, the weekly Sabbath.

John wrote of BEFORE Joseph’s undertaking “_to_ bury” Jesus “to the ethical laws of the Jews”; Luke wrote of “that day while the Sabbath drew near” AFTER Joseph had closed the grave and had left the “place where they buried Him because of / by the time of the Jews’ preparations” during the last three hours of “that day the Preparation” and “Fore-Sabbath” [Friday], John 19:42 Mark 15:42 Luke 23:54.

Burial-day was one WHOLE day that had begun with “it already having been EVENING since being The Preparation which is the Fore-Sabbath”— which John called, “on the sabbath because that DAY was great day of sabbath”; and Luke called, “that day”— “BONE-DAY” in the Old Testament translated in the KJV with “(THAT) SELFSAME day”.

Therefore, Yes, they came to break His legs in the NIGHT of the Sixth Day [*Thursday*’ night] so He would not remain on the Cross on “that day” “because that day was” [‘ehn gar heh hehmera ekeinou’] their passover-“sabbath-of-great-day” [‘megaleh

hehmera sabbatou’], but they found Him STILL HANGING ON THE CROSS— already dead; in fact long since dead— since 3 p.m. on ‘Thursday’ the afternoon before.

One hundred percent correct ... IF ... understood your “Friday”, was the Sixth Day of the week only IN ITS BEGINNING – ITS “EVENING” and “NIGHT” Mark 15:43 Matthew 27:57 John 19:31-40 before 41.

Jesus’ BURIAL happened exactly according to “that night to be solemnly observed” of the passover, it having been “the NIGHT in which” the passover lamb was EATEN and assimilated with death and corruptibility, and in the daytime after, “that which remained” – his body – was “carried forth out” to be further assimilated with death and corruptibility through having been “BURNED” in the desert wasteland outside Egypt at Succot. “Eaten” and “carried out” and “burned with fire” showing Jesus’ death and BURIAL on the day AFTER the passover lamb had been slaughtered.

Not on the day the lamb had been killed. That’s the secret.

Therefore ... No, “*Jesus and His followers*” did not “(keep) *the Passover Seder on Thursday evening*”; Jesus and His twelve disciples kept the first Lord’s Supper or Holy Communion on WEDNESDAY evening, and the Pharisees would keep the correct day – the fifteenth day of the month NEXT EVENING-NIGHT AFTER. They would EAT the passover sacrifice, because “THAT NIGHT” was the beginning of the 7 days of Unleavened Bread and the “night to be solemnly observed” with eating of both sacrifice and unleavened bread TOGETHER. Exodus 12:8.

Therefore ... No; “*Passover on Thursday*”, “the Preparation OF PASSOVER” John 19:14, the Jews KILLED Jesus “on the day they always had to kill the passover the day they had to remove leaven” Mark 14:12,17 Matthew 26:17,20 Luke 22:7,14.

Then after He had DIED and “EVERYBODY HAD LEFT” Luke 23:48, and

AFTER Joseph “suddenly came there” Luke 23:50 and AFTER “it already had been EVENING” Mark 15:43

Matthew 27:57, and

AFTER “the Jews demanded of Pilate that the legs of the crucified be broken so that their bodies might be taken away, BECAUSE, THAT DAY, WAS, ‘great-day-of-sabbath (of the Jew’s passover)”, and they, quoting you, “*were actually already breaking the very law they were fighting to keep, by having Him on the cross that Friday, because it was already ...*” their passover-“sabbath”, “EVENING already having come”. John 19:31 Mark 15:43 Matthew 27:57 Luke 23:50 ... only, “Joseph besought Pilate” John 19:38.

James:

The followers of Christ kept the Passover on Thursday evening that year, and since Jesus was the giver of the law I venture to say that this was the group that was correct. So in essence the Jews broke the Passover laws by having Him hung on the cross on that Friday which was already in the days of Passover according to Jesus.

They began the ceremonial passover by trying to slay the lamb in the temple that Friday at even (3pm). But Jesus had already begun the second death on Thursday with the sins of the world upon His head drinking the cup in Gethsemane evening “Under the Passover moon” as Mrs. White put it.

Passover was 7 days long. The angel of death passed over the children of God in Egypt while the unsealed first born sons were killed. The next morning they fled. Then they kept the Sabbath and manna fell from heaven. On the seventh day they pass through the Red Sea.

Jesus had His passover meal on Thursday evening, then entered Gethsemane to die the second death. Then it was possible that He could be laid hands on, and was under the control of wicked men and Satan so He could die on the cross on Friday evening. Then He laid in the tomb until Sunday morning. As soon as it was in the morning ‘day’ time hours, He resurrected. But this only comes to three days and three nights.

The connection with the seven days of Passover is in the passing through the Red (Blood) sea and the service of the Red Heifer cleansing. It is integral.

The Red Heifer cleansing service was on the third and seventh days.

John the baptist said on the day Jesus was baptized with water “I baptize with water, be He that is greater than I will baptize you with the Holy Spirit and fire” The two baptisms.

Jesus had received the second sign of the Dove in Gethsemane after the Father withdrew His connection with Him, the Hour of darkness (Recorded in Desire of Ages; Gethsemane). This proves it was His second baptism, the baptism of blood.

First comes the baptism of water, then the baptism of blood. On the feast of Tabernacles they celebrated the two baptisms by pouring water into one silver basin, then wine in a second basin and they mixed together through a silver pipe that was communicated with the brook Kidron next to Gethsemane where Jesus suffered the second death and sweat great drops of blood over His whole body which the Red Heifer was a symbol of. This is where Jesus ratified the cup of the new and everlasting covenant which He symbolically offered in the upper room before leaving the eastern Gate to go to Gethsemane.

This comprehension of truth is the greatest recent discovery in the Christian world and it is the sign of Jonah to the wicked and adulterous generation.

Gibs:

Passover was the fourteenth day of the “moonth” and Israel left Egypt under a full moon. The first Passover.

Ex 12:23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Ex 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over

you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Ex 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Ex 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

James:

All Jewish holidays and observances, with the exception of some fasts, begin on the evening previous to the first day. Except as noted, all require special additional prayers and services are held in the Synagogue.

All Jewish Holidays with Sabbath-like restrictions require that all normal business, school or secular activities cease about two hours before sundown on the eve of the Holiday to allow for adequate preparations.

Actual Holiday restrictions go into effect approximately half an hour before sundown on the eve of the Holiday. Some of the restricted activities include all forms of vehicular travel, writing, direct use of electrical devices, measurements and any preparations for, or discussion of, normal weekday activities or responsibilities.

Some activities, such as cooking and carrying, that are forbidden on the Sabbath and Yom Kippur, are permitted on the other holidays.

Restrictions end approximately one hour after sundown of the last day. No travel or restricted activities are permitted until then.

Holiday restrictions cannot be relaxed except in circumstances when there is mortal danger to a human life.

Fast days include special prayers and extended synagogue services both in the morning and afternoon. Both food and water are forbidden until approximately one hour after sunset.

Except for Yom Kippur, Jewish fast days are not observed on the Sabbath and their dates of observance are altered accordingly as indicated on the linked calendar.

GE:

“*Holiday restrictions*” were the works of the ‘holy days’, and were commanded. Doing them was to keep them according to the law; not to break them.

Gibs:

That’s how God laid it out, evening part first and the light part second, all six days the same and finally HE rested the Seventh.

Ge 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Ge 1:31 ¶ And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Ge 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

GE:

I have no problem with the Bible’s day starting sundown and following evening; I have no problem with OT holy days. Christ is, “the ALL in all fulfilling Fullness of God” and “the Head given to the Church” Ephesians 1:19-23. “THEREFORE”, “the day the Seventh Day is the Sabbath of the LORD GOD” because it says, “the Lord YOUR God” ... “MY Lord and MY God”.

If on this earth ever a man walked on two legs a believer of “the day The Seventh Day GOD THUS CONCERNING SPAKE”, it is me, I, Gerhard Ebersöhn in real life. But for ONE reason and

grounds and motive, “That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and **WHAT THE EXCEEDING GREATNESS OF HIS POWER** to us-ward who believe according to the **WORKING OF HIS MIGHTY POWER**

**WHICH
GOD
WROUGHT
IN CHRIST
WHEN
HE RAISED HIM
FROM THE DEAD
AND SET / SEATED / RESTED / CROWNED /
ENTHRONED / EXALTED HIM**

AT HIS OWN RIGHT HAND in heavenly **MAJESTY,
GLORY AND RULE**

AND GAVE HIM AS HEAD OF THE CHURCH ...

“IN THE SABBATH’S FULLNESS OF DAY”

Ephesians 1:19-23 Matthew 28:1-4

NOT, because of the Fourth Commandment engraved in stone,
but because of

**“JESUS CHRIST EVIDENTLY SET FORTH CRUCIFIED
... THE COVENANT CONFIRMED BEFORE GOD IN CHRIST
... THIS JESUS WHOM GOD HATH RAISED UP
... TO SIT ON HIS THRONE
... BEING BY THE RIGHT HAND OF GOD EXALTED”**

Galatians 3:1,17 Acts 2:24,30,33

**“Therefore let all Israel know ASSUREDLY, that God hath
made THIS SAME JESUS whom ye have crucified, BOTH LORD
AND CHRIST ...”** Acts 2:36

**... IN RESURRECTION FROM THE DEAD,
“SABBATH’S”.**

It has become time to hear what the Word has to say; to **READ** every beginning of every day of the “three days” the New Testament refers to for having been the “three days” exact

equivalent of Jonah's "three days and three nights".

I place them here, praying God to be his Own Interpreter to us, hopeless, witless, sinful, human mortals,

Three days NT texts

All these Scriptures are in PERFECT AGREEMENT in every respect :

Abib 14, Wednesday night and Thursday day = Fifth Day

1A) HERE BEGINS the NIGHT and the FIRST of the "three days", "according to the Scriptures" – the passover–Scriptures :– wherein Jesus ENTERED IN in "the Kingdom of my Father" (Jesus' Jonah's descent to hell) :–

Mk14:12/17; Mt26:17/20; Lk22:7/14; Jn13:1.

1B) HERE BEGINS the MORNING of the FIRST of the "three days", "according to the Scriptures" – the passover–Scriptures :– in which Jesus was delivered and crucified :–

Mk15:1/Mt27:1/Lk23:1/Jn19:14

1C) HERE is the LATE NOON AND MID–AFTERNOON of the FIRST of the "three days", "according to the Scriptures" – the passover–Scriptures :–

when Jesus DIED and was deserted by all :–

Mk15:37–41; Mk27:50–56; Lk23:44–49; Jn19:28–30

.....

Abib 15, Thursday night and Friday day = Sixth Day

2A) HERE BEGINS the SECOND of the "three days", "according to the Scriptures" – the passover–Scriptures :–

the day whereon Joseph WOULD BURY the body of Jesus :–

Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38.

2B) HERE is the NIGHT of the SECOND of the "three days", "THE FIRST NIGHT" "according to the Scriptures" – the passover–Scriptures :–

wherein Joseph begged the body, and according to the law of the Jews – the passover's law – undertook and prepared to bury Jesus

Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40

2C) HERE is the LATE NOON AND MID–AFTERNOON of the

SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

when Joseph and Nicodemus laid the body and closed the tomb;
and men and women left for home :–

Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42

.....

Abib 16, Friday night and Saturday day = Seventh Day Sabbath....

3A) HERE BEGINS the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

THAT JESUS WOULD RISE FROM THE DEAD ON :–

Lk23:56b

3B) HERE is the MORNING of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

Pilate ordered a guard “for the third day” :–

Mt27:62–66

3C) HERE is “IN the Sabbath’s Fullness MID–AFTERNOON” of the THIRD of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

First Sheaf Wave Offering Before the LORD :– Mt28:1–4.

Abib 17, Saturday night and Sunday day = First Day ...

4A) HERE begins the day AFTER the “three days” (fourth day of the passover season) :–

that Jesus WOULD APPEAR on :–

Mk16:1, “When the Sabbath was past they BOUGHT”

4B) HERE is the EVENING of this day,

Jn20:1–10 Mary sees the DOOR STONE was away from the tomb (discovers tomb has been OPENED);

4C) HERE is the NIGHT of this day,

Lk24:1–10 “DEEP(EST) DARKNESS” — “women with their spices” and ointments go to salve the body; “they found Him NOT” (discover tomb is EMPTY);

Mk16:2–8 “very early (before) SUN’S RISING” — women’s return–visit to ascertain; “they fled terrified and told NO ONE”.

4D) Here is sunrise (‘Sunday’ morning),

Jn20:11f, Mk16:9 “Mary had had stood behind” saw the gardener (sunrise); “Risen, early (sunrise) on the First Day, Jesus first APPEARED to Mary”

Mt28:5–10 “The angel explained to the (other) women (Mt28:1–4) As they went to tell Jesus met them” (after sunrise).

Mt28:11–15 Guard to high priests.

USE BIBLES OF BEFORE THE TWENTIETH CENTURY – they are not as wangled as the later ones. And compare those ancient translations with the modern ones to see the truth of the older ones!

John:

This is nonsense.

GE:

Please tell me if I missed ANY Scripture in the Gospels that mentions or supposes a time or a day with regard to the three days of Jesus’ last passover? ...

Notice the “BONE-day” nobody seems to care one bit about but God determined and appointed like He determined and appointed “the first, first day they killed the passover” and “the day after the sabbath(of the passover) “ye shall bring and wave before the LORD the First Sheaf Offering”. In fact, NOBODY even seems to KNOW of its existence or PROMINENCE in both Old and New Testaments.

NO but NO ‘theory’ or attempted explanation that does not give proper account of the BONE-day of the prophetic “three days” can possibly be correct. Because the BONE-day is pivotal and core and axis.

Leave it out and REVEAL IGNORANCE! And leave it out after one has been taught about it, and reveal ARROGANCE!

I don’t care WHOSE, if that person’s explanation does not pay due respect to the God-given and therefore imperative eschatological whole and wholeness of the BONE-day of the “three days”, “on the third day” of which “Christ ACCORDING

TO THE SCRIPTURES” the passover Scriptures, “ROSE AGAIN FROM THE DEAD”, it is doomed.

Bert:

Dr Rich - In your premise you have stated that the Passover was ‘just after sundown on Wednesday’. If you are referring to that period of time when Wednesday ceases at sundown, then the Passover meal that evening would have been early Thursday, followed by Christ’s prayers in Gethsemene, His arrest, trial and crucifixion during Thursday, dying around the ninth hour on Thursday. That being the case, then Christ would have been in the grave four days...Thursday, Friday, Saturday and Sunday. I submit that the Last Supper took place ‘just after sundown on Thursday’. The gospels do not provide a period of 72 hours, but three days.

GE:

If this is Dr Rich’s premise, “*that the Passover was ‘just after sundown on Wednesday’*”, then he is perfectly correct and in agreement with the whole of the Scriptures, both the Law of Moses and the prophets and the Law of the Gospels.

I would only not call it without ado, “the Passover”, because for Christ, his live experience even at the table already, was the Passover of Yahweh-SUFFERINGS of Christ. But “the Passover” was not the meal on our Lord’s Table that night! It was most certainly NOT, “the Seder”!

That meal of “The Lord’s Supper”, was - quote - “TO PREPARE”, “that I might eat the Passover”, which was, that Jesus might SUFFER FINALLY THE DYING OF DEATH IN FULFILMENT OF ALL THE LAW.

As I have said before, but everybody rejects, Jesus ATE his passover ALIVE, LIVING IT THROUGH, obeying the Law of God, WILLINGLY, STRIVING, PURPOSEFUL, CONSCIOUS, and SOBER. Christ WAS his passover; He having BEEN the Lamb slaughtered from before the worlds were created, “THE LAMB OF GOD” as “standing on the mount” passing through

under the foundations of the mountains of the seas. “LIKE the prophet Jonah” in anguish and anxiety of death, of the grave, and of hell: ALIVE and as far from dead as never at another time in his life.

So it is NONSENSE and CONTRARY God’s Eternal Purpose in Jesus Christ the fanatical heretical thought He was dead in the grave in the earth three days and three nights. People who hold to this blapsfamous error have NO IDEA of the Suffering, dying and death, AND BURIAL and Resurrection of Christ from the dead “on the third day ACCORDING TO THE SCRIPTURES”!

I have found through thousands of confrontations the people who so teach vanity do not even KNOW, WHAT, the “three days” are or were! They have no idea themselves of what they teach, but want to teach everybody else as were they the secret initiated in the knowledge of Christ in his Suffering. But they KNOW NOTHING, let me tell you, and they cannot prove anything of their doctrines from the Scriptures ... NOTHING!

Typo: “blapsfamous” ... no ... don’t correct it ... it has got - per accident - an absolutely pertinent connotation in Afrikaans, ‘blaps’ being a ‘flater’; a howler of a mistake.

Bert:

The following chronological statements appear to be either explicit or implicit in the Gospel narrative and are rather generally accepted by Bible students:

a. The crucifixion took place on “the preparation [eve] of the Passover,” that is, on Nisan 14 (John 19:14; cf. Talmud Pesahim 58a, Soncino ed., pg. 288; Sanhedrin 43a, Soncino ed., pg. 281; Ex. 12:6.)

b. The death of Christ took place on a Friday afternoon (Mark 15:42 to 16:2; Luke 23:54 to 24:1; John 19:31, 42; 20:1), about the time of the evening sacrifice.

GE:

I herewith in the Name of Jesus Christ challenge you, Bert, to quote, “*The death of Christ took place*” within the confines you stated, of the Scriptures, “*Mark 15:42 to 16:2; Luke 23:54 to 24:1; John 19:31, 42; 20:1*” ...

I beseech you before God the Righteous Judge, Go ahead!
Put those Scripture containing those words and or ideas of yours, before us so that we all may see them.

Do you fear the Lord, Bert? Do you really?

Let us read it then!

Or confess your ERROR; and if you tried to bluff us, your SIN!

Bert:

c. Accordingly, in the year of the crucifixion, Nisan 14, the day appointed for slaying the paschal lambs, fell on a Friday; the preparation for (or eve of) the Passover coincided with the preparation for (or eve of) the weekly Sabbath (John 19:14; cf. vs 31, 42; ch. 20:1). The first ceremonial sabbath of the Feast of Unleavened Bread, Nisan 15, thus coincided with the weekly Sabbath (Lev. 23:6-8; cf. Mark 15:42 to 16:2; Luke 23:5 to 24:1).

GE:

Thus you also say what Jameson said above somewhere, “*Since that Sabbath was a high Sabbath they demanded Jesus be taken from the cross*”?

And I also want to ask you, Bert, What “*comprehension of truth is ... this*”, that it had become the Sabbath but Jesus had not been buried yet?! It is you people who say He got buried on the very day that He died before sundown? Can you please explain, Bert? Not from the Gospel-Scriptures!

Bert:

d. The Last Supper took place the night preceding the crucifixion (Matt. 26:17, 20, 26, 34, 47; 27:1,2,31; Mark 14:12,

16, 17: *Luke 22:7, 8, 13-15; John 13:2, 4, 30; 14:31; 18:1-3, 28; 19:16, that is, during the early hours of Nisan 14 and thus on a Thursday night.*

e. The synoptic accounts call the Last Supper a Passover supper (Matt. 26:17, 20; Mark 14:12, 16,17; Luke 22:7,8,13-15.

GE:

Just print down here where in “Matt. 26:17, 20; Mark 14:12, 16,17; Luke 22:7,8,13-15” it is stated, a “*supper*”? Where it is constated, “the Last Supper”, was, “*a Passover supper*”?

Not good, no, not good; bad, yes bad. Nevertheless, for Jesus, the last Supper indeed WAS, his passover meal, his EATING and assimilating of Himself with corruptibility and death. Indeed! But not through eating one crumb of bread on that table that night. Which, by the way, besides the wine, was the ONLY food on that table in that night; a very far cry from the Jewish Seder or “*Passover Supper*” as you call it.

James:

Matthew 26;17 Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?” 18 He said, “Go into the city to a certain man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’” 19 And the disciples did as Jesus had directed them, and they prepared the Passover.

Luke 22; 7 “Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8 So Jesus[a] sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” 9 They said to him, “Where will you have us prepare it?” 10 He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters 11 and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ 12 And he will show you a

large upper room furnished; prepare it there.” 13 And they went and found it just as he had told them, and they prepared the Passover.”

Here it is seen that the followers of Jesus knew that the passover was the day before the Pharisees kept it, the day Jesus had His last supper.

GE:

Exactly! Quite naturally, isn't it? Of course, the Scriptures declare:

“In the fourteenth day mid-afternoon of the First Month is the LORD’S passover (KILLED); and on the fifteenth day (“in the night” Exodus 12:8) ye must EAT unleavened, bread (“with the flesh” Exodus 12:8).”

If I must believe my eyes, that means exactly what you wrote yourself, dear Brother James, “*Here it is seen that the followers of Jesus knew that the passover was the day before the Pharisees kept it, the day Jesus had His last supper.*”

The question is, Did you know what you wrote, yourself?

Jameson, I have full sympathy with your feelings about my so very different interpretation than yours of these same Scriptures. These texts virtually are direct quotes from Exodus 12:15, “On the very first day”, literally “on the head-first day” or “on the first, first day”, the Israelites had to kill the passover, 12:6, AS WELL AS, “REMOVE / put away leaven”.

Then after sunset in the night following “the fourteenth day”, it is written in Leviticus 23:6, “ye shall EAT unleavened BREAD”.

“So, whosoever EATETH leavened BREAD, from the _first day_ [unleavened bread shall be eaten] until the seventh day [unleavened bread shall be eaten], that soul shall be cut off.”

I say the Gospels almost exactly quote the Torah.

But, you may protest, the Gospels don't speak of the day leaven had to be removed, but of the first day unleavened bread was eaten; in other words, you might say, the Gospels don't speak of 14 Abib; they speak of Abib 15. The discrepancy arises from the

double mistranslation of Leviticus 23:15 in Mark 14:12 Matthew 26:17 Luke 22:7.

You may see in the KJV the italicised words, “day” and “feast” in Matthew 26:17. But not in Mark 14:12, which is very sorry, because the Greek in both Gospels has one word that does not contain the concept or connotation or implication of either ‘day’ or ‘feast’; it is only, ‘a-dzumos’, “de-leaven / without leaven”. [Like in agnostic, ‘without knowledge’]

That explains everything.

And therefore, naturally, the Gospels do not contradict themselves by calling “the first day they always had to KILL the passover”, “the first day they ATE unleavened BREAD” which was the first day of Unleavened Bread Feast.

James:

What was this all in commemoration of?

The Exodus from Egyptian bondage...correct?

The night that the angel of death “Passed over” correct?

They slew the lamb ‘between the door post’ then painted the sills with blood, correct?

The slaying of the lamb was what happened first before anything so it could be prepared in haste...it takes time to prepare a large sacrifice. It had to be ready for dinner.

The night Jesus pledged the institution of the cup of His new and everlasting covenant in the Upper room, then signed it with His blood in the Garden, was the night the angel of death passed over Jesus for every one of us. Then He sealed it on the cross. The greatest mystery of them all...how can God die?

Point being; Luke 22; 7 “Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. 8 So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.

But when they got there, no one asked where the lamb was because they were just figuring it out the words of John the baptist “behold the lamb of God” but they didnt get it that He was slain,

from the foundations of the world”.

GE:

Yes, what you say is true ... even your last statement ... if one CAREFULLY thought about it ... I would nevertheless suggest that we again stay with only what is written, “Go and prepare the Passover for us, that we may eat it.” “Go and prepare for the Passover for us, that we may eat” ... Subjunctive.

The Indicative is not once used. Jesus gave the disciples instruction “to PREPARE ... FOR”. “FOR passover” is not ‘passover’! The disciples had to prepare a meal in preparation of Christ’s Passover-of-SUFFERING that day, night and day, ON “passover ... the fourteenth day.” [‘passover’ from ‘pascha’, ‘to suffer’] “prepare for passover ... not, ‘prepare for Unleavened Bread meal’. “Peperare SO THAT I MAY eat the passover : THROUGH SUFFERING!

Bert:

f. John’s account places the official Jewish celebration of the Passover supper 24 hours later than the Last Supper, and thus on Friday night following the crucifixion during the early hours of the weekly Sabbath (John 18:28; 19:14, 31, which would be Nisan 15.

GE:

Correct:

“John’s account places the official Jewish celebration of the Passover supper 24 hours later than the Last Supper”;

Correct:

“... which would be Nisan 15...” but false and groundless assumption:

“... and thus on Friday night following the crucifixion”. To say nothing of “during the early hours of the weekly Sabbath”.

By what evidence do you allege this? What is pivotal for the position you have assumed? By what Scripture? By what logical time sequence? By what Old Testament example?

If I said, John's account places the official Jewish celebration of the Passover supper 24 hours later than the Last Supper, John 18:28, "So that they may eat the passover they entered not", but in John 19:31 the Jews wavered not to go into Pilate's house, and therefore must have had eaten their passover already that night, we would agree, and that day "*would be Nisan 15*" undisputed.

Afterwards to presume it was "... *thus on Friday night following the crucifixion*" is totally unwarranted. But afterwards to actually read "It was EVENING already since it was The Preparation which is the Fore-Sabbath" and the Sixth Day of the week BEGINNING, is not at all surprising, but is confirmation of the OT passover sequence of days of:

"The first, first day ... the fourteenth day ... KILL the passover" and "REMOVE leaven" ('leaven', for Jesus' LIFE 'removed');

Then afterwards "on the fifteenth EAT the passover" Leviticus 23:6 et al and "IN THE SAME DAY" – 'during the early hours of that day' – "CAME YE OUT of Egypt" and "that which remained" of the sacrifice got buried.

Bert:

g. At the time of the Last Supper (John 13:1), during the course of the trial (Matt. 26:5; Mark 13:2; John 18:28; 19:14) and on the way to Calvary, the official celebration of the Passover was apparently yet future.

h. Jesus lay in the tomb over the Sabbath (Matt 27:59 to 28:1; Mark 15:43 to 16:1; Luke 23:54 to 24:1; John 19:38 to 20:1), which would be Nisan 15.

GE:

Not "*over the Sabbath*"; on the Sabbath, yes. But He also rose from the dead "on the Sabbath Day" ... therefore not "*over the Sabbath*".

Bert:

i. Jesus arose from the tomb early Sunday morning, Nisan 16 (Matt 28:1-6; Mark 16:1-6; Luke 24:1-6; John 20:1-16; see on Mark 15:42, 46).

GE:

False and dishonest abuse of each of these Scriptures!
Cowardly abuse, seeing you do not allow any to be seen in writing or context. Shameful!

Bert:

*For a more detailed discussion of the various attempts that have been made to harmonize the statements of John and the Synoptics with regard to the time of the Last Supper in relation to the Passover, the reader is referred to the following: Grace Amadon, "Ancient Jewish Calendation," *Journal of Biblical Literature*, vol. 61, part 4, 1942, pp. 227-280; C. K. Barrett, *The Gospel According to St. John*, pp. 39-41; J.H. Bernard, *International Critical Commentary, on St. John*, vol. 1, pp. cvi-cviii; D. Chwolson, *Das Letzte Passamahl Christi und der Tag Seines Todes*; *The International Standard Bible Encyclopedia*, art. "Chronology of the New Testament"; J. K. Klausner, *Jesus of Nazareth*, tr. Herbert Danby, pp. 326-329; A. T. Robertson, *Word Pictures in the New Testament*, on Matt. 26:17; John 18:28; H. L. Strack and Paul Billerbeck *Kommentar zum Neuen Testament*, vol. 2, pp. 812, 813. (Source: SDA Commentary)*

This is just a very short explanation of this subject. One can study a full discussion of the calendrical problems that are involved in establishing an accurate date and time. According to the US Naval Observatory in a letter dated January 24, 1956, it says that "The dates of Nisan 14 in the years of the first century of the Christian era cannot possibly be determined by any astronomical calculation; they can be fixed, if by any means at all, only by the study and interpretation of contemporary records." Also, a letter from the Royal Greenwich Observatory, Sussex,

England, dated 24th January 1956, in response to establishing dates has this to say, “The chief difficulty in calculating the phase of the Moon two thousand years ago is the impossibility of predicting the irregularities of rotation of the Earth in the last two thousand years.” Both of these letters were in response to a letter sent by the Review and Herald, asking if there was any “validity in a lunar calculation as a method for arriving at Nisan 14 in any year of the 1st century A.D.”

Machus:

Now THAT makes a WHOLE LOT MORE SENSE than the confusing gibberish that “GE” has been offering us.

It’s use who has to contend with the arguments presented.

Your private interpretations, GE, are leading us nowhere to the truth. You show contempt for the Spirit of Prophecy, and you flaunt yourself around that you understand these texts better than anyone. Even though almost every scholar the world over disagrees with your Greek rendering of these passages.

GE:

What is done is done. You and they all, CORRUPTED the whole issue. Only please explain how you got “*The Last Supper took place the night ... during the early hours ... thus ... night*” before daybrake, when it is PLAINLY written, “when it was EVENING” thus night during the early hours of night after sunset? Cf. Luke 22:14, e.g..

Can you read my dear man? Just ordinary English, you know?

And only please explain how you got FROM: “... *the night ... of Nisan 14*”, TO: “... *a Thursday night*”?

You’re taking unlawful liberties, that’s how.

Also how, if the Last Supper was the passover-meal, it was eaten on “*Nisan 14*”? Forgot the Law says “on the FIFTEENTH, EAT”? Leviticus 23:6 et al?!

Samie:

Just a reminder to those who would rather settle a doctrinal issue using EGW writings: Quote:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support. {GC 595.1}

Sister White was emphatic in saying that “God will have a people upon the earth to maintain the Bible and the Bible only...”. Those who therefore use her writings as final arbiter in doctrinal issues seem not to belong to the “people” Sister White was referring to.

The Bible in Mark 16:9 had explicitly identified the weekday when Christ resurrected: “proi prote sabbatou” = “early morning of the chief sabbath” or early Saturday morning; definitely NOT early Sunday morning as the RCC would have the world believe.

GE:

Ah! Now I see Samie’s tactics! Ignore him and give him free reign to blast his own bugle so hard sien en hoor vergaan. Exactly, vergaan, NO TRUTH could be heard or seen.

Or graciously agree with Samie, so that the poor people will be dissuaded by him to accept his rantings for the Gospel AND SO WILL NOT FIND THE REAL GOSPEL EVER!

Samie, you knew you will always pull some response out of me; but you also knew nobody else usually takes notice of you. So you TRY YOUR LUCK ON ME and can feel good about yourself and that you have taken the wind out of old Eber’s sails. O be the next A.T. Robertson, dear Samie; have a nice stay in your fool’s

paradise for as long as your house of cards there may stand, FOR ALL I CARE! I, have finished wasting my breath on you and your idiocies.

Samie:

1. *“the sabbath” is always the 7th day Sabbath, Saturday. A ceremonial sabbath, such as Passover sabbath, is not referred to as “the sabbath” but “a sabbath”:*

When the word “THE” is the definite article and hence exists in the original Greek text, then we know that when it literally says, “THE SABBATH” it is ALWAYS and can ONLY be the Lord’s Seventh day Sabbath... Passover is “A SABBATH” and can NEVER be called “THE SABBATH.”

GE:

LIAR! Quoting from THIS conversation,

John:

‘I fast twice a week [Gk dis tou sabbatou]; I give tithes of all that I get.’

Samie:

Why not “I fast twice on Sabbath”...?

Machus:

But elsewhere in the Bible, the 7th day Sabbath was also referred to as “a sabbath” and conversely, a ceremonial sabbath was referred to as “the sabbath”, KJV Exodus 16:25 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. KJV Exodus 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

KJV Leviticus 25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, Christ rose from the dead as the firstfruits of those that slept. He

was the antitype of the wave sheaf, and His resurrection took place on the very day that the wave sheaf was to be presented before the Lord.

Samie:

I pose no objection to Christ being the “firstfruits” of those who have died. This is plain Scriptures. But to extend the typology that the waving of the sheaf typifies His resurrection is Scripturally bankrupt.

Consider this. The OT specifies the firstfruits as not limited to the firstfruits of wheat harvest, a sheaf of which is waved before the Lord. There are also firstfruits of loaves of fine flour baked with laven (Lev 23:17), the firstfruits of oil, corn, wine and honey (Num 18:12; Deut 18:4; 2 Chron 31:5), firstfruits of the ground and of the fruit trees and firstfruits of dough (Neh 10:35, 37). There is also the “firstfruits of all thine increase” (Prov 3:9), and the firstfruits of oblations (Ezek 20:40). So why limit Christ as the “firstfruits of them that slept” to one type of firstfruits alone and the waving of a sheaf of which typified to His resurrection and specifically used against Sabbath resurrection? I just can’t see the Biblical basis for such extended typology.

GE:

Call the Scriptures’ “Christ the First Born of the dead”, ‘baseless’, *extended typology*”. Samie is God’s last word on typology an identifying illustration of ‘*Scriptural bankruptcy*’ ...

Quote 1:

Samie: *“I pose no objection to Christ being the “firstfruits” of those who have died. This is plain Scriptures. But to extend the typology that the waving of the sheaf typifies His resurrection is Scripturally bankrupt.”* QE

Quote 2:

Samie: *“The OT specifies the firstfruits as not limited to the firstfruits of wheat harvest”* QE

The above two quotes illustrate inept exegesis ...

... because the passover's wave offering of the first sheaf of winter's harvest, is the Old Testament's 'specific limitation' of THAT '*firstfruits-offering*' to, the feast of passover, its third day, 16th day of the First Month and "the day after the sabbath"-of-the-PASSOVER! While the day of the passover's sabbath was ALWAYS the fifteenth day of the month, the day of the passover's first sheaf offering was ALWAYS on the sixteenth day ALWAYS the day after the fifteenth day of the month ALWAYS "on the day after the sabbath" of the passover ... ALWAYS.

Samie:

As always, that's according to you. But where's your biblical proof? How can I discuss with you the irrelevancy of the timing of the waving of the sheaf to the resurrection day of Christ when you don't even seem to know that the waving of the sheaf does NOT always occur on Nisan 16 as you claim it does! Study more, brother... Christ's resurrection on early Saturday morning stands detached from the timing of the waving of the sheaf offering.

GE:

Leviticus 23:4, "These are the feasts of the LORD, holy convocation,
WHICH,
YE,
SHALL PROCLAIM,
IN,
THEIR,
SEASONS ...

Leviticus 23:5 cf. Exodus 12:6, "In the FOURTEENTH day of the First Month mid-afternoon is the LORD's passover;

Leviticus 23:6,7 cf Exodus 12:8, 42, 51; 13:1-22; 14:1-12
"and on the FIFTEENTH day of the month is the FEAST of Unleavened Bread [eating]

... seven days ye must eat unleavened bread

... in the first day [ye shall eat unleavened bread] ye shall have an

holy convocation [on the fifteenth day] ...

Leviticus 23:10 cf Exodus 14:13-31; 15:1-22a

WHEN you will have COME INTO the land which I will give unto you ... Deuteronomy 5:14,15, "... the LORD your God had brought you OUT: THEREFORE, the LORD your God commanded you to keep the Sabbath Day ... the Seventh Day is the Sabbath of the LORD your God."

THEREFORE:

"... the day after 'the sabbath': OF THE FEASTS WHICH YOU SHALL PROCLAIM IN ITS SEASON", could be ANY day of the week.

But since the first passover was the precise type of Christ's Last Passover and even the days of the week correlated perfectly "... WHEN [on the Seventh Day Sabbath] you will have COME INTO the land which I will give unto you ... [Exodus 14:13-31; 15:1-22a Deuteronomy 5:14,15 Joshua 5:9-12 ... a dual fulfilling; and the third fulfilling which would be in Christ ...] you shall REAP the harvest thereof and shall bring a sheaf of the firstfruits of the harvest ... and wave the sheaf before the LORD."

Leviticus 23:15 ...

"YOU, must WORK OUT FOR YOURSELF [according to its SEASON] from the day after 'the sabbath [you had worked out for yourself according to its SEASON] – in fact from the day that you brought the sheaf of the wave offering on [– ANY day of the week –], you must work out for yourself, seven times seven days including the day after the seven times seven days: fifty days ...".

That is HOW!

The EXACT 'preview' on John 19:31 in the context of all the Gospels' word-for-word time and day-indications of Jesus' Last Passover.

That is where 'my', "*biblical proof*" comes from, that First Sheaf Wave Offering WITHOUT EXCEPTION fell on the sixteenth day of the First Month.

The clincher is 2Chronicles 29:17 in context.

That, for me, is God's Word and the absolute RELEVANCY

“... of the timing of the waving of the sheaf to the resurrection day of Christ”; it is enough – for me.

Now what on earth could the ‘relevancy’ be, which I “*don’t even seem to know*”, according to Samie? (Others than Samie invented this secret knowledge, by the way.) How many times has Samie complained over my “*irrelevancy of the timing of the waving of the sheaf to the resurrection day of Christ*” but to this hour has not put forth the vaguest proposition of his own?

O yes; pardon; on one occasion Samie spoke about something like the angel that opened the grave but not on the day of Jesus’ actual resurrection ...

Now forgive me if I misrepresent Samie’s ideas. [Who could blame me?] But tell us, dear Samie, just what exactly is the ‘*relevancy of the timing of the waving of the sheaf to the resurrection day of Christ*’ according to you?

Also this question I have asked you before. But you never answered me, Samie.

Samie:

Relevancy? No. I did not speak about “relevancy of the timing of the waving of the sheaf to the resurrection day of Christ”. It was IRRELEVANCY, instead.

GE:

You obviously know something you think I am completely unaware of and totally ignorant about. Please tell me about your secret how you are so sure of, “*that the waving of the sheaf does NOT always occur on Nisan 16*”? And Why; and HOW? Please?!

Samie:

There is no secret. Just read and understand.

GE:

Just your assumption your alpha and omega of your proof? Hey, Samie? Just Samie claiming, “*Christ’s resurrection on*

early Saturday morning stands detached from the timing of the waving of the sheaf offering”, it MUST BE Scripture declaring! Hey, Samie, hey?! Nisan 14 or 15 can fall on any weekday. Agree?

Samie:

Of course, it is unwise not to. So does Nisan 16. It can fall on any weekday.

GE:

Leviticus 23:11, 15, 16:

11 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.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Samie:

Which sabbath is referred to in v11 & v15: the ceremonial sabbath or the weekly sabbath? GE’s answer is obvious, it is the ceremonial sabbath.

From the morrow after what GE says is ceremonial sabbath of v11 & v15, we are told to account 7 other sabbaths more for a total of 50 days on the morrow after the 7th sabbath. The counting of 50 consecutive days within the bounds of 8 different sabbaths is only possible if each of these sabbaths is 7 days away from the preceding sabbath.

1. *morrow after the starting sabbath = 1st day, sheaf offering waved*
2. *morrow after sabbath #1 from starting sabbath = 8th day*
3. *morrow after sabbath #2 from starting sabbath = 15th day*
4. *morrow after sabbath #3 from starting sabbath = 22nd day*

5. *morrow after sabbath #4 from starting sabbath = 29th day*
6. *morrow after sabbath #5 from starting sabbath = 36th day*
7. *morrow after sabbath #6 from starting sabbath = 43rd day*
8. *morrow after sabbath #7 from starting sabbath = 50th day*

So, is sabbath #7 a ceremonial sabbath? Of course, NO. Because if GE or GE will answer YES, then he knows at least 6 consecutively occurring ceremonial sabbaths Moses did not know about. We are then left with the inevitable conclusion that sabbath #7 is weekly sabbath. It follows then that all the other sabbaths being 7 days away from the previous are all weekly sabbaths including the starting sabbath. This way the 50 days are correctly accounted for.

From the above it is clear the waving will only occur on Nisan 16 if Nisan 15 falls on the weekly sabbath, otherwise, it won't, because, to correctly account for the 50 days, the waving of the sheaf must always be on the morrow after the weekly sabbath on or after Nisan 15.

GE:

“... because, to correctly account for the 50 days, the waving of the sheaf ...” “...will only occur on Nisan 16 if Nisan 15 falls on the weekly sabbath ...” OTHERWISE, CLAIMS SAMIE, “it won't”, and must INCORRECTLY “account”!?!? WHY? ONLY BECAUSE SAMIE CLAIMS “the sheaf must always be on the morrow after the weekly sabbath”.

The devil could not improve on twisting God's Word like this. Well now, Samie, thank you for your brilliant, bright and clear exegesis unfortunately based on and departing from your mysterious insight forbidden the uninitiated like me.

I must guess therefore that your whole refutation of my views which you not once refer to [I assume because it is all Scripture], solely relies on YOUR version of my view(s).

But I do have noticed one word in red, the word “sabbath” which you HERE, say it MUST mean “the weekly sabbath”, but throughout all your other philosophical mysteries insist, never

means ‘the week’.

Samie:

Yes, the Hebrew “shabbath” is different from “shabua”. The former is “sabbath”; the latter is a period of seven (days / years) or a week.

GE:

Again thanks very much ... just the answer I anticipated ... proves everything I have said about you above.

Another thing, This is a far cry from your previous statements, my mate ... which also tells its own story.

Now your memory may be too short to remember the total capaciousness of your own knowledge and understanding; but I can recall certain of its trivia.

Jasd:

Why am I getting the feeling that it is now – even as it was two millennia past, that there are/were several ‘reckonings’ of the calendar vis-à-vis the Feasts? No surprise, as today’s Jews readily admit that the OT calendar cannot be recreated. The formula for its recreation has been lost; so therefore, they make do with the Hillel II calendar - a facsimile. Works for them, works for us, yes?

GE:

I don’t know of any of these ‘calendars’. But while you have informed me “*the OT calendar cannot be recreated*”, it may work for you; but not work for me, no thanks!

What works for me is Christ within modern history of mankind, kept both divisions of time found in the Bible, One... those of the ‘creation-order’ or ‘week’ and “Sabbath”; and Two... of the ‘feast days of the LORD ACCORDING TO THEIR SEASONS” which have always been ‘reckoned’ from the first new moon after spring-solstice.

Since Jesus fulfilled ALL these feasts and the weekly

Sabbath, they would no longer apply for believers in Him ...
UNLESS ... He did not through and in Himself re-institute them.

Because Jesus cannot be sacrificed again, He could not re-institute any sacrificial feast days which would be senseless without the sacrifices connected with them.

But because Christ chose to rise from the dead “On the Sabbath Day in its fullness” “The Lord’s Day” through His fulfilment of it, HE, therein and thereby, ANEW, re-instituted “the day The Seventh Day God thus concerning ... in these last days ... by the Son ... did speak”.

God’s “thus-speaking” through Jesus Christ through his Resurrection from the dead IN FULFILMENT OF HIS ETERNAL PURPOSE, for me, is enough, that I believe “the Seventh Day Sabbath of the LORD your (my) God.” Thank God!

Re: by Gibs: *“Because Jesus Christ resurrected Himself on the first day of the week does in no way give Sunday keepers any ground to stand on whatever. To begin to think that is utter foolishness. He proved He didn’t change the Sabbath and nothing can abrogated that He sets forth as there is no shadow of changing in Him.*

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

His custom of keeping the Sabbath was not changed after His Resurrection all must know.”

I said this before; I say it again; it is worth to be said again and again; every time – which is often – this superficial and self-cancelling-out ‘objection’ is mooted. Just for argument’s sake, let us assume Christ did rise on the First Day of the week. Then your objection assumes before it, that Jesus’ Resurrection in itself is of no worth or consequence, while it is of worth and of consequence for everything under the sun, including the day on which He Resurrected. Yea, especially for the day on which He resurrected. Was it not because God the Seventh Day rested that in the beginning it was sanctified and blessed to be the Sabbath Day of

the LORD? And was it not because God the Seventh Day brought Israel out of Egypt and onto the opposite shore of the Red Sea that it was sanctified and blessed to be the Sabbath Day of the LORD?

Which is the greater, God's works of creation or God's work of having raised Christ from the dead? God's "wondrous works" when He brought Israel out from Egypt or God's works by the "exceeding greatness of his Power when He raised Christ from the dead"? Not the former, but the latter! But the former had power and worth enough to also hallow the day whereupon it happened; but the latter though it is of far greater power and worth, "*in no way give[s the] day any ground to stand on whatever*", and "*to begin to think that is utter foolishness*"?

Therefore, no! IF the First Day of the week had been the day upon which Christ rose from the dead, it would have had all the reason and more, than had the Seventh Day for its blessing and sanctification to be the Sabbath of the LORD— all having been by Promise, Type and Law only.

Now did God ever foretell us the First Day of the week would be that day of honour and dignity indeed the dignity and honour and sanctity for being and of being the Day of Christ Jesus' Resurrection and Exaltation to the right hand of God? Could God have foretold it, with all his promises He, associated with the Seventh Day Sabbath and its keeping? Could God have foretold it of the First Day of the week while He gave his Own Name to the Seventh Day of the week, that it, would be "the Sabbath Day of the LORD your GOD"?

Is this not what Hebrews 4:4 says? So we know of which day of creation "God thus concerning did speak [namely, of] the day The Seventh Day: For God the day the Seventh Day from all his works [by the Son through Resurrection from the dead] RESTED." And we know that "God because He rested blessed the Seventh Day, and sanctified the Seventh Day"; and "God, having rested on the Seventh Day, finished all his works He had made."

God's great WORK on the Seventh Day was God's REST on the Seventh Day; AND God's REST on the Seventh Day was

God's "WONDROUS WORK" on the Seventh Day—
 "THEREFORE God the Seventh Day FINISHED all his works"
 but not UNTIL HE RAISED JESUS CHRIST FROM THE
 DEAD. But here comes the Seventh-day Adventists along, and
 they bravely dare declare, Because Jesus Christ resurrected does in
 no way whatever give the Sabbath Day any grounds that we should
 keep it, and to begin to think that, is utter foolishness. And declare
 they, Jesus' Resurrection would "... change the Sabbath and ...
 abrogate" it as though, if Christ resurrected on the Sabbath, it
 would cast a shadow over God as were He changeable.

Now that is a compliment for Christ's Resurrection and that
 is faith in the one work of the all-exceeding greatness of God's
 Power

Samie:

*Christ was crucified on the day of preparation of passover
 (John 19:14). It must be remembered that the Passover, saith the
 Lord, must be kept in its proper season:*

*KJV Numbers 9: 2 Let the children of Israel also keep the
 passover at his appointed season. 3 In the fourteenth day of this
 month, at even, ye shall keep it in his appointed season: according
 to all the rites of it, and according to all the ceremonies thereof,
 shall ye keep it.*

*The proper season for celebrating it is on the full moon: NIV
 Psalm 81: 3 Sound the ram's horn at the New Moon, and when the
 moon is full, on the day of our Feast; 4 this is a decree for Israel,
 an ordinance of the God of Jacob. 5 He established it as a statute
 for Joseph when he went out against Egypt, where we heard a
 language we did not understand.*

*"Full moon" in Hebrew is "kece", translated "time
 appointed" in the KJV.*

*Notice how God designed the sun and moon as guardians of
 seasons, days and years:*

*Genesis 1: 14 And God said, Let there be lights in the
 firmament of the heaven to divide the day from the night; and let*

them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

As far as the phases of the moon are concerned, they can readily be calculated forward or backwards into time. The following link from NASA - a six (6) millennium catalog of moon phases authored by Fred Espenak - I just recently came across, will give us the full moon in the years 1 - 100 AD:

The following occurrences of the full moon in the years 30AD - 34AD were taken from the above-given link (The weekdays were calculated using a Julian Date converter from the US Naval Observatory site - Quote:

Thu – April 6, 30AD 19:42

Tue - Mar 27, 31AD 10:55

Mon - Apr 14, 32AD 09:07

Fri - Apr 3, 33AD 14:51

Tue - Mar 23, 34AD 15:25

Christ, Who came to fulfill the law (Matt 5:17) including the law on when Passover is to be celebrated, held it right on the dot: when the moon was full (see also DA 685.1 on Sister White's comment that it was full moon when Christ kept that Passover). He could not have celebrated it otherwise.

It can be seen from the above data that Christ could have possibly celebrated Passover with His disciples on the night of March 27, 31 AD (may also be Mar 23, 34 AD), Tuesday, full moon. The day following, Wednesday, He was crucified. 3 days and 3 nights later, He rose from the grave, on 'proi prote sabbatou' or early morning of the chief Sabbath, Saturday.

John:

The problem with many people who are discussing this topic is that they ignore the fact that the Jews of that day didn't count time the way we count time today. They counted the entire 24-

hour-day if only a part of that day was involved. Jesus was crucified on a Friday at 9 am and died that same day at 3 PM. He lay in the grave over the Sabbath day, and was resurrected early the next day, which of course was the first day of the week. For the Jews, that meant Jesus was dead for three days and three nights.

Jasd:

As the only sign given re His death and resurrection, Jesus Christ likened it to the sign of Jonah, ie: three days and three nights in the heart of the earth (Matt 12:40). Moreover, He clarified His factoring of time by querying, “Are there not 12 hours in the day?” (Jn 11:9) Twelve hours in the day translates to the equivalent number of hours for the night. That is not idiomatically factored time but Roman time and – rather rigid of Jesus Christ, yes?

Neither a Hebraic idiom nor parabolic is in view, per Jesus Christ’s words.

Moreover, I’ve posted that the Babylonian Talmud Pesachim states that the Jewish custom of counting a part of a day for the whole was permitted only upon one day of a counting, either upon the first or the last day of the period, never on both ends of a period. (disabuse me should I have erred)

That would proscribe a Friday – Sunday death and resurrection narrative, as the presently accepted interpretation of the Gospel texts re Jesus Christ’s death and resurrection requires short-counting both terminuses, an idiomatic no-no.

I do not think that NT texts permit the Hebraic archaic when dealing with Jesus Christ’s death and resurrection.

GE:

This is far over my head ... Anyhow, ‘my’ interpretation accounts for the full “three days” every one included in whole ... as you should have seen from the Scriptures I presented ... from sunset and evening until mid-afternoon with EACH REMAINDER of every day until sunset again.

Until anyone could present a better explanation FROM, AND WITH, appropriate Scriptures, I believe the “three days and three nights” of the “three days”, “ON THE THIRD DAY” of which, “Christ, _according to the SCRIPTURES_, ROSE from the dead again”.

Alright, JASD, you have raised the one point of three full days. The Bible never speaks of 24 hours, so let’s abide with full days instead of two times 12 hours. (Which in any case is going to give you headaches ...) One point then ...

Here is point two, Does a theory give account of the last part +– three hours from “the ninth hour” to the end which is sunset and the beginning of the next day? WHAT FILLS those hours in the case of every of the “three days”; WHAT indicates these three hours beginning and WHAT indicates them ending ...

SCRIPTURE! Two points now ...

Three, Does any theory GIVE ACCOUNT OF THE BONE-DAY OF PASSOVER?!

Three points and enough to send a theory into oblivion or confirm it according to, _the Scriptures_!

There are other basic tests, of equal or greater importance, but those are too precious to be wasted on theories that do not answer these three PRIMARY tests of genuineness.

Samie:

I think my post does not negate what you are pointing out: a part of a day = a day and a part of a night = a night. From Friday daytime to Sunday before sunrise is merely 2 days and 2 nights but believers in this RCC doctrine believe 2 days & 2 nights = 3 days & 3 nights. Blatantly unscriptural and illogical. Since when did 2 ever equal 3?

Dr Rich:

Hindsight is better than most of the early transcripts of the bible because we now have more insight on what all of those transcripts and interpretations were. So no, the early bibles were

not all that correct as John317 pointed out.

John 11:9 shows us that Jesus considered there were 12 hours in the day AND there were 12 hours in the night at the time of His death--the day before the Passover. Because of this, the full three days started just before sundown on the evening of the Passover and continued till just before the evening of the 7th day--the weekly Sabbath. Remember, when they went to the tomb, it was already empty and this happened right after sundown after the Sabbath.

Samie:

Which of the following is in accord with the Lord's specification in Matt 12:40?

- 1. daytime Friday to Sunday before sunrise = 2 days and 2 nights*
 - 2. daytime Wednesday to Saturday before sunrise = 3 days and 3 nights*
- The answer is obvious.*

GE:

God's great WORK on the Seventh Day was God's REST on the Seventh Day; AND God's REST on the Seventh Day was God's "WONDROUS WORK" on the Seventh Day—
 "THEREFORE ...
 "... God the Seventh Day FINISHED all his works" but,
 not UNTIL HE RAISED JESUS CHRIST FROM THE DEAD ...
 "... WONDROUSLY ...!"

Rockroller:

Anyone can do a search for the day Jesus was killed and see that it was exactly at the same time the perfect Passover lamb was to be killed. Go check it out!

GE:

RR, I never disagreed. I wanted to know in that quote of yours from me, How does knowing and admitting it was full moon, prove Jesus was three days and three nights IN THE GRAVE? I

must say, if I remember the context correctly ... However, I believe it was full moon, Aviv 14, the day that Christ was crucified and died on.

And that Joseph undertook to bury the body of Jesus after “now having become evening already” AFTER SUNSET, and only finished the Friday, “which is the Fore-Sabbath”, “MID-AFTERNOON the Sabbath Day (which afterwards in verse 56b is said to have been “the Sabbath according to the (Fourth) Commandment” that followed Friday) drawing near”;

And that Christ ROSE from the dead “SABBATH’S MID-AFTERNOON the First Day of the week having begun to draw nearer”, which was 3.p.m..

Re: Samie, “*Since when can an adjective define a prepositional phrase?*”

What do you mean with that? “*a prepositional phrase*”?

Which ‘*prepositional phrase*’?

And why could “*an adjective*” not, “*define*” (or rather, ‘*modify*’?) “*a prepositional phrase*”?

Re: Samie, “*.....My view is that the proper translation of “proth sabbatou” should instead be “chief sabbath”.*

If “*proth sabbatou*” was the ‘weekly’ Sabbath or “*chief sabbath*”, then which ‘sabbath’ do you say, was the Sabbath spoken of in Mt28:1a, and which the one in 1b?

If “*proth sabbatou*” was the “*chief sabbath*”, it was the chief “OF sabbaths” because Mark uses the Genitive. Why do you suppress the fact? Because you cannot have a “chief sabbath” by itself; it must be one ‘chief sabbath’, “OF” more than one ‘sub-sabbathS’ Plural!

Samie cannot say WHY Mark has a Singular because once he admits Mark applies Greek IDIOM his ‘case’ is swept off the table.

Re: Samie, “*...In the Septuagint, the Greek for “week” was from “hebdomas” and never from “sabbaton”>Wow, Dave! Basic stuff. Yes, because it is basic stuff that an adjective must define a noun or pronoun. And you just know too well that protos in this verse - Mark 16:9 - is an adjective, not an adverb. And basic stuff*

too that “week” is “hebdomas” in Greek, not “sabbaton” because sabbaton is sabbath...”

In the Septuagint, the Greek for “MONTH” was ALSO from “hebdomas”— nothing exclusive about “hebdomas”.

‘Hebdomos’ was “the Seventh MONTH”, ‘epthasen ho hebdomos (‘mehnos’) Israel en polesin autohn’ Neh8:1. WHY? Because of the ‘*basic stuff*’ in language, Ellipsis— Syntax, and Genitive— grammar, and Hebraism— Idiom! JUST SO, in Mark 16:9 where “DAY” is implied by ellipsis for “on the First Day of the week”, ‘prohtehi HEHMERAI sabbatou’— becoming the NAME of the ‘day’ or ‘month’.

In the Septuagint, the word “hebdomas” could be ANY day, of the week, of the month, of the infection, whatever, e.g., Lv13:5. “the priest shall look upon him on the seventh day”, ‘tehi hehmerai tehi hebdomahi’.

In the Septuagint, the word “hebdomas” could mean ‘every seventh day’ that went by after the first day in a series of “sevendays” or ‘weeks’ IRRESPECTIVE of on which day of the week the “sevenths” might have recurred, e.g., Lv23:15,16.

In the Septuagint, the word “hebdomos” could mean the NAME of the ‘day’, “the SEVENTH DAY” or ‘the SABBATH’ even though the word ‘Sabbath’ ‘sabbaton’ is not used, e.g., “On the Seventh Day [Sabbath] they ... encompassed the city...”, ‘en tehi hehmerai tehi hebdomahi ... ekeinehi heptakis...’ Jos5:15. Note the (pleonastic) description of the name, “the Seventh Day”.

Much the same, is it in Ex31:15 with the double use of ‘hebdomas / hebdomos’ and ‘sabbaton’, ‘tehi hehmerai tehi hebdomahi sabbata’— for the “Sabbath Day”. “on the day the seventh (day the) Sabbath”. Note the Plural ‘sabbata’ as equivalent of ‘sabbaton’ Singular. It is the IDENTICAL ‘day’, repeated, WITHOUT repeating the word ‘sabbath’,

= **15a**, ‘tehi hehmerai tehi hebdomahi sabbata’

= **15b**, ‘tehi hehmerai tehi hebdomahi...’

= ‘**tehi hehmerai tehi sabbata** (-’ohi’ or ‘-ou’)’.

If a=b and b=c a=c

‘It is therefore not surprising at all that the variant reading has, “tehi hehmerai tehi sabbaton”!’ ---

“sabbaton” --- or, ‘sabbatohi’ or ‘sabbatou’??

Could the Nominative ‘sabbata / sabbaton’ be correct though, meaning the whole phrase to mean “on the seventh day— A sabbath”? I don’t know because my reference, Morrisch, Zondervan, only mentions the variants in Nominative. So it is my guess between Dative and Genitive.

It is therefore not surprising at all that verse 16 continues with, “And the children of Israel shall keep the SABBATH...” (‘ta sabbata’ = ‘sabbaton’) ...it is a perpetual sign with Me, for ... God rested on the Seventh Day (‘tehi hehmerai tehi hebdomehi’).”

Which totally destroys the rickety scaffolding underneath Samie’s “view” that ““*hebdomas*” in Greek (is), not “*sabbaton*” because *sabbaton* is *sabbath*”.

Who would still deny “sabbath” in Lk24:1 Mk16:2 and Mk16:9, is the identical ‘day’ “AFTER the Sabbath had gone through” (Mk16:1), “the First Day of the week”? “*Because sabbaton is sabbath*” does not say “sabbaton / sabbata” cannot, also be “*hebdomas*”=’week’.

Samie:

So then, are you talking to me now, GE? If not, sorry. Still I need to respond.

GE wrote: < If ‘prohthehi sabbatou’ had the sense of ‘first in status’ or “on the chief Sabbath” (Samie), both words would have had to be in the Dative Neuter, and maybe something like ‘prohtostatohi sabbatohi’ in stead of ‘prohtohi sabbatohi’; but NEVER that which is the actual case in Mark 16:9, namely, “prohtehe (hehmerai) sabbatou”, “on the First Day of the week”, Dative Feminine and Genitive Neuter.>

That’s why I admitted that “chief sabbath” is grammatically inaccurate for “prohthehi sabbatou”, but it does retain which day was intended by the Greek verse. For me it is more preferable than “first day of the week” which would require the insertion of ‘day’,

translate 'sabbatou' to 'week' and change the day from Saturday sabbath to Sunday.

GE wrote: <LXX, Gn8:5, "the first of the month", 'tehi prohtehe tou menos'— does it mean 'the chief month'? No; it means "on the first DAY of the month"; and is the equivalent of Ex40:2, 'miai tou menos', "the first DAY of the month". "Day" is PRESENT by ellipsis; and JUST SO, in Mk16:9, 'prohtehe' = 'miai (hehmerai) "sabbatou', "the first DAY of the week". >

I cannot question the "on the first day of the month" rendering of 'tehi prohtehe tou menos' because 'menos' is really Greek for 'month'. Unlike in 'protehe sabbatou' where 'sabbatou' is 'Sabbath' and not 'week'.

GE wrote: <If "proth sabbatou" was the 'weekly' Sabbath, then which 'sabbath' do you say, was the Sabbath spoken of in Mt28:1a, and which the one in 1b?>

Regardless of what Sabbath is being spoken of in Matt 28:1 is of no consequence to my position. As I consistently pointed out, whether the going of the followers of Christ to the grave was on Sabbath afternoon or Sunday morning, they would naturally find an empty tomb because Christ rose from the grave early Saturday morning yet.

GE:

You are found a confirmed LIAR, Samie! Here is the first statement from Samie in this conversation on this issue:

Samie: "But the phrase "first day of the week" derived from the Greek words 'protos' and 'sabbaton' (protos - chief, prominent, leading; sabbaton - sabbath, rest), which **actually should have been "chief sabbath"**, looks like **it did not get fair treatment in the hands of translators, who obviously were Sunday-keepers.**" (Emphasis GE)

How according to Samie did "the phrase "first day of the week"", not get "fair treatment"? In that the translators translated with "on the First Day of the week", instead of – as Samie alleges would have been "fair treatment" – with "**chief sabbath**".

Then, in answer to David Koot, Samie confirmed what he at first claimed, “*That’s why to make **the mishandling of the phrase proth sabbatou** complete, the word “day” has to be inserted and get “first day of the week” ...*” (Emphasis GE)

Al right Samie, what do you say does the Genitive after the Dative mean?!

TWICE Samie insisted that the correct rendering is “**chief sabbath**”, because “**chief sabbath**”, is,

1) “*fair treatment*”,

and, because “**chief sabbath**”, is,

2) not, “**mishandling of the phrase proth sabbatou**”!

Then, by saying, “*so that the use of protos becomes grammatically correct*”, Samie sarcastically confirms that according to him, the “*grammatically correct*” rendering is “**chief sabbath**”, because “**chief sabbath**” according to Samie, would be “*the original*”, the “*Saturday sabbath*”; but “*it now*” through ‘*unfair treatment*’ [like having a Genitive and Dative put in the relation?] and “*mishandling*” has been changed into “*Sunday*”.

So, THREE TIMES, has Samie averred that “**chief sabbath**”, is the only and the only correct rendering “*derived from the Greek words ‘protos’ and ‘sabbaton’ (protos - chief, prominent, leading; sabbaton - sabbath, rest),*” and NOT “*the phrase “first day of the week”*”. THREE TIMES with falsities! ... the falsities of “*the Greek word ‘protos’*” which is non-existent in the Greek text in Mark 16:9; and “*the Greek word ‘sabbaton’*” which is non-existent in the Greek text in Mark 16:9

And HERE, SAMIE CLAIMS: “*That’s why I admitted that “chief sabbath” is grammatically inaccurate for “prohthehi sabbatou”*”. You really did Samie?! You, Samie, “*admitted that “chief sabbath” is grammatically inaccurate*”?! That it is “*inaccurate for “prohthehi sabbatou”*” whilst ALL ALONG you have claime “**chief sabbath**” is “*grammatically correct*” and the ONLY ?! It is beyond comment dishonest, cowardly LYING.

David Koot:

I grant you that the aorist participle here should not be rendered as a present participle. However, simply as a detail of interest, I submit that in this case, ‘rising’ would still be punctiliar, however, there is NO accurate way to translate it into English! I DISAGREE with what the major versions have done. ‘When had had risen’ is NOT accurate, nor is ‘having risen’ as that indicates a perfect, a linear action. The alternative would be to convert it into a simple aorist. I am a bit puzzled why Mark’s gospel (that is, the editors who later added this ending) would use a participle RATHER than a simple aorist but at any rate, that is how it reads.

I do see the ending as a later addition, wondering why the original left Jesus’ final disposition in question, no closure, it seems, which may be why later students added an ending. Was their addition inspired by God? Interesting question.

As for efanh, of interest to this student is the middle voice, He revealed Himself, I should think. That is distinguished from the aorist participle anastas, which I personally would have liked to see occur in the middle voice, but it does not, so be it. Again, it was a later addition to the gospel.

GE:

Friedrich Blass, ‘Grammatik des Neutestamentlichen Griechisch’, 247.

“ ‘heis’... Der erste Tag des Monats oder der Woche wird im NT wie in LXX **nicht** durch ‘prohteh’, sondern durch ‘mia’ bezeichnet

... weiterhinaber ‘deutera’ usw.,
weil der EINE Tag sich nicht durch einen Pluralis (‘duo’ usw.) ausdrücken liess.

Vorbild war das Hebräische, das alle Monatstage durch Kardinalia bezeichnet. ...

‘Heis’ geht mitunter schon aus der bedeutung eines Zahlwortes (EINER im Gegensatz zu Mehreren)...

‘Mia’ = prohteh’ ...

z. B. A 20:7, 1C 16:2, L 24:1;

NUR Mk16:9 ‘**prohtehi** sabbatou’ **wofür** in des Eusebius ‘tehi miai’ zitiert. ...

Den Hebraismus hat schon Josephus gefühlt: Ant. I-1:1(I 29) ‘hauteh men aneieh **prohteh** hehmera’, Mohusehs d’ autehn mian eipen’;

ngr. ‘heh **prohteh** tou mehnos’.

“‘Hebdomos’ could be “the First – ‘prohtos’ – Month”, ‘ephthasen ho hebdomos (‘mehnos’) Israel en polesin autohn’ Neh8:1.” Linguistically ‘ephthasen ho prohtos mehnos’ is also possible. The point with my statement was --- and is --- to show that although ‘MONTH’ is not written’ it IS PRESENT BY ELLIPSIS, and that JUST SO, although ‘DAY’ is not written in Mk16:9, it by the SAME PRINCIPLE of ellipsis acting, IS PRESENT and as good as mentioned. Therefore Mk16:9 CAN, mean only one thing in this regard, and that is, “on the First DAY of the week”. Ellipsis requires that ‘sabbatou’ the GENITIVE, functions as ‘OF the week’ and implies the word ‘day’, ‘day OF, the week’. Then again ‘sabbatou’ Genitive brings into play the linguistic function of ELLIPSIS by which the word ‘day’ — ‘DAY, of the week’, is implied as if present.

Samie:

Here is the reconstructed post for post #918: <quoted text: GE wrote: Which totally destroys the rickety scaffolding underneath Samie’s “view” that ““hebdomas” in Greek (is), not “sabbaton” because sabbaton is sabbath”.>

Now let us see, who’s scaffolding falls.

<quoted text. GE wrote: In the Septuagint, the Greek for “MONTH” was ALSO from “hebdomas”— nothing exclusive about “hebdomas”.>

Is it age, GE? You seemed to have forgotten that the Greek for “month” is “mehnos”.

GE:

Samie, “*the Greek for “month”*”— Nominative, “*is*”, NOT, ““*mehnos*”.” ‘Mehnos’ is ‘OF the month’, ‘the month’S’, Genitive (and not ‘*Genitive*’ like YOU, spelled it somewhere back). I told you if you want to play dirty, I can play dirtier than you.

Samie:

<quoted textGE wrote: ‘Hebdomos’ could be “the First Month”, ‘ephthasen ho hebdomos (‘mehnos’) Israel en polesin autohn’ Neh8:1. WHY? Because of the COMMON thing, ellipsis! JUST SO, in Mk16:9 where “DAY” is implied by ellipsis for “on the First Day of the week”, ‘prohtehi HEHMERAI sabbatou’— becoming the NAME of the ‘day’ or ‘month’.>

It’s in Neh 8:2 not 8:1 NASB Nehemiah 8:2 Then Ezra the priest brought the law before the assembly of men, women, and all who could listen with understanding, on the first day of the seventh month. The English phrase “on the first day of the seventh month” is from the Greek “en hehmera mia tou mehnos tou hebdomon” Does this verse prove that “sabbatou” can be translated into “week”? Nothing of that sort. What it tells us though is the adjective ‘seventh’ is the Greek “hebdomon” which is the ordinal genitive form of the Greek adjective “hebdomos”.

GE:

Re: Samie, “*It’s in Neh 8:2 not 8:1*”

Proving yourself an ignorant once again, Samie. I don’t know where you got your ‘text’ from, but I got mine from the Greek, ‘The Septuagint Version of the Old Testament and Apocrypha, Samuel Bagster & Sons Ltd 1976.

This, Samie, “*Does this verse prove that “sabbatou” can be translated into “week”? Nothing of that sort. What it tells us though is the adjective ‘seventh’ is the Greek “hebdomon” which is the ordinal genitive form of the Greek adjective “hebdomos”*” surpasses answerability in stupidity. Explain you, to me me, how

you concocted THIS, “*the Greek “hebdomon”*”?

And THIS, ““*hebdomon*” *which is the ordinal genitive*” ?

I admit frankly, I, am just too stupid to see how. Unless the affix is the omega nu or ‘long’, ‘ohn’. The ‘*Genetive*’ you say? Alright, the Genitive. THEN WHY, THE GENITIVE? Because of the ellipsis the Genitive MAY demand? Or because of an ‘ordinary’ Possessive ‘Genitive’? What is the CONTEXT of your statement? Nehemiah 8:1 LXX? Then you are an ignorant again, because in that Scripture the Nominative ‘ho hebdomos’ is the subject of the Verb, “arrive”, ‘ephthasen’.

Do yourself a great favour, Samie, and stop pretending a knowledge of the Greek language. Honesty is the only thing that lasts. Admit it, you are an ignorant as far as Greek is concerned.

Samie:

< *GE wrote: In the Septuagint, the word “hebdomos” could mean the NAME of the ‘day’, “the SEVENTH DAY” or ‘the SABBATH’ even though the word ‘Sabbath’ ‘sabbaton’ is not used, e.g., “On the Seventh Day [Sabbath] they ... encompassed the city...”, ‘en tehi hehmerai tehi hebdomahi ... ekeinehi heptakis...’ Jos5:15. Note the (pleonastic) description of the name, “the Seventh Day”. >*

The record is in Joshua 6 not chapter 5.....

GE:

I am sorry and _BEG_ your forgiveness for my grave sin of having committed a typo? Fair and square! Raise the banners! Blow the trumpets! Samie! Samie! Samie! Victorious!

Samie:

.....Joshua 6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

In the Septuagint, the English phrase “on the seventh day” is

“tehi hehmerai tehi hebdomehi”. Now is the 7th day mentioned the 7th day of the week (Sabbath) as GE would have us believe? Here’s the start of the story:

Joshua 6:2-4 2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. 3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. 4 ...and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Is your memory failing you, GE? I know you are aware that the 7th day here mentioned has nothing to do with the 7th day of the week, but the 7th day of their march around Jericho. Nice try, but you again failed in equating “sabbatou” with “hebdomas”.

GE:

Ja, it is my view ‘tehi hehmerai tehi hebdomehi’ was “on the Seventh Day” SABBATH of the LORD God Almighty in VICTORY! Yes! That’s what I BELIEVE.

And I can give very good reason for the faith that in me is on this point. But I shall not throw my pearls before the swine.

David Koot:

...Samie is Unitarian? COG? Here I thought he was an SDA....

GE:

David Koot, have you ever met a Wednesday-crucifixion mesmerised who is a Trinitarian? From the days of Arius Sabbath-keeping for all the WRONG reasons and Unitarianism have walked hand in hand.

I think Samie is a follower of Finch. Finch is the great prophet of a ‘sunrise-reckoning’ of the day in the Bible. He is an ardent proponent of the WCT. Only difference between Finch and Samie is Samie is really humble; while Finch is more like myself--not the nicest or most likeable of characters.

Samie:

KJV Exodus 31:15 Six days may work be done; but in the seventh is the sabbath of rest...

In the Septuagint, the English phrase “the seventh is the sabbath” referred to by GE is “tehi hehmerai tehi hebdomehi sabbata”

And you said above, “IDENTICAL ‘day’, repeated”? Which? The “hebdomehi sabbata”? Again GE, don’t play like you don’t know. You know too well that “hebdomehi” is adjective, the ordinal dative of “hebdomos” meaning “seventh” and modifies the dative noun “hehmerai”. So how can the dative adjective “hebdomehi” be identical with the nominative noun “sabbata”?

Again, you miserably failed to equate “sabbatou” with “hebdomas”. Why? Because it is just impossible. “Sabbatou” is “sabbath” or “rest”, “hebdomas” is “week”, a period of seven days.

And since it was not proven that “sabbatou” can be equated to “week”, the rendering of “protehi sabbatou” in Mark 16:9 into “chief sabbath” stands. My scaffolding is not “rickety” afterall.

GE:

Whether “*the dative adjective*” or “*the nominative noun “sabbata”*”, THE SAME DAY is described in SEVERAL WAYS, HERE, where I only lifted out and placed the one after the other, that which, is in the text:

Much the same, is it in Ex31:15 with the double use of ‘hebdomas / hebdomos’ and ‘sabbaton’, ‘tehi hehmerai tehi hebdomehi sabbata’— for the “Sabbath Day”. “on the day the seventh (day the) Sabbath”. Note the Plural ‘sabbata’ as equivalent of ‘sabbaton’ Singular. It is the IDENTICAL ‘day’, repeated, WITHOUT repeating the word ‘sabbath’,

15a, ‘tehi hehmerai tehi hebdomehi sabbata’

= **15b**, ‘tehi hehmerai tehi hebdomehi...’

= ‘tehi hehmerai tehi sabbata (-’ohi’ or ‘-ou’)’.

= variant reading “tehi hehmerai tehi sabbat(ohn / -ou?)”!

Like in algebra: if $a=b$ and $b=c$, $a=c$.

And with that, I have unilaterally decided nun ist's Schluss. I have had enough of your audacity. The Word of God says: “Answer the fool in his foolishness.” The Word of God also says: “Do not answer the fool in his foolishness.” I have now obeyed both the commandments. I am righteous in the eye of the law as far as this matter is concerned now. I have had enough of Samie the Unitarian Islamite who has SUCCESSFULLY hi-jacked this topix-thread and robbed it of any Christian semblance; who triumphed over me and brought me down to his level of integrity or lack of integrity. I surrender to you Samie; pride yourself in the fact; you for the second or third time in a single conversation have succeeded in bringing me down and as low as a man can sink in dirt--- which is to howsoever enter into conversation with ignorance and doltishness such as yours.

See you folks hopefully (other than Samie) on another thread. Thanks for the conversation; I learned a LOT!

Samie:

GE, You are really correct that for several times I admitted to have posted that the proper treatment for "protehi sabbatou" is "chief sabbath". And also it is true that I just admitted to having said that "chief sabbath" is grammatically inaccurate.

Well, are you not happy that I have learned from you? That I have realized that "chief sabbath" is grammatically inaccurate? Yet, although grammatically inaccurate, "chief sabbath" retains the day intended by the verse: "sabbaton" and this is Saturday, not Sunday. I don't think lying is involved when one realizes the need for a change, and then converts to and adopts the change needed. For me, lying is when you say something else and do just the opposite. And oh, I thought you said goodbye to this thread.

GE:

I must say another few things to clear as well as possible

some dirt from the drinking water.

Re: Samie, “*GE, You are really correct that for several times I admitted to have posted that the proper treatment for "protehi sabbatou" is "chief sabbath".*”

The man Samie is a compulsory liar; he cannot help himself and he cannot stop, to lie. Samie not once ‘admitted’ until here, where he the first time FALSELY CLAIMED, “*That’s why I admitted that “chief sabbath” is grammatically inaccurate for “prothehi sabbatou”*”.

I showed how Samie EACH time of THREE times unequivocally CLAIMED AND ASSERTED, “*THAT the PROPER treatment for "protehi sabbatou" _IS_ "chief sabbath".*” Emphasis, MINE; but STATEMENT, SAMIE’S! Here, in FACT, Samie is REPEATING his audacious CLAIM; and he KNOWS that he does, but, hypocritically, PRETENDS— BY LYING, “*that for several times (he) admitted...*”

THIS— BY LYING, is how Samie, here, once again, ASSERTS, “*THAT the PROPER treatment for "protehi sabbatou" _IS_ "chief sabbath"!* HE IS ‘admitting’, NOTHING; he is LYING, and CLAIMING ONCE AGAIN, “*THAT the PROPER treatment for "protehi sabbatou" _IS_ "chief sabbath"!*”

But the pinnacle of the man ‘Samie’s’ AUDACITY is him writing here, “*GE, You are really correct that for several times I admitted...*” Without blushing or blinking!!!

But it simply is impossible to make the wise in his own eyes understand it. And then, as soon as I thought THIS is the pinnacle of the man’s audacity, I read THIS!!!

“*Well, are you not happy that I have learned from you? That I have realized that "chief sabbath" is grammatically inaccurate? Yet, although grammatically inaccurate, "chief sabbath" retains the day intended by the verse: "sabbaton" and this is Saturday, not Sunday.*”

“*...FROM YOU*”— ME?!!! Samie “*learned*”— FROM ME, “*... Yet, although grammatically inaccurate, "chief sabbath" retains the day intended by the verse: "sabbaton" and this is*

Saturday, not Sunday”— FROM ME??? “...grammatically IN accurate”???

Samie! You learned NOTHING “...grammatically IN accurate” from me; and you learned nothing from me of “*although grammatically inaccurate, "chief sabbath" retains the day intended by the verse: "sabbaton" and this is Saturday, not Sunday*”; that, is YOUR spinning, NOT mine!

And where the man Samie’s audacity has reached its limits, STARTED HIS HYPOCRISY! “*I don't think lying is involved when one realizes the need for a change, and then converts to and adopts the change needed. For me, lying is when you say something else and do just the opposite.*”

This would have been a genuine realization , change and conversion, had Samie RENOUNCED: “*"chief sabbath" retains the day intended by the verse: "sabbaton" and this is Saturday, not Sunday*”, and ADMITTED and ACCEPTED, “on the First Day of the week” is the correct and ONLY interpretation and translation of, and for “*prohtehi sabbatou*” in Mark 16:9.

So I am left without an option, I MUST, post this on Topix forum For the last time and to the utter glee of Samie. Here goes.... 01.11.2010

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