

When Was Jesus Crucified?

by Michael H. Exton

Now some of you may be thinking, “Who really cares when Jesus was crucified? I mean, what does it REALLY matter if it was Friday or some other day?”

Well, it does matter. For if you think that Jesus Christ was crucified on a day different than what the Bible states—then believe it or not—*you may be denying that Jesus is truly the Messiah!* Not only that, but if you think that Jesus was killed on a Friday, then almost surely *you will be deceived* when the Antichrist appears on the world scene. For this false teaching will in all likelihood play a huge part in Satan deceiving the world about the true identity of the Antichrist.

But don't you be fooled! READ THIS BOOKLET!

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Future Booklets

The following titles are books in the planning stage—that God willing, will be coming out in the not too distant future.

The USA & Britain in Prophecy!

The Coming Hitler!

The Final Seven Years in Prophecy!

America Will Soon Be Destroyed! Unless...

Will Christ Return Soon?

The Beast is Rising!

The Fall of America & the Rise of the Antichrist!

The Shocking History of Rome—Its Church & Its Empire!

666!

The Rapture—Truth or Fantasy?

God's Biblical Calendar

Christmas & Easter—Biblical or Pagan?

Saturday or Sunday—What Does God Say?

The Middle East in Prophecy

Who Do You *Really* Follow—God or Man?

If you think Christ was crucified on a Wednesday (like certain seventh-day Sabbath-keeping Christians believe) or a Friday (like most traditional Christians believe) then you've been DUPED! For Jesus was neither crucified on a Wednesday or a Friday! But before we begin our study of this intriguing topic I have a few questions for you. Who do you *really* worship—God or your church? Who do you *really* trust—the Bible or man? And who do you *really* follow—Jesus Christ or tradition?

If the Bible says that Jesus was crucified on a day different than you have always believed, then what are you going to do? Are you REALLY willing to believe the Bible and the Bible only (even above the teaching of your own church)? Or, are you going to continue to believe what man says and not what God says? What type of Christian are you? Are you a follower of tradition or a follower of Jesus Christ?

Who do you worship? Who do you trust? Who do you follow? Because if you think that Christ was crucified on either a Wednesday or Friday (and if you continue to think so even after being proved otherwise), then you are worshipping your church and NOT God! Or you are trusting in man

and NOT the Bible! Or you are following tradition and NOT Jesus Christ!

Please do NOT take this lightly! This is a very important test! Who are *you* going to believe? God or man? Jesus Christ or your church? The Bible or tradition?

Here's some advice. If you do NOT have a sincere heart and an open mind to believe the Bible when it's in direct contrast to some long-held belief of yours—then please do NOT continue to read this booklet. This booklet is ONLY for those who are willing to follow the Bible and the Bible only! This booklet is NOT for those who put the beliefs of their church or some well-meaning minister above the teachings of the Bible. So if you're a follower of man then please discontinue reading this booklet. But if you're a follower of Jesus Christ and you REALLY want to know and do what He says, then please read on.

But before we get started in this exciting study I have one more bit of advice. If you have a Bible—please, by all means—go get it. Then be like the Bereans (Acts 17:10-11) and look up every single Scripture that I mention in this booklet—and make sure that I am presenting the meaning of each Scripture in its PROPER CONTEXT! This is extremely important to do! For when you and I fail to do this—to look up every Scripture and carefully examine its CONTEXT—this is when you and I are usually *hoodwinked* into following a teaching of another human being instead of the great God of the universe. So please, look up every single Scripture in your own Bible, and examine its CONTEXT carefully. Now let's get started!

Both a Wednesday Crucifixion & a Friday Crucifixion Contradict the Bible

Most mainstream Christians believe that Jesus Christ was crucified on a Friday. But there are other Christians who insist that Jesus was crucified on a Wednesday. And yet, neither teaching is true—for both teachings clearly *contradict* the pages of your Bible.

Luke 24:1-3 (NLT) — “But very early on **Sunday** morning the women went to the tomb, taking the spices they had prepared. They found that the stone had been rolled away from the entrance. So they went in, but they didn’t find the body of the Lord Jesus.”

Luke 24:13-21 (NLT) — “**That same day** two of Jesus’ followers were walking to the village of Emmaus, seven miles from Jerusalem. As they walked along they were talking about everything that had happened. As they talked and discussed these things, Jesus himself suddenly came and began walking with them. But God kept them from recogniz-

ing him.

“He asked them, ‘What are you discussing so intently as you walk along?’

“They stopped short, sadness written across their faces. Then one of them, Cleopas, replied, ‘You must be the only person in Jerusalem who hasn’t heard about all the things that have happened there the last few days.’

“‘What things?’ Jesus asked.

“‘The things that happened to Jesus, the man from Nazareth,’ they said. ‘He was a prophet who did powerful miracles, and he was a mighty teacher in the eyes of God and all the people. But our leading priests and other religious leaders handed him over to be **condemned to death, and they crucified him**. We had hoped he was the Messiah who had come to rescue Israel. **This all happened three days ago.**’”

Did you catch that?! Let me quote those last two verses (Luke 24:20-21) again! “‘But our leading priests and other religious leaders handed him over to be **condemned to death, and they crucified him**. We had hoped he was the Messiah who had come to rescue Israel. **This all happened three days ago.**’”

Wow! Do you *see* it? These two Scriptures in Luke are clearly stating that Jesus was crucified three days ago. That’s right, these two disciples of Jesus are plainly telling us that Jesus was condemned and crucified three days ago! So what day was that? Well, if this conversation took place on a Sunday (which it did—see verses 1 & 13), then one day ago

would be Saturday, two days ago would be Friday, and three days ago would be Thursday. That's right—THURSDAY!!

These Scriptures in Luke *prove beyond a shadow of a doubt* that Jesus was killed on a Thursday! Not Friday as most people believe (or even Wednesday as many others believe), but Thursday!! NO OTHER DAY IS POSSIBLE!! And you don't have to be a rocket scientist to figure this out either. The only thing you have to do is count back three days from Sunday to figure out exactly when Christ was crucified. Easy! But why do most people *reject* this plain simple truth?

Now, some people try to say that these two Scriptures in Luke are referring to the time period when the tomb was sealed and guards were posted outside it—which quite frankly is totally ridiculous! Look at the CONTEXT! Don't be *duped!* There is NO mention of the tomb being sealed and guards being assigned outside it in these particular Scriptures! By teaching that these Scriptures in Luke are referring to the sealing of the tomb and the posting of the guards—which took place the day after Christ's crucifixion (see Matthew 27:62-66)—it allows such people to *conveniently* come up with a Wednesday crucifixion—and therefore a Saturday resurrection. But that is total nonsense! These Scriptures in Luke make *NO mention whatsoever* about the tomb being sealed and the posting of the guards! *Once again—I can't say it enough—LOOK AT THE CONTEXT! LOOK AT THE CONTEXT! DON'T BE TRICKED!!*

So *why* do some people teach a Wednesday crucifixion anyway? For the same reason that so many people teach that Jesus was crucified on a Friday—to teach what they *want*—regardless of the FACTS! Because these people want to be-

lieve that Jesus was crucified on a Wednesday (and therefore that He was resurrected on a Saturday) they twist and pervert these Scriptures in Luke. This is no different than what the vast majority of mainstream Christians do in order to teach a false Friday crucifixion. But BOTH teachings are false and BOTH teachings (both a Wednesday crucifixion and a Friday crucifixion) depend on a *false* interpretation of the Scriptures. Though I hate to be so tough on them (but I must call a spade a spade)—they are twisting and perverting the Scriptures in order to teach what they *want* the Bible to say. Hopefully you are not one of them. But if you are like the vast majority, you will indeed do just that. You will make this plain, simple, and crystal clear statement in the Bible say something completely contrary to what it actually says, just so that it fits in with what *you want* to believe.

So what about *you*? What do you *want* the Bible to say? Do you want it to teach a Friday crucifixion? No problem—just twist and pervert these Scriptures just a little and I’m confident that you can come up with such a teaching—and directly from the Bible at that! Well, how about a Wednesday crucifixion? Can you come up with a Wednesday crucifixion from the pages of your Bible. Sure! Just twist and pervert these Scriptures a little and I’m sure you too can accomplish just that. And the way you (and millions like you) will accomplish such a feat is to take this simple and crystal clear statement from the Bible totally out of its CONTEXT. For indeed that is what the vast majority do—time and time again. They take Scriptures completely out of CONTEXT in order to give it a meaning of their own choosing. What about YOU? Is that what you want to do? Are you so biased against a Thursday crucifixion that you will *reject* this plain truth and instead cling to your own false conceptions? If so, remember what God tells us in Hosea 4:6—“...Because

you have *rejected* knowledge, I also will reject you...” Although this statement was directed at the priests of Israel in ancient times I think it certainly applies to any today who would *reject* the Word of God in order to hold on to their own preconceived ideas. Instead of holding on to our own ideas, let’s obey Jesus Christ and live by every word of God (Matthew 4:4).

Perhaps you are thinking: “Well, how do other translations translate these two particular Scriptures? Certainly other major translations won’t give the same meaning as the NLT, will they?” Well, YES they do. They give precisely the same meaning! Here is how other *translations* translate **Luke 24:20-21**:

NKJ — “and how the chief priests and our rulers delivered Him [Jesus Christ] to be **condemned** to death, and **crucified** Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the *third* day since **these** things happened.”

LB — “...**condemned** to death, and they **crucified** him. And now, besides, all **THIS**—which happened *three* days ago...”

KJ — “...**condemned** to death... **crucified** him... today is the *third* day since **these** things were done.”

PME — “...**handed him over for execution**, and had him **crucified**... it’s *three* days since all **THIS** happened...”

RSV — “...**condemned** to death, and **crucified** him... it is now the *third* day since **THIS** happened.”

TEV — “...handed him over to be **sentenced** to death, and

he was **nailed to the cross**... this is now the *third* day since **IT** happened.”

NIV — “...handed him over to be **sentenced** to death, and they **crucified** him... it is the *third* day since all **THIS** took place.”

NEB — “...handed him over to be **sentenced** to death, and **crucified** him... this is the *third* day since **IT** happened...”

So, as you can plainly see, other translations do indeed give the same meaning as the NLT. They all show beyond any doubt whatsoever that Jesus was crucified three days prior to Sunday—THURSDAY!

How About Other *Scriptures?*

Now some of you are probably thinking: “What about all the other Scriptures? If these two Scriptures in Luke are indeed telling us that Christ was crucified on a Thursday, how do you explain *all the other Scriptures* on this particular topic? How do you explain for instance the Scripture that says that Christ would be in the tomb three days and three nights?” Simple! No problem at all! But first, before we get to that particular Scripture, let’s examine some other Scriptures. Let’s start with...

One Sabbath or Two?

Now, one of the main reasons that many people think that Jesus was crucified on a Friday is because the Bible tells us that Christ was killed on the Preparation Day—that is—the day before the “Sabbath” (see Mark 15:42, Luke 23:54, & Matthew 27:62). And since the weekly Sabbath is on Saturday, they figure that the Preparation Day mentioned in these Scriptures must be Friday. But, there is one thing these people are overlooking. Besides the *weekly* holy day—that is—the weekly Sabbath (which is always on Saturday), there are also *annual* holy days in which (just like the weekly Sabbath) we are also to rest from our work and worship God (see Leviticus 23, Numbers 28, & Exodus 12). **In the Bible these *annual* holy days are also referred to as “Sabbaths”** (see Leviticus 23:24, 26-32, 39, & 16:31)!

Unlike the *weekly* Sabbath (which always occurs on the same day of the week—that is the seventh day of the week—Saturday), almost all of these *annual* Sabbath days can fall on any day of the week. These annual Sabbaths are no different than Christmas in this regard. Christmas is always celebrated on December 25th, but it can fall on any of the seven days of the week. Likewise, these annual Sabbaths occur on the same date each year, but they can fall on any day of the

week.

So when the Bible states that Jesus was crucified on the Preparation Day before the Sabbath—it could be talking about the Preparation Day before a *weekly* Sabbath or the Preparation Day before an *annual* Sabbath. So which Sabbath was this particular one—the weekly Sabbath or an annual Sabbath? Let’s let the Bible answer that. “Now it was the **Preparation Day of the Passover**... Then he [Pilate] delivered Him [Jesus] to them to be crucified...” (John 19:14-16). There you have it! It was the Preparation Day of the Passover—an *annual* holy day!

Most Jews today (like many Jews during the time of Christ) keep the Passover on the 15th day of the month of Nisan (also called Abib). This particular day is an annual Sabbath that occurs every year in the Spring.

Now there are a few people today who keep the Passover on the 14th of Nisan (instead of the 15th)—just like there were some people at the time of Christ who also kept the Passover on the 14th—including Jesus and the apostles (see Matthew 26:17-21; Mark 14:12-18; & Luke 22:7-16). But apparently (according to John’s account) most of the Jews at that time (just like today) kept the Passover on the 15th day of Nisan.

But regardless if the Passover is kept on the 14th or 15th, EVERYONE agrees that it’s the 15th day of Nisan that is the holy day—the *annual* Sabbath. And EVERYONE is also in full agreement that Christ was crucified on the 14th—the day before the annual Sabbath. Therefore, when the Bible tells us that Jesus was killed on the Preparation Day of the Passover and the Preparation Day of the Sabbath, it’s refer-

ring to the Preparation Day of the *annual* Sabbath that occurs every year on the 15th of Nisan.

Also, John states (in John 19:31) that that particular Sabbath day was a “high day”—indicating that it was an *annual* Sabbath and NOT a weekly Sabbath.

And don’t forget what we discussed earlier concerning Luke 24:20-21—that Jesus was killed three days prior to Sunday—that is—He was killed on Thursday. So once again, Christ had to be killed on the day before an *annual* Sabbath (and NOT the *weekly* Sabbath)—otherwise the Bible would contradict itself. But of course there is NO contradiction at all—for Jesus *was* crucified on Thursday—the day before the *annual* Sabbath—which happened to occur on a Friday of that particular year.

Additional proof that there were two Sabbaths that week (an annual Sabbath followed the next day by the weekly Sabbath) can be found in Matthew 28:1.

Matthew 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.” “Sabbath” in this Scripture almost surely should have been translated “Sabbaths.” This particular word is translated from a Greek word (Strong’s #4521) that can be either singular or plural according to Strong’s Concordance. And it is translated in the plural as “Sabbaths” in Acts 17:2. (See also the Interlinear Bible and Englishman’s Concordance for more proof of this). Also—according to a pamphlet I have on the subject—it states that the Ferrar Fenton translation of the Bible does indeed translate this Scripture: “After the Sabbaths...” This same pamphlet then goes on to state that in the Fenton trans-

lation there is also a footnote to this text that states: ““The Greek original is in the plural, Sabbaths.””

By rendering this Scripture “Sabbaths” adds further proof that there were indeed two Sabbaths that week. But the wording also implies (if you look at the context carefully) that these two Sabbaths must have occurred *back-to-back*—otherwise they almost surely would NOT be grouped together the way they are!

So, there were two distinct Sabbaths that particular week—an *annual* Sabbath on the 15th of Nisan (Passover or 1st Day of Unleavened Bread, which occurred on a Friday), followed by the *weekly* Sabbath (Saturday, the 7th day of the week).

When Did the Women First Go To the Tomb —Saturday Evening or Sunday Morning?

There is one more thing that I would like to say about Matthew 28:1 before we move on. Because of the way that Matthew 28:1 is sometimes translated there are a few people who think that the women who visited Christ's tomb *first* went to the tomb just after the sun had set on Saturday evening (instead of early Sunday morning). So just in case you are one of the few people who think like this, I have quoted **Matthew 28:1** from several different translations to show you that such a conclusion is false—that the women first went to the tomb early Sunday morning—and NOT the previous evening.

NKJ — “Now after the Sabbath, as the first day of the week began to *dawn*...”

NEB — “...*daybreak* on Sunday...”

NIV — “...*dawn* on the 1st day of the week...”

TEV — “...as Sunday *morning* was dawning...”

JB — “...toward *dawn* on the 1st day of the week...”

LB — “...early on Sunday *morning*, as the new day was dawning...”

NLT — “...early on Sunday *morning*, as the new day was dawning...”

The American Heritage Dictionary (second college edition) states: “Dawn—the time each morning when daylight first appears; Dawned, dawning, dawns—to begin to become light in the morning.” So as you can clearly see, the women first went to the tomb early Sunday morning, close to sunrise, and definitely NOT the evening before.

When Did the Women *Prepare* the Spices? And When Did They *Purchase* Them?

Another thing that some people have trouble understanding is *when* the women *prepared* the spices for the anointing of Christ's body. So let's now examine the Scriptures that mention this—**Luke 23:52-56**. NKJ—“This man [Joseph of Arimathea] went to Pilate and asked for the body of Jesus. Then he took it [the body of Jesus] down [from the cross/stake], wrapped it in linen, and laid it in a tomb... And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. Then they returned and *prepared* spices and fragrant oils. And they rested on the Sabbath according to the commandment.” Once again carefully examine the CONTEXT! If you do you will undoubtedly notice that the context of these verses *strongly* implies that the women prepared the spices *just after* Christ's body was laid in the tomb (and NOT a day or so later as some believe)! The CONTEXT of these Scriptures makes it obvious that the women prepared the spices very shortly after Jesus was placed in the tomb

and just before the (annual) Sabbath began. There is definitely NO gap of a day between these two verses as some believe.

But the Bible also tells us that the women went out to *purchase* spices AFTER the Sabbath. How could the women *prepare* the spices BEFORE the Sabbaths when they hadn't *purchased* the spices until AFTER the Sabbaths? Very easily! When the Sabbaths were over (just after the sun went down on Saturday evening) the women went out to buy MORE spices—that's how! Apparently they wanted MORE spices to use for the anointing of the body of Jesus. So they waited for the Sabbaths to end in order to purchase MORE spices. The NLT makes it crystal clear that this occurred after the sun went down on Saturday. Here's how the NLT renders **Mark 16:1**—"Saturday evening, when the Sabbath ended, Mary Magdalene, Mary the mother of James, and Salome went out and *purchased* burial spices so they could anoint Jesus' body."

Not only could the *same* women have gone out after the sun set on Saturday evening in order to purchase MORE spices, but there is also *another possibility*. In Luke's account (Luke 23:55-56), Luke does NOT mention specifically which women *prepared* the spices. Perhaps all of the women (or at least *some* of the women) who *purchased* the spices after the sun had set Saturday evening were *different* women than those who had *prepared* the spices previously (and they also wanted to anoint the body of Christ with spices). But because they didn't have any spices, they waited until the weekly Sabbath was over and then they went out to purchase some. And if you look carefully at **Mark 15:47-16:1** with **Luke 23:55-56** that is precisely what is indicated! It appears that it was Mary Magdalene and Mary the mother of *Joses*

who *prepared* the spices (putting Mark 15:47 together with Luke 23:55-56), and yet it was Salome and Mary the mother of *James* (as well as Mary Magdalene) who went out after the Sabbath in order to *purchase* spices (Mark 16:1)!

So, based on all of this, it seems certain that the women who prepared the spices in Luke 23:55-56 started preparing them very late on Thursday (before both Sabbaths began) and definitely NOT a day or so later as some suggest. Then after both back-to-back Sabbaths ended these same women (who had already prepared spices) went out to purchase MORE spices—or—some other women (who had not yet prepared any spices) went out after both Sabbaths ended to purchase them in order to prepare them for the body of Jesus. And these two explanations are the only explanations that are really possible if we consider the CONTEXT of these particular Scriptures.

Of course we could do like so many other people do and take these Scriptures completely out of *context* and come up with another possible explanation. But why do that? Why take these Scriptures totally out of context in order to come up with our own theory? Well, in order to make the Bible fit with what we *want* it to say, of course! Well I don't know about you—but I prefer to let the Bible interpret itself by considering everything in its proper CONTEXT—and not come up with an explanation of my own liking by taking statements out of their proper context—thereby twisting and perverting the Scriptures. Unfortunately that is what most people do (including many seventh-day Sabbath-keepers as well as Sunday-keepers). How about YOU? Is that what YOU do? And if so, are you ready to repent? Or are you afraid of losing face?

When Did the Women Arrive At Christ's Tomb—Before Or After Sunrise?

The next thing that I would like to cover is this: When exactly did the women arrive at Christ's tomb? One Scripture states that they didn't reach the tomb until *after* sunrise early Sunday morning, while another Scripture seems to indicate that they arrived at the tomb *before* the sun had risen—while it was still dark. Which is correct? And what is the proper explanation of this apparent contradiction? Let's begin to answer these questions by first turning to...

Mark 16:2 — Most translations of the holy Bible render this verse in a very similar way. They state that the women **arrived** at the tomb early Sunday morning—just **after sunrise**. Here are a few:

NEB — “and very early on the Sunday morning, just *after sunrise*, they *came* to the tomb.”

NKJ — “Very early in the morning, on the first day of the

week, they *came* to the tomb when *the sun had risen.*”

KJ — “And very early in the morning, the first day of the week, they *came* unto the sepulchre at *the rising of the sun.*”

PME — “And very early in the morning on the first day of the week, they *came* to the tomb, just as *the sun was rising.*”

Next, let’s turn to Luke’s account.

Luke 24:1 — Most translations of this verse (KJ, NKJ, TEV, NIV, NEB, LB, & NLT) state that the women *go* to the tomb very early in the morning on the first day of the week, but they don’t really indicate if the sun has risen or not. Here’s how the NIV words this particular verse: “On the first day of the week [Sunday], very early in the morning, the women took the spices they had prepared and went to the tomb.” So based on most translations of this Scripture we can’t really tell if the women arrived at the tomb before sunrise or after sunrise.

Next, let’s consider Matthew’s account (**Matthew 28:1**) of what transpired. As you may recall I already talked in length about this particular verse.

NKJ — “Now after the Sabbath, as the first day of the week began to *dawn...*”

NEB — “...*daybreak* on Sunday...”

NIV — “...*dawn* on the 1st day of the week...”

TEV — “...as Sunday *morning* was dawning...”

JB — “...toward *dawn* on the 1st day of the week...”

LB — “...early on Sunday *morning*, as the new day was dawning...”

NLT — “...early on Sunday *morning*, as the new day was dawning...”

As far as I know all translations of Matthew 28:1 agree that the women went to the tomb near sunrise Sunday morning. But not enough information is really given to determine *exactly* when they arrived at the tomb—just *before* sunrise or just *after* sunrise (though it seems to indicate that they arrived a little after sunrise).

So, what have we learned so far concerning when the women arrived at the tomb? From the book of Mark it was clearly and specifically stated that the women arrived at the tomb just *after* sunrise, but both Matthew and Luke are vague as to exactly when the women arrived at the tomb (though both indicate that it was early in the morning—sometime near sunrise on Sunday morning—but we can't tell for sure if it's just before sunrise or just after sunrise on Sunday morning).

Finally, we come to John's account, which many people think contradicts Mark's account. Why? Because many translations of John 20:1 state that the women *came* to the tomb “while it was dark”—in other words—*before* sunrise! And yet Mark clearly states that the women did NOT arrive at the tomb until *after* sunrise! So which account is correct? And why does the Bible contradict itself? Well, before we jump to that conclusion let's look at some other translations of **John 20:1**.

NIV — “Early on the first day of the week, while it was still dark, Mary of Magdala **went** to the tomb...”

TEV — “Early on Sunday morning, while it was still dark, Mary Magdalene **went** to the tomb...”

NKJ — “Now on the first day of the week Mary Magdalene **went** to the tomb early, while it was still dark...”

So, why am I stressing the word “*went*” in the above three translations of John 20:1? Because if the proper translation is indeed “went,” and not “came,” then John’s account would NOT contradict Mark’s account at all. Because the women could have *went* to the tomb while it was still dark, but by the time they *arrived* at the tomb the sun had risen. Otherwise, it would clearly contradict Mark’s account. Therefore, the proper translation must be “*went*,” otherwise like I just mentioned, this Scripture would contradict Mark 16:2 (and perhaps several other Scriptures as well). Not only that, but according to Strong’s Concordance, the original Greek word (#2064) can indeed be translated as either “went” or “came.” And this same Greek word is indeed translated as “went” in many other places (such as: Matthew 12:9, 13:36, 14:12; Luke 2:44, 14:1; John 4:45, 6:17; Acts 4:23, 28:14; and Hebrews 11:8). So, the proper translation must be “went” as the NIV, TEV, and NKJ have it.

Therefore, by putting the correct translations of all the Biblical accounts together, we come to the following conclusion: The women WENT to the tomb shortly *before* sunrise early Sunday morning (while it was still dark), but by the time they ARRIVED at the tomb it was shortly *after* sunrise.

When Was Christ Resurrected— Saturday or Sunday?

Now I'd like to turn your attention to another matter. In this booklet I've already explained how Jesus was crucified on a Thursday—but when did He rise from the dead? Was Christ resurrected on a Sunday (like most people think) or did He rise on a Saturday like others teach? Or, did He rise on a different day altogether?

Here's what **Mark 16:9** has to say concerning the resurrection of Jesus Christ:

KJ — “Now when Jesus was risen early the 1st day of the week...”

NKJ — “Now when He rose early on the 1st day of the week...”

NLT — “After Jesus rose from the dead early on Sunday morning...”

LB — “It was early on Sunday morning when Jesus came

back to life...”

PME — “When Jesus rose early on that 1st day of the week...”

RSV — “Now when He rose early on the 1st day of the week...”

NIV — “When Jesus rose early on the first day of the week...”

JB — “Having risen in the morning on the first day of the week...”

NEB — “When he had risen from the dead early on Sunday morning...”

All of these translations are in full agreement (and as far as I know every other translation of the Bible is as well!) that Jesus Christ rose from the dead on the first day of the week! And of course the 1st day of the week is SUNDAY (and NOT Saturday or any other day)!

Now, some try to use some fancy footwork to get around this simple fact. But that’s all it is—nothing but fancy footwork to do away with this plain simple truth of the Bible—that Christ was resurrected on a Sunday.

Now, *why* do some do such a thing? Why do some refuse to believe that Christ was resurrected on a Sunday when the Bible clearly states that He did? Once again (like so many others) they twist this Scripture in order to give it a meaning that they WANT!

But *why*? Why do people twist certain Scriptures in order to give it a meaning that they WANT? Because very few people want to get out of their comfort zones & very few people are willing to accept that their church or their minister is wrong; that they themselves have been wrong. The vast overwhelming majority of people do NOT want to accept what makes them feel uneasy. They don't want to accept something that goes against the grain, that goes against something that they have believed and perhaps even taught for many years. So they just come up with some fancy footwork—that is—they come up with some extraordinary explanation to supposedly do away with this clear fact of the Bible—that Jesus Christ was raised from the dead on Sunday. These people so dearly want to believe that Jesus was resurrected on a Saturday. They so dearly want to believe that there is no way—no how—that Jesus Christ could have ever been resurrected from the dead on a Sunday.

But *why*? Why do such people want to cling so desperately to the false idea that Christ rose from the dead on Saturday? Because most are seventh-day Sabbath-keepers who go to church on Saturday and not on Sunday. As a result they don't want to believe for a second that Christ rose from the dead on a Sunday. Why? Because many Sunday-keepers say that they keep Sunday because that is the day in which Christ rose from the dead, and that they therefore are honoring Christ by worshipping on the day that He was resurrected. But just because many Sunday-keepers use such erroneous reasoning to justify their false keeping of Sunday (as the fourth commandment and many other Scriptures adamantly admonish us to worship God on the seventh day of the week) does NOT give Sabbath-keepers an excuse for teaching something contrary to the Bible.

So what if Christ rose from the dead on a Sunday and not on a Saturday? Does that give us permission to abandon the fourth commandment and worship God on Sunday instead of Saturday? OF COURSE NOT!!! And how about if Christ had been resurrected on a Monday? Would we then worship God on a Monday? Of course not! The day that we choose to cease from our work and keep holy should have nothing to do with the particular day that Christ was resurrected. The only thing that matters is—what day does *God* command us to keep? “Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the *seventh day* is the Sabbath of the Lord your God. In it you shall do no work... For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord *blessed the Sabbath day and hallowed it.*” As you can clearly see from this quote taken from Exodus 20:8-11 (and there are MANY MANY others besides) we are to keep holy the seventh day of the week—Saturday—and NOT Sunday. And it has absolutely nothing to do with the day of the week that Christ rose from the dead!

Many Sabbath-keepers need to get over the bias they have towards Sunday. Sunday is a fine day just like every other day of the week is. God created Sunday just like He created all of the other days of the week. And all the days that God created are good. There is nothing wrong with Sunday, Monday, Tuesday, or any other day. But God only *hallowed and blessed* one particular day and that is Saturday. But if Christ rose from the dead on Sunday—so be it. What’s the big deal? Why should we *reject* the truth concerning when Jesus was resurrected just because some people wrongly use the day of Christ’s resurrection to justify their own disobedience to the fourth commandment? If others

want to rebel against God and come up with ridiculous reasons for why they aren't obeying Him—then that's their business (and they will have to answer to God for it).

But let's not get caught in the trap of rejecting God's Word in order to stubbornly hold on to some long held cherished idea—when it is in direct opposition to the Bible. If the Bible says Christ rose from the dead on the 1st day of the week, then Christ rose from the dead on the 1st day of the week. If the Bible says that we are to keep the 7th day of the week holy, then we are to keep the 7th day of the week holy. It's just that simple! No "ifs," "ands," or "buts" about it!

"Now, what about other Scriptures—do other Scriptures back up a Sunday resurrection?" YES! "Well, what about those three days and three nights—didn't Jesus say that He would be in the tomb *3 days and 3 nights*?" YES! "But doesn't that contradict a Thursday crucifixion/Sunday resurrection?" NO! ABSOLUTELY NOT! There is NO contradiction at all!

Three Days & Three Nights

First of all, there is *only one* Scripture that specifically states that Jesus would be 3 days and 3 nights in the tomb, and yet (if my notes are correct) there are about 30 Scriptures that state it a little differently! Here is one such verse taken from **Matthew 16:21**—“From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised *THE third day*.” And from **Mark 9:31**—“For He taught His disciples and said to them, ‘The Son of Man is being betrayed into the hands of men, and they will kill Him. *And after He is killed, He will rise THE third day*.’” And **Luke 9:22**—“The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised *THE third day*.” And **John 2:19-21**—“Jesus answered and said to them, ‘Destroy this temple, and *IN three days* I will raise it up.’ ...But He was speaking of the temple of His body.” And from **1 Cor. 15:3-4**—“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again *THE third day* according to the Scriptures.”

Scripture, after Scripture, after Scripture states it the

same way as the above quoted Scriptures: that Christ would be resurrected THE *third* day. That is, the vast overwhelming majority of times it is stated that Jesus would rise from the dead on THE *third* day. Very seldom does it ever state it any differently. Does *this* agree with a Thursday crucifixion/Sunday resurrection? Absolutely! It fits perfectly!

But what about a Friday crucifixion/Sunday resurrection—does this theory go along with all the Scriptures that state that Christ would be resurrected THE *third* day? Absolutely not! For in order for Christ to be resurrected from His death on THE *third* day He would have to be dead for more than 48 hours (but less than 72 hours). But if Jesus had been killed on a Friday (and He was killed about 3:00 p.m. according to the Bible—see Matthew 27:46-50—especially the NLT), then the very soonest He could have possibly been resurrected would have been some time *after* 3:00 p.m. on Sunday afternoon. Yet the Bible clearly shows that He was already resurrected before the women arrived at the tomb early Sunday morning. So a Friday crucifixion/Sunday morning resurrection is certainly out of the question. Not only does this definitely eliminate a Friday crucifixion/Sunday resurrection, but so does Luke 24:20-21 as well (as proven earlier in this booklet).

But what about a Wednesday crucifixion/Saturday resurrection—does this teaching go along with the vast majority of the Scriptures that state that Christ was resurrected THE *third* day? Perhaps, but not really. And this is why. Because everyone (as far as I know) who teaches a Wednesday crucifixion/Saturday resurrection also teaches that Christ was dead for *exactly* 72 hours—and not a second less! But if Jesus had been dead for precisely 72 hours would that really be THE *third* day since His death? I'm not so sure. I

think for Jesus to be resurrected *on the third day* means that He would be dead for more than 48 hours but *less than 72* hours. For if Christ had been resurrected exactly 72 hours later, then I think the Bible would have emphasized that He would be resurrected three *full* days later. But the Bible never makes such a distinction. Instead it EMPHASIZES over and over and over again that Jesus was resurrected THE third day from His death. But of course, even if this doesn't disprove a Wednesday crucifixion/Saturday resurrection—then Luke 24:20-21 most assuredly does (as shown earlier in this booklet)—as well as several other Scriptures that I will be coming to shortly!

But now let's get to the Scripture that mentions that Christ would be **three days and three nights** in the tomb (for many think that this particular Scripture contradicts a Thursday crucifixion/Sunday resurrection). **Matthew 12:40**—"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

Once again, Matthew 12:40 (like so many other Scriptures) disproves a Friday crucifixion/Sunday sunrise resurrection very easily. For the absolute *maximum* amount of days and nights you could possibly come up with using this false teaching would be two days (Friday & Saturday) and two nights (also Friday and Saturday). For if Christ rose precisely at sunrise Sunday morning (as most believe who teach this doctrine) then He would not have even been in the tomb for three days. And of course everyone would have to admit that there is no way—no how—that Jesus could have ever been in the tomb for three nights if He was killed on Friday afternoon and resurrected on Sunday morning. Nope, no way, no how. So this Scripture unquestionably disproves a Friday

crucifixion/Sunday resurrection.

“But what about a Thursday crucifixion/Sunday resurrection—doesn’t Matthew 12:40 disprove this teaching also?” Absolutely NOT! Though many Wednesday/Saturday teachers believe otherwise, Matthew 12:40 most assuredly does not disprove a Thursday/Sunday teaching at all. First of all (as I’m sure all would agree), there are three *nights* included in a Thursday crucifixion/Sunday resurrection teaching: the night portion after the sun set Thursday evening, the night portion after the sun set Friday evening, and the night portion after the sun set Saturday evening. But what about the three *days* as Matthew 12:40 also points out? How do we possibly get three *days* with such a teaching?

“Sure there are three *nights* with a Thursday crucifixion/Sunday resurrection teaching,” some might argue, “but there are only two *days* with this teaching—there is Friday, and then there is Saturday. So where’s the third day?” THURSDAY! “Thursday!? What do you mean Thursday!? How can you include Thursday when Christ was only in the tomb for *part* of the day on Thursday? Christ had to be in the tomb according to the Scriptures for three *full* days and three *full* nights!”

Really, is that what the Bible *really* says—that Christ would be in the tomb for three FULL days and three FULL nights? I don’t think so. As a matter of fact I know it says NO such thing! And yet I have heard minister after minister after minister when quoting Matthew 12:40 read it this way, “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three *full* days and three *full* nights in the heart of the earth.” I’ve even heard them emphasize the word “full” in their reading of this par-

ticular Scripture, and yet if you look this Scripture up you will notice that the word “full” is nowhere to be found. And I don’t care what translation you come up with—the word ‘full’ will NOT be there (unless of course you wrote the translation yourself)!!

So, Christ *was* in the tomb for *three days!* He was in the tomb for the last two hours or so (probably at least one hour but no more than three hours) of the daylight portion of Thursday, all of the daylight portion of Friday, and all of the daylight portion of Saturday. And as already mentioned He was also in the tomb for three *nights*. He was in the tomb all of the night time portion from sunset Thursday until Friday sunrise, all of the night time portion from Friday sunset until Saturday sunrise, and all of (or part of) the night time portion after the sun set on Saturday evening until it rose Sunday morning (depending on when exactly Christ was resurrected—which I’ll discuss later).

So, Jesus was in the tomb three days (two full days and one partial day) and three nights (either three full nights, or two full nights and one partial night) exactly as stated in the Bible!

After Three Days

So, are there any other Scriptures that someone might bring up to oppose a Thursday crucifixion/Sunday resurrection? Yes, there are two—Mark 8:31 and Matthew 27:63. Let's start off with **Mark 8:31**—"And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and *after* three days rise again." Some think that this Scripture must mean that *after* 72 hours Christ would be resurrected. That is, they think that this particular Scripture is saying that after three *full* days (of 24 hours each) of being dead that Christ would rise again. *But it can't mean that, otherwise it would contradict many other Scriptures.* Not only would it contradict all of the many Scriptures that state that Jesus would rise **THE** *third* day (which can't possibly mean *after* 72 hours), but it would also contradict the plainest Scriptures of them all—Luke 24:21—which clearly shows that Jesus was crucified on a Thursday, and Mark 16:9—which clearly states that Christ was resurrected on a Sunday.

Not only that, but once again Mark 8:31, like Matthew 12:40, does NOT say that Jesus would be resurrected after three *full* days. It just simply states that after three days He would rise again (apparently meaning after two full days and one partial day). Also please note how the NLT renders this

verse: “Then Jesus began to tell them that the Son of Man must suffer many terrible things and be rejected by the elders, the leading priests, and the teachers of religious law. He would be killed, but **three days later** he would rise from the dead.” The NEB translates this verse in a similar way: “...to be put to death, and to rise again *three days afterwards*.” And the LB as well: “...and be killed, and that he would rise again *three days afterwards*.” So this must be the intended meaning—that after being killed Christ would rise from the dead three days later (or three days afterwards). And if Christ was killed on a Thursday—then one day later would be Friday, two days afterwards would be Saturday, and three days later would be Sunday—precisely the day He was resurrected!

So what about that other Scripture—**Matthew 27:63**—what does it say? Well, it is very similar to Mark 8:31. It states, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’” Once again this Scripture can be explained in the same way as I explained Mark 8:31, but besides that, please note what the next verse says. “Therefore command that the tomb be made secure *until the third day*, lest His disciples come by night and steal Him away...” Notice that this Scripture says until the *third* day—NOT “until the *fourth* day,” thus indicating that they knew exactly what Jesus meant—that He would be resurrected *on the third day* and NOT after three *full* days had elapsed (which would be the fourth day).

More Contradictions With A Wednesday Crucifixion & Saturday Resurrection

All those (as far as I know) who teach a Wednesday crucifixion/Saturday resurrection continually emphasize “**exactly 72 hours!**” They first state how Christ mentioned how He would be in the tomb three days and three nights. They then explain how three days and three nights can only mean three *full* days and three *full* nights which they say is precisely 72 hours. They then go on to explain that in order for Jesus to be resurrected *the* third day as many Scriptures state, He had to be dead more than 48 hours and yet not a second more than 72 hours. They then state how Christ also said that He would be resurrected *after* three days, which they explain has to be (three 24-hour periods) for at least 72 hours (and not a second less). Finally they conclude that the only possible explanation is that Christ rose from the dead precisely 72 hours later (and not a second before or a second after).

So what about that? Do you agree? Is everything in the above paragraph logical and consistent with the Scriptures?

Or, are there serious flaws in their reasoning? Please read the previous paragraph again. What do you think? Do you notice any problems in their logic? Do you notice any inconsistencies and contradictions? I hope you noticed—for there are many! But in case you didn't notice, please let me point them out to you.

First of all, they say that three days and three nights can only mean three *full* days and three *full* nights, for a time period of exactly 72 hours. Really? Says who?

Secondly, they state that in order for Jesus to be resurrected *the* third day that He had to be dead for more than 48 hours and yet He couldn't have been dead for even a second more than 72 hours. This is partially correct but wouldn't it be more accurate to say that in order for Jesus to be resurrected *the* third day that He had to be dead for more than 48 hours but *less than* 72 hours. I'm not so sure if *exactly* 72 hours could constitute *the* third day.

Thirdly, they explain that in order for Christ to be resurrected *after* three days that He had to be resurrected *at least* 72 hours later (and not a second less). Really? If each day amounts to exactly 24 hours like they say, then Jesus had to be resurrected *after* 72 hours (or *more than* 72 hours later) and NOT *at least* 72 hours later (since the Scripture says that He would rise *after* 3 days). The Scripture does NOT say that He would be resurrected *at least* 3 days later, but that He would be resurrected *after* 3 days.

Therefore, if you put all of these *facts* together you can clearly see that their reasoning is seriously flawed. For if 3 days and 3 nights means *exactly* 72 hours, then "*the* third day" must really mean *less than* 72 hours (and more than

48 hours), and *after* 3 days must really mean *more than* 72 hours. And how can *exactly* 72 hours, *less than* 72 hours, and *more than* 72 hours all mean the same thing? They can't, and they don't. But of course the problem isn't with the Scriptures, but with their faulty reasoning. And that is exactly what occurs when people try to *squeeze* the Scriptures into their own preconceived ideas (instead of letting the Bible interpret itself).

But I'm not finished yet, for there's even more. Just wait until you see this—for *this is the clincher!* Please notice!

Matthew 12:40 — “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be *three days and three nights* IN THE HEART OF THE EARTH.”

Mark 9:31 — “For He taught His disciples and said to them, ‘The Son of Man is being betrayed into the hands of men, and they will kill Him. *And after He is killed, HE WILL RISE THE THIRD DAY.*’”

Did you notice it? Did you see the incredible *contradiction* in the Wednesday crucifixion/Saturday resurrection teaching? Hopefully you did, but if not, please allow me to show it to you. For it's a *great contradiction* indeed!

In Matthew's account Jesus said that He would be *in the heart of the earth* (the tomb) three days and three nights. Well, if this really means three *full* days and three *full* nights (for a total of exactly 72 hours) as these teachers insist, then we have a serious problem! Why? Because Mark's account says that Christ would rise the third day *after He is killed* (it does NOT say that He would rise the third day after He is

put in the tomb)! These two events did NOT occur at the same exact moment in time. On the contrary, Christ died at about 3:00 pm and yet He wasn't put in the tomb until about two hours or so afterwards!! (My estimate is that after He died at 3:00 pm He was put in the tomb at around 4:45 pm, and then the sun set at about 6:30 pm). But the point is this: If Christ died at 3:00 pm and yet was resurrected from His death exactly 72 hours later, then He would have been resurrected at precisely 3:00 pm *and not a second later!* But, if He wasn't put in the tomb until about two hours or so later (and using the estimate of 4:45 pm), then this would mean that according to the way that these teachers explain it—that He would have been resurrected exactly 72 hours later, or about 4:45 pm. But how could He be resurrected at BOTH 3:00 pm and 4:45 pm? It can only be one or the other! And if He was resurrected exactly 72 hours from His *burial*, then this would be the 4th day since His *death* (since His death occurred about 2 hours earlier)—which totally *contradicts* the Scriptures! But besides contradicting the Bible, they also contradict themselves!

So, where is the error? Does the Bible contradict itself? Or, is the error to be found in these misguided teachers? Well, I think you know where the error lies—with these mistaken teachers of course! For Christ was NOT crucified on a Wednesday and then resurrected on a Saturday at all, but instead was crucified on a Thursday and resurrected on a Sunday as all the Scriptures clearly point out (with NO contradictions at all). For three days and three nights means exactly that, and NOT necessarily three *full* days and three *full* nights.

Another small point that I would like to mention concerning the three days and three nights is this: Did you no-

tice that Jesus mentioned the days *first* and the nights *second*? Did you notice that He did NOT say, “three *nights* and three *days*,” but instead specifically mentioned the days *before* the nights. “Why, of course He did. But so what? Isn’t it normal to mention the day before the night?” Well, not really. At least not according to the way God keeps time. You see, in the Bible, the day begins with the night and ends with the day, which is clearly demonstrated in the first chapter of Genesis. In this particular section of the Bible the night (or evening) is always mentioned first and the day (or morning) is always mentioned afterwards. But Jesus reversed the order in the book of Matthew. Why? Why not just say He would be three *nights* and three *days* in the heart of the earth?

I think that Christ purposely mentioned the *days first* because He knew that He would *first* be in the tomb during the daylight portion of Thursday and that this would indeed be considered one of the three days that He would be in the tomb. And then He mentioned the nighttime portion *second* because He knew that He would be resurrected before the daylight portion began on Sunday morning. In other words, the count began with the day (daylight portion of Thursday) and ended with the night (before the daylight portion of Sunday began). Hence, three *days* and three *nights* (and NOT three *nights* and three *days*).

Other Difficulties With A Wednesday Crucifixion & Satur- day Resurrection

Those who teach a Wednesday crucifixion and Saturday resurrection not only contradict many crystal clear statements from the Bible, but they also are unable to answer many questions concerning their teaching. For instance, if Christ was killed on Wednesday afternoon, then the *annual* Sabbath (Passover or 1st Day of Unleavened Bread) occurred on Thursday (and not on Friday). But if this is true, why didn't the women go to the tomb on Friday (after the *annual* Sabbath was over)? Why wait until Sunday? If you read the Biblical account you can't help but notice how *eager* the women were to get to the tomb (even leaving early Sunday morning while it was still dark). So if they are that anxious, why wait 48 more hours? Why not just go on Friday? No, this teaching makes no sense at all.

Of course a Thursday crucifixion/Sunday resurrection presents no such problem. Why? Because if Jesus was killed on Thursday, then the *annual* Sabbath (Passover or 1st Day

of Unleavened Bread) occurred on Friday and the *weekly* Sabbath followed on Saturday. Therefore, they had no choice but to wait until early Sunday morning (when both Sabbaths were over) to go to the tomb. Unlike the Wednesday crucifixion/Saturday resurrection teaching, this teaching makes perfectly good sense!

Here's another thing. If Jesus was resurrected on Saturday afternoon, then what did He do for the rest of the Sabbath and what did He do all that night? Because if you read the gospel accounts carefully you will see that He did NOT ascend to His Father in heaven until after sunrise on Sunday (see John 20:14-17 and Matthew 28:9-10). And of course He didn't appear unto any of His disciples until after sunrise on Sunday either. So what did He do for all that time (for about 16 hours or so)? Once again, a Saturday resurrection makes no sense at all.

But, *here's the clincher!* Remember how Christ mentioned in Matthew 12:40 that He would be in the tomb three days and three nights? Well, if you read the previous verse (Matthew 12:39) you will notice that He also said that this miracle would be the **ONLY SIGN** that He would give *proving* that He was the Messiah. Please notice that Jesus did not state that the only sign that He would give would be that He would be resurrected from the dead. No, He stated that the **ONLY** sign He would give had to do with the amount of time He would be dead—three days and three nights—before being resurrected. And yet, if He was really resurrected on Saturday afternoon we have *no proof* at all of this actually occurring—for there are absolutely **NO** eyewitness accounts of this ever occurring—since He wasn't seen by His disciples until the following day (which would be 4 days and 4 nights later)!! Therefore, we have **NO** proof of this **SIGN** ever be-

ing fulfilled at all—the only sign that He said He would give *proving* that He was the Messiah!!!

Concerning the above point, please let me quote from a pamphlet I have from someone who teaches in a *Saturday* resurrection.

“What are the recorded facts? The doubting Pharisees were asking Jesus for a SIGN—in a supernatural evidence—in proof of His Messiahship.”

“Jesus answered: ‘An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; For as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be THREE DAYS AND THREE NIGHTS in the heart of the earth.’ (Matthew. 12:38-40).”

“Now consider, please, the tremendous import—the overwhelming significance—of Jesus’ statement!”

“He expressly declared that the ONLY SIGN He would give to prove He was the Messiah was that He should be **just** THREE DAYS AND THREE NIGHTS in the rock-hewn sepulchre in ‘the heart of the earth.’”

“Those Christ-rejecting Pharisees demanded PROOF. Jesus offered but one evidence. That evidence was not the fact of the

resurrection itself—it was the LENGTH OF TIME He would repose in His grave, before being resurrected.”

“Think what this means! Jesus staked His claim to being your Saviour and mine upon remaining exactly THREE DAYS AND THREE NIGHTS in the tomb. IF He remained **just** three days and three nights inside the earth, He would PROVE Himself the Saviour—if He failed in this sign, He must be rejected as an impostor!”

Well, *if* that’s the case—then He must be rejected! For there is NO proof at all of this occurring! There is absolutely NO evidence at all—NOT a single eyewitness account of Him being resurrected on Saturday!! But, if He was resurrected on Sunday, and if Sunday was indeed the third day since His crucifixion (which it was), then we have a Messiah, we have a Saviour. Because then there is ample proof that He fulfilled this sign (the only sign that He said that He would give proving His Messiahship)—as He was seen by many eyewitnesses on Sunday!

Think for a moment! If this SIGN were so important—so vital—so critical—that Jesus would state that it was the ONLY sign that He would give *proving* that He was the Messiah, don’t you think that He would have made sure that He was seen by others on that particular day? Absolutely! Of course He would have! And He did! For He was seen by many on Sunday, the day of His resurrection. Yet He was seen by *no one* on Saturday. Therefore, there is plenty of proof (plenty of eyewitness accounts) that indeed confirms that He was in the tomb three days and three nights (and not

four), and that He positively fulfilled this sign—the only sign that He would give—*proving* Himself to be the Messiah and our Savior.

Wave Sheaf Offering

Another thing that points to a Sunday resurrection is the wave sheaf offering that the Jews always performed on the first *Sunday* during the Passover season. If you read Leviticus 23:9-14 carefully you will notice that this sheaf (or bundle) of grain that was waved each year represented the **firstfruits** of the *grain harvest*. And yet in 1 Corinthians 15:20 *Jesus* is referred to as the **firstfruits** of the *spiritual harvest* (the first of many who will eventually be resurrected back to life at His second coming). In other words, this sheaf of grain that was waved each year, represented the resurrection of Jesus Christ.

On this particular day each year a bundle of grain was *raised* from the ground and waved in the air, thereby picturing Christ being raised from the dead! **1 Corinthians 15:20 (NEB)**—“But the truth is, Christ was *raised* to life—the *firstfruits* of the *harvest* of the dead.” And how interesting that Jesus was resurrected from the dead on the exact same *day* that this ceremony was performed—and quite frankly—He was probably raised from the dead at the exact same *time* that this ceremony took place (on that first Sunday after His death).

So, just as Christ's *death* was portrayed year by year by the Passover ceremony with the killing of the lamb ("...For indeed Christ, our Passover, was sacrificed for us"—1 Corinthians 5:7), and He was killed on that *exact same day* (see Luke 22:7-15, Mark 14:12-16, and Matthew 26:17-19), so His *resurrection* was also pictured year by year with the wave sheaf offering on the first Sunday of the Passover season—the *exact same day* He was resurrected from the dead.

Tenth Day Of The First Month

Here's another thing that points to a Thursday crucifixion. Since Jesus was killed (as everyone agrees) on the 14th day of the 1st month of the Biblical calendar—if this occurred on a Thursday—then that would mean that the 10th day (of the 1st month of that particular year) would have been on the previous Sunday. So what is significant about that? Well, on the 10th day of the 1st month each year the Israelites were to *choose* a lamb from their flock to sacrifice on the 14th day as their Passover lamb (see Exodus 12:3). So, if the 10th actually occurred on the Sunday preceding Christ's death, then this would mean that as many people were choosing a lamb to sacrifice for the Passover, others were choosing Christ (Matthew 21:1-9)—the Lamb of God (John 1:29)—who entered Jerusalem as humble as a lamb (which most agree occurred on the Sunday preceding Christ's death—hence “Palm Sunday”).

So, as some were choosing their *physical* lamb, others were choosing their *spiritual* Lamb—the true Lamb of God—Jesus Christ!

The Sabbath Means Rest

Another interesting thing that points to a Sunday resurrection is the fact of the Sabbath itself. As everyone knows who keeps the seventh-day Sabbath, God commands His people to *rest* on the Sabbath day. Therefore, it makes perfectly good sense that Jesus would have been *resting* in his grave on the Sabbath (which incidentally means “rest”), and then come back to life (stop resting) after the Sabbath was over. This is especially true if you realize that many times in the Bible Jesus equates death with sleep—the ultimate rest (see John 11:11-14 for one such example).

The Quartodeciman Controversy

Something else that points to a Sunday resurrection would be the “quartodeciman (14th) controversy”—as it is known in history. This was a controversy that raged in the second century concerning whether or not Christians should observe the *death* of Christ OR the *resurrection* of Christ.

Some of the main people involved in this heated dispute was a man named Polycarp (a disciple of the apostle John and leader of the Church of God in Asia Minor) and the bishop of Rome (Anicetus) around 154 A.D. Then about forty years later (in around 196 A.D.) this same controversy continued, only this time it was between Polycrates (a disciple of Polycarp and the new leader of the Church of God in Asia Minor) and the current bishop of Rome (Victor).

The key issue in the controversy was this: Are Christians to observe the *death* of Jesus (called the Passover or Lord’s Supper) each year on the 14th day of the 1st month (hence the name of this controversy)—OR—are Christians to observe the *resurrection* of Jesus on the Sunday afterwards (called Easter)? So what was it to be? Should Christians observe annually the *death* of Jesus or the *resurrection* of Jesus?

Both Polycarp and Polycrates insisted that all of the churches of God in Asia Minor had kept the annual Passover (or Lord's Supper) as instructed in the Bible each year since the church began in the 1st century. Polycarp even mentioned that he had learned this firsthand from the apostle John. But the bishops of Rome both insisted that it was better to observe the *resurrection* of Christ (as opposed to His *death*) on a particular Sunday in the spring of every year.

Now, my whole point in bringing up the “quartodeciman controversy” is this: In all of the historical documents concerning this spirited debate this simple fact remains—there is NEVER any mention of an argument concerning the *day* that Jesus was resurrected. When the bishops of Rome state that they celebrate the resurrection of Christ on a Sunday because that's when Christ rose from the dead, neither Polycarp nor Polycrates ever dispute that point. They just argue that the Bible nowhere commands us to celebrate the resurrection of Christ but that it does command us to observe His death. Therefore they state that they are NOT going to celebrate Easter but instead will continue to keep Passover (or the Lord's Supper) as commanded by God and the apostles.

If Jesus had really been resurrected on a Saturday, then surely there would have been some mention of it in the “quartodeciman controversy.” Certainly either Polycarp or Polycrates would have brought it up to further their argument. But, there is absolutely NO mention of it whatsoever—which would have been very unusual if Christ had really been resurrected on a Saturday—especially since it was stated matter of factly by both bishops of Rome that Jesus had been resurrected on a Sunday. So, the *silence* on the part of Polycarp and Polycrates concerning the *day* of Christ's resurrection lends further proof to a Sunday resurrection.

Did Christ Rise At Sunrise?

I've already proven in this booklet over and over and over again that Jesus came back to life on a Sunday. But when *exactly* did He rise? Did He rise at sunrise or did He rise at some other time of the day?

Quite frankly, I don't know *exactly* when Christ rose from the dead. The only thing that I know for sure is that He rose sometime between sunset Saturday evening and sunrise Sunday morning, but *exactly* what time He was resurrected is inconsequential. However, I do have an *opinion* of when I *think* He rose from the dead.

I honestly think that Jesus was resurrected *precisely at sunrise* Sunday morning. Why do I think that? Well, for several reasons.

First of all, throughout the Bible, God speaks very highly of light, often using it as an analogy of Himself—while in contrast He often speaks of darkness in a much different way—often associating Satan with it.

In the New Testament Jesus Himself is referred to as “the *light* of the world” (John 8:12). Of course, presently the

physical light of this planet is the sun, while Christ is the *spiritual* light of the world. But, as pointed out in the book of Revelation, someday there will be no need for the light from either the sun or the moon (for God will be our light). “The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light”—Revelation 21:23. And, “There shall be no night there. They need no lamp nor light of the sun, for the Lord God gives them light...”—Revelation 22:5.

As a matter of fact, God goes so far as to refer to Jesus as the “**Sun** of Righteousness.” That’s right, that is not a typo. God actually uses the word “Sun” (and not “Son”) when speaking of Jesus in the book of Malachi. “But to you who fear My name the *Sun* of Righteousness shall arise with healing in His wings...” (Malachi. 4:2).

As you can clearly see, God has no problem associating the sun with Himself. For it is the sun (that God created) that gives (temporal) physical life to this planet (just as God ordained it to be), and it is God who gives eternal life.

So, what does all of this have to do with the resurrection of Jesus? Well, in light of everything I’ve just mentioned, wouldn’t it make perfectly good sense for Christ (“the light of the world,” “the Sun of righteousness”) to rise from His grave at the exact same moment that the sun is rising above the horizon? I definitely think so. I wouldn’t be surprised at all if someday we find out that that was precisely the time that Jesus rose from the dead.

So, if this is all true, would it then be okay to celebrate *Easter* (as an *annual* reminder of the resurrection) and to keep *Sunday* (as a *weekly* reminder of the resurrection)? OF

COURSE NOT!! For where in the Bible does it tell us to do such a thing? **NOWHERE!!** On the contrary, the Bible instructs us to *observe* the *death* of Jesus, which true followers of Christ do each year in the Passover (or Lord's Supper), but it never instructs us to celebrate His resurrection. And God also commands us to keep the Sabbath day holy (that is Saturday—the seventh day of the week), but God never commands us to worship on Sunday.

So, just because Jesus was resurrected on a Sunday (and perhaps even at sunrise) gives us **NO** excuse at all for keeping Easter and Sunday. And of course God also instructs us not to take away or add to His Word (Deuteronomy 4:2, 12:32; Proverbs 30:6; & Revelation 22:18-19), but instead we are admonished to live by every word that proceeds from His mouth (Matthew 4:4).

So What Is Satan Up To Anyway?

Have you ever asked yourself *why* Satan has deceived the world into believing in a Friday crucifixion/Sunday resurrection anyway? I mean, what does he have to gain in propagating this false teaching? And of course, it is certainly the Devil who is behind such delusions. For it is he who is called the “father of lies” (John 8:44), and it is he “who deceives the whole world” (Revelation 12:9).

So, what does Satan hope to gain in popularizing this false tradition of believing that Jesus was crucified on a Friday anyway? Well, for one thing, by getting people to accept this false teaching he has gotten people to deny that Jesus is truly the Messiah. For it was Christ Himself who said that the *only* sign that He would give proving that He was the Messiah was that He would be *three* days and *three* nights (and NOT *two* days and *two* nights) in the heart of the earth. So to deny that Christ was three days and three nights in the tomb is to deny that Jesus is truly the Messiah.

But I *think* that there just *might* be a second reason why the Devil has deceived the world into believing in a Friday crucifixion/Sunday resurrection. If you study the book of

Revelation you will notice that in the very end-time a Satan-inspired individual will arise on the world scene which the book of Revelation calls the “**Beast**” (though in 1 John 2:18 he is referred to as “**the Antichrist**”). This individual will someday be wounded so badly that he will either *die* (which I believe will be the case) or he will be very close to death (see Revelation 13:3, 13:12, 13:14; 17:8—especially the NLT). But, he will make such an absolutely miraculous recovery that the whole world will marvel and be amazed!

But, what does the *Beast* (the Antichrist) have to do with Satan deceiving mainstream Christians into believing in a Friday crucifixion/Sunday resurrection? Perhaps everything! Because if the Beast is indeed killed (and not just severely wounded), perhaps he will be killed on a Friday and then resurrected back to life on a Sunday!! That could be why Satan has the so-called Christian world fooled into accepting this false teaching—so that they will think that the Beast (the Antichrist) is Jesus Christ! Perhaps that is why Christ said that the **ONLY** sign He would give (proving that He was the Messiah) would be that He would be dead *three* days and *three* nights (and **NOT** *two* days and *two* nights)!!

Revelation 13:3 (NLT) — “I saw that one of the heads of the beast seemed wounded beyond recovery—but the *fatal* wound was healed! The whole world marveled at this miracle and gave allegiance to the beast...”

Revelation 13:12 (NLT) — “He [a second beast who is also called the false prophet in Revelation 19:20] exercised all the authority of the first beast. And he required all the earth and its people to worship the first beast, whose *fatal* wound had been healed...”

Revelation 13:14 (NLT) — “And with all the miracles he [the false prophet] was allowed to perform on behalf of the first beast, he deceived all the people who belong to this world. He ordered the people to make a great statue of the first beast, **who was *fatally* wounded and then came back to life.**”

Revelation 17:8 (NLT) — “The beast you saw was once alive but isn’t now. And yet he will soon come up out of the bottomless pit... And the people... will be amazed at the **re-appearance of this beast who had *died*.**”

So maybe, just maybe, the Beast (who is also called the Antichrist) will be killed on a Friday and then resurrected back to life on a Sunday! And not only that—but perhaps he will even be killed on “Good Friday” and brought back to life on Easter Sunday! You’ve been forewarned! Don’t be deceived!

What's So Bad About Teaching a Wednesday Crucifixion & Saturday Resurrection?

There are several things wrong with teaching a Wednesday crucifixion and a Saturday resurrection. For one thing, it's NOT the truth!

Secondly, it may be preventing some Sunday-keepers from accepting the truth regarding the true Sabbath day. If they see that Sabbath-keepers are falsely teaching that Christ rose from the dead on a Saturday, they may reject the truth concerning the seventh-day Sabbath.

Thirdly, *we are being hypocrites and we need to repent!* We put down mainstream Christians for following church *traditions* rather than the Bible, and yet we do the same thing! We blindly follow the *traditions* of our Sabbath-keeping church, even when they are in direct opposition to the Bible.

The Jewish Calendar

Finally, knowing the truth about when Christ was truly crucified *proves* beyond a shadow of a doubt that today's Jewish calendar is NOT the same calendar that was used in the time of Christ, and is therefore **FALSE**. Why? Because in today's Jewish calendar there are a set of rules (called postponement rules) that make it *impossible* for the first *annual* holy day—the First Day of Unleavened Bread—which occurs on the 15th day of the 1st month—to occur on a Friday. And yet that is *exactly* when it occurred during the week of Christ's crucifixion!

Christ was killed on a Thursday (the 14th day of the 1st month), and then the following day (Friday) was the *annual* Sabbath (that is, the 1st Day of Unleavened Bread—the 15th day of the 1st month). In today's Jewish calendar this would never occur. Why? Because anytime that the 15th day of the 1st month is about to occur on a Friday it is postponed (hence the term “postponement rules”) in such a way that the 15th day of the 1st month occurs on a Saturday (instead of a Friday where it rightfully belongs).

By doing this they make it much more *convenient* and *easier* to keep this *annual* holy day—because now it occurs on the same day as the *weekly* Sabbath. In other words, they

can “kill two birds with one stone,” thus avoiding the keeping of two Sabbath days back-to-back (the *annual* Sabbath day followed by the *weekly* Sabbath day). But doing this is totally ridiculous and is nowhere to be found in the pages of your Bible! And yet most seventh-day Sabbath-keeping Christian churches will *blindly* go along with this ridiculous nonsense! Once again, we are following the *traditions* of men when we should be following Jesus Christ!

As I stated previously, we need to **repent** and stop being **hypocrites**. We need to stop accusing others of following the *traditions* of men when we ourselves are following the false *traditions* of the Jews in regards to God’s biblical calendar. And we also need to stop believing in our own false church *traditions* (such as the false Wednesday crucifixion and Saturday resurrection teaching) when they are in direct opposition to the Bible.

Grow In the Knowledge of Jesus Christ

Instead of following the *traditions* of men, let's follow the Bible. And as we are told in 2 Peter 3:18, let's grow in the knowledge (and grace) of Jesus Christ—starting with the day that He was truly crucified (Thursday)—and the day that He was truly resurrected (Sunday).

May God be with you and bless you as you strive to follow Him.

Crucifixion & Resurrection

(Order of Events)

Year—32 A.D.

Month—Nisan (Abib)—1st month of Biblical calendar

Sunday, 10th—Jesus enters Jerusalem on a donkey
Lamb chosen for Passover sacrifice

Thursday, 14th—Passover
(kept by Jesus & the Apostles at the
beginning of Thursday—that is
after the sun set on Wednesday evening)
3:00 pm = Jesus dies
4:45 pm = Jesus put in a tomb
5:00-6:30 pm = Women prepare spices
6:30 pm = Sunset

Friday, 15th—1st Day of Feast of Unleavened Bread
Holy Day—*annual* Sabbath = Rest
(many Jews call this holy day the Passover)

Saturday, 16th—Weekly Sabbath = Rest
6:30 pm = Sunset
After sunset = Women buy *more* spices

Sunday, 17th—Just before sunrise = Women *go* to the tomb
Sunrise = Jesus resurrected
Just after sunrise = Women *arrive* at tomb
Afternoon = Two disciples talk to Jesus
(as they walk to Emmaus)

Resurrection of Jesus Christ

Order of Events

(Matthew 28; Mark 16; Luke 24; John 20)

#1 — Mary and other women go to the tomb on Sunday morning near sunrise (Matthew 28:1; Mark 16:2; Luke 24:1, 22; John 20:1).

#2 — The women say among themselves, “Who will remove the stone?” (Mark 16:3).

#3 — After an angel removes the stone from the tomb the women see two angels, and one of the angels tells them that Christ has risen and that they should go tell His disciples that He is going before them into Galilee (Matthew 28:2-8; Mark 16:4-8; Luke 24:2-8, 23).

#4 — The women tell the disciples (Luke 24:9-11, 23; John 20:2).

#5 — Peter and John run to the tomb, and seeing that Jesus is gone from the tomb they then return to their own homes (Luke 24:12, 24; John 20:3-10).

Resurrection of Jesus Christ

Order of Events

(Matthew 28; Mark 16; Luke 24; John 20)

#6 — Mary goes back to the tomb and she again sees the two angels. She apparently did not believe what they had told her the first time—that Christ had risen (John 20:2,11-13).

#7 — Mary sees and speaks with Jesus, and He tells her not to cling to Him, that He hasn't ascended to His Father yet. He also tells her to tell His brethren that He is ascending to His Father (John 20:14-17; Mark 16:9).

#8 — Mary tells the disciples that she has seen Christ and that He had spoken these things to her (John 20:18; Mark 16:10-11).

#9 — The women meet Jesus again and He tells them to tell His brethren to go to Galilee to meet Him. They also worship Christ and hold Him by His feet (Matthew 28:9-10).

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