

Thu	Fri
15	16
Sab	

Mark also refers to the annual Sabbath, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices" (Mark 16:1). This purchase was made on Friday after the annual Sabbath (@↑). Also on this day Joseph embalmed the body of Yeshua using several strips of linen²²⁹ (John 19:39-42). In John 19:42 "preparation" refers to the regular weekly preparation on Friday.

Thu	Fri	Sat
15	16	17
Sab		Sab

Luke 23:54 mentions the annual Sabbath, "And it was the day before a Sabbath."²³⁰ Luke then mentions "And they returned and prepared spices and ointments, but rested that Sabbath"²³¹ (Luke 23:56). This was Thursday that year, and the spices were prepared in Friday (@↑).

The Third Day

Paul tells us that Yeshua was buried and rose "the third day according to the Scriptures" (1st Cor. 15:4), *τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς*; Yeshua said:

KJV Luke 24:45 Then opened he their understanding, that they might understand **the** scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from **the** dead **the third day**:

What Scriptures were they talking about? The Gospels had not been written when Yeshua explained the Scriptures to them. What Scriptures was he talking about? The Scriptures are these:

1. The binding of Isaac: (Genesis 22:1-19)
2. The baker and the wine master: (Gen. 40:1-23).
3. The First fruits: (Lev. 23:11).
4. The Giving of Torah: (Exodus 19-24).
5. The Sign of David: (1st Sam. 30:1-26).
6. The Sign of Jonah: (Jonah 1:17-2:2).
7. Dawn of the Third Day: Hosea 5:14-6:3.

These seven passages teach the resurrection of Yeshua from the dead the third day. The first example is the binding of Isaac, 1) The Son is "thine only son" (22:22) which is "loved" (vs. 2) by the Father, and the place of offering is Mt. of Moriah (=Olives). The offering is "on the third day" (vs.

²²⁹ This is because Joseph took off the one piece he covered Yeshua with on Wednesday, and replaced it with strips wrapped with the embalming spices.

²³⁰ The texts say, "καὶ σάββατον ἐπέφωσκεν" However, Codex Bezae and (C) read more correctly "ἦν δὲ ἡ ἡμέρα προ σαββατου". The former texts literally mean "and sabbath dawned", which is quite impossible since the Sabbath began at sunset.

²³¹ The words "Καὶ τὸ μὲν σάββατον ἡσυχᾶσαν" (Luke 23:56) should be translated, "but they rested that Sabbath". The Greek construction is a typical "μὲν ... δὲ" with Luke 24:1, i.e. "But on that Sabbath they rested, yet on the first of the Sabbaths" Mark assures us that the spices were bought "after the Sabbath" (Mark 16:1). The words "according to the commandment" if they must be acknowledged refer to Leviticus 23:7. However they are lacking in Codex Bezae.

4). There are "two witnesses" (vs. 3, 5). The Son must bear the "wood" (Hebrew: tree) of His execution (vs. 6), but the Father has said that the Son will rise and return (vs. 5). It is said "God will provide Himself a lamb" (vs. 8). God does provide and a substitute is provided (vs. 13).

Now Beersheba is about 45 miles from Jerusalem. They traveled 20 miles per/day. In the morning of the third day they saw the place from about where Bethlehem is (about 5 miles away). At this point Isaac had to carry the wood. He would be quite tired when he reached the place around noon. The binding was between noonset and sunset.

Mon	Tue	Wed
1	2	3
12	13	14
A1	A2	

We may ask how Yeshua was crucified on the third day? It is not for nothing that Mark 14:1 and Matthew 26:2 record Yeshua's words, "after two days", which he spoke Monday afternoon at the end of the Olivet discourse. For after two days is "the third day" counting inclusively!²³² These are marked A1-A2 above. And A2=3rd day. Therefore, Yeshua "was buried ... the third day according to the Scriptures" (1st Cor. 15:4).

1	2	3
14	15	16
1	2	3
Wed	Thu	Fri

Likewise, he was resurrected the third day. Now the third day of the feast of unleavened bread that year was on the Sabbath. For the first day of unleavened bread began at sunset on the 14th day of the month. Therefore, on a sunset basis, the third day of the feast is the day of the resurrection (cf. lower 1, 2, 3 in the graphic)²³³. On the other hand, according to the Temple Calendar, where the sacrifice had to be eaten by morning of the next day (Lev. 7:15), the third day was Friday sunrise to Sabbath sunrise. The resurrection, therefore, was between Friday sunset and Sabbath sunrise where the two methods of reckoning the third day overlap.

The Baker and the Wine Master

1	2	3
14	15	16
1	2	3
Wed	Thu	Fri

The story of the baker and the wine master teaches the same lesson. The Pharaoh, representing God, was angry with his two chosen servants (Gen. 40:2), the baker and the wine master. He sent them to prison with Joseph. They each dreamed a dream, which Joseph interpreted for them. "Within three days" the baker was "lifted up" to be crucified (vs. 19). In the dream the birds eat his bread. Likewise, bread represents Yeshua's broken body. And within three days the wine master was "lifted up" and restored to his position. So also Yeshua was raised on the third day. Now the Egyptians counted a calendar day from sunrise to sunrise. So according

²³² In the same fashion Matthew 17:1 and Mark 9:2 say "after six days" which is the same as "on the seventh day", and the transfiguration should be compared to Exodus 24:9-18. For the 70 went up the mount on the Sabbath. Likewise Exodus 24:16 indicates the next Sabbath.

²³³ This does not work with the Friday 14th crucifixion theory because the third day of unleavened bread would be on a Monday.