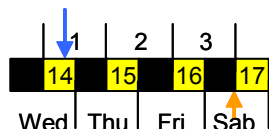


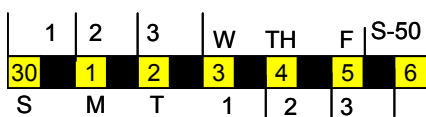
to this parable the third day is Friday sunrise to Sabbath sunrise. Also this story portrays the death and restoration on the same day, as explained by Matthew 26:2 and Mark 14:1.

### The First Fruits



Now the Passover was killed on the 14<sup>th</sup> of Nisan, and the sheaf was waved on the 16<sup>th</sup> of Nisan. This was "in the day after the Passover/Sabbath" (Lev. 23:11; Joshua 5:11). The Festival Sabbath was on the 15<sup>th</sup>, and the day after it was the 16<sup>th</sup>. Likewise, the extra festival offering called "Pass-over" (Deut. 16:1-8) was offered at the going down of the sun on the 15<sup>th</sup> day. The third day is the day of the wave sheaf "for your acceptance". So Yeshua rose on the third day, which is the 16<sup>th</sup> of Nisan according to the Temple reckoning.

### The Giving of the Torah

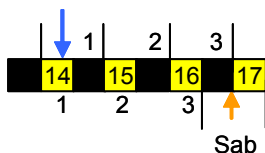


The 50<sup>th</sup> day after the Exodus was the Sabbath, Sivan 6, the day of Shavuot. Now they were told to prepare themselves on Wednesday 5/28/1632 B.C. (Exodus 19:11). It says "And be ready against the third day" (לִיּוֹם הַשְּׁלִישִׁי). Likewise, Yeshua was crucified on the day of "preparation". And it was the 3<sup>rd</sup> day of the month that they arrived at the foot of the mountain to begin preparation.

They are to be "sanctified to day and to tomorrow" (vs. 10), which were the, i.e. Wed., and Thur., and to be ready "for the third day". Now the third day was Friday sunrise to Sabbath sunrise. On this day YHWH spoke the Torah to Israel. Likewise, Yeshua, who is the living Torah, the Word of God, he appeared to Israel against the third day.

### The Sign of David

On the third calendar day (הַיּוֹם שְׁלֹשָׁה), at night, they found this Egyptian and gave him food and water. His "spirit returned to him" (וַתָּשָׁב רִיחוֹ) (1<sup>st</sup> Sam. 30:12) because he had "become ill" (חָלִייתִי) (vs. 13) three days before. Compare Isaiah 53:4 (חֲלִינִי), "he hath borne our griefs". Likewise, the Son of David was slain with the grief of his people for "three days and three nights", and on the third day his spirit returned to him. After this, Judah accepted her king, and seven years later the two houses of the kingdom were united.



This is the first place in the bible that we are introduced to "three days and three nights", which I will call the "sign of David" to distinguish it from the "sign of Jonah". They are really one and the same. For as the Egyptian was in the heart of the field for three days and three nights so the Son of David was three days and three nights in the heart of the earth. How does an Egyptian keep track of calendar days? In

Egypt, it was always sunrise to sunrise. The first day was the 14<sup>th</sup> of Nisan, and the 2<sup>nd</sup> was the 15<sup>th</sup>, and the 3<sup>rd</sup> was the 16<sup>th</sup>. The three nights are the nights following these three days.

### The Sign of Jonah and After three days

In the Sign of David, the "spirit returns" to the Son of David in the third night. In the sign of Jonah the Son of Man is delivered from death in the third night. The third night belongs to a calendar "day" using a sunrise reckoning. Yeshua said:

"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" (Mark 8:31).

He said "after three days"! Now how can after three days be "the third day"? The answer is that David, Jonah, and Yeshua are using the Temple reckoning of a day where the sacrifices of the peace offering had to be consumed on "the same day" which was reckoned "till the morning" (Lev. 7:15).

If we try the sunset calendar day, here is the result:



But with the Temple calendar:



The reader might try to get out of this by supposing that "after three days" means the 4<sup>th</sup> day, but our biblical examples (Gen. 22:4; 40:13; 19; 1<sup>st</sup> Sam. 30:1; 30:13; Esther 4:16; 5:1) all occur on the third calendar day. Therefore, the 3<sup>rd</sup> night must be on the 3<sup>rd</sup> calendar day.

"After three days" and "the third day" require the resurrection on the same calendar day in the night following the day part of that calendar day.

### Textual Critics, Scribes and Translators

The Scribes who copied the New Testament tried very hard to erase all the "after three days" passages. Likewise, translators have regularly ignored the plain Greek texts (μετὰ τρεῖς ἡμέρας). Mark 9:31 KJV "the third day" should be "after three days" (ASV). Likewise Mark 10:34 KJV should be "after three days" as in the ASV.

Why did they suppress these texts? They suppress them because none of them agree with the Friday to Sunday Theory. It is simply impossible to obtain "after three days" at sunrise on Sunday. But the evidence of suppression is even greater in the MSS themselves:

Texts:

Mark 8:31	after three days=Mat 16:21 <sup>234</sup> = Luke 9:22 <sup>235</sup>
Mark 9:31	after three days=Mat 17:23 <sup>236</sup>
Mark 10:34	after three days=Mat 20:19 <sup>237</sup> = Luke 18:33 <sup>238</sup>

<sup>234</sup> μετὰ τρεῖς ἡμέρας ἀναστῆναι τρεῖς D (al it) bo.

<sup>235</sup> μεθ ἡμέρας τρεῖς D it; Mcion<sup>A(E)</sup>.

<sup>236</sup> μετὰ τρεῖς ἡμέρας D it sy<sup>8</sup> bo.