

Other remnants:

"God said to Adam: 'Adam, you have determined in advance the days when sufferings will come upon me when I shall have become flesh; for those days are Wednesday and Friday.'³⁴⁴

"Jesus also was taken on the third day before the Passover, in the evening. And on the following day, the fourth day of the week, they brought Him at the ninth hour into the hall of Caiaphas."³⁴⁵

"The Coptic Church ordains that Wednesday and Friday be observed as fast days, the former being the day on which Jesus Christ was condemned, and the latter being the day on which the crucifixion took place."³⁴⁶

The Acts of Pilate says about some of the saints who resurrected when Yeshua did (cf. Mat. 27:51-53), "For three days only were allowed unto us who rose from the dead, to keep the Passover."³⁴⁷ The last three days of Passover are 5th, 6th, 7th, days of unleavened bread, putting the resurrection on the 4th day of the feast. If we assume this was Sunday, then the 1st day of the feast was Thursday (the 15th of Nisan), which is exactly correct, and the crucifixion on Wednesday. *The Acts of Pilate* should have said "For four days" because the resurrection was on Sabbath, the 3rd day of the feast.³⁴⁸

Alexander Ross (A.D. 1590-1654) tell us the Armenians believed in a Sabbath resurrection, "The Armenii taught ... that Christ arose from the dead on the Sabbath day"³⁴⁹

The Spiritual Compromise with Gnosticism:

In the Eastern Orthodox and Roman Catholic Churches, it is believed that Christ descended into Hell to rescue the Old Testament Saints, and then on that same day He raised them up to Paradise. This event is called the "Harrowing of Hell" and is placed on "Holy Saturday" or the "Great Sabbath", between "Good Friday" and "Easter Sunday".

Why was this event placed on the Sabbath? It was placed on the Sabbath because the first Gnostic argument to corrupt the Church was not a liturgical change.³⁵⁰ The resurrection was at the first celebrated on the Sabbath. The first Gnostic argument was that Christ's resurrection was spiritual and that he did not physically rise from the dead (they also argued that he did not really die, but only appeared to die). While the more orthodox believers were marking Yeshua's resurrection before dawn on the Sabbath, the Gnostics were marking the spiritual resurrection of an un-dead god who never really died for the sins of the world. Furthermore, they raise him all the way up to Paradise. The Gnostics cared nothing for the physical resurrection. The spiritual resurrec-

³⁴⁴ Pseudopigraphal *Book of Adam and Eve* (ca. A.D. 400). Pg. 79, Annie Jaubert, *The Date of the Last Supper*, N.Y., Alba House, 1965. The literal reading is the "fourth" for Wed. and "preparation" for Friday.

³⁴⁵ "Narrative of Joseph", *Ante-Nicene Fathers*, Vol. 8, Michigan. William B. Eerdmans. 1956, pg. 468.

³⁴⁶ *The Coptic Encyclopedia*, Vol. 4, N.Y.: MacMillian Publishing Company, 1991, p. 1096.

³⁴⁷ Montague Rhodes James, *The Apocryphal New Testament*. Oxford, Clarendon Press, 1960. pp. 142, 143.

³⁴⁸ The case does not improve with inclusive counting. If the three days are the 5th, 6th and 7th, and the resurrection on the 5th, a Sunday, then Nisan 15 is Wed. and the last supper is a Passover just as in the Didascalia says and the only way to have a Friday crucifixion is to drag out the trial till Friday and assume the Jews kept two different Passovers with the author of the Didascalia.

³⁴⁹ Alexander Ross, *ΙΑΝΣΕΒΕΛΙΑ: or A View of All the Religions of the World*, London, John Saywell, 1658, p. 219.

³⁵⁰ The early Gnostic Cerinthus continued to mark the Sabbath before the Second Jewish Revolt.

tion was separated from the physical and made more important to them.

In the *Two Babylons*, Alexander Hislop quotes an observation at the Vatican:

In Rome in "Holy Week," a sepulchre of Christ also figures.... This ceremony is thus graphically described by the authoress ... in the 19th Century: ... In a few minutes the Pope and all his Cardinals descended into St. Peter's, With Holy Thursday our miseries began [that is, from crowding]. On this disastrous day we went before nine to the Sistine chapel...and beheld a procession led by the inferior orders of clergy, followed up by the Cardinals in superb dresses, bearing long wax tapers in their hands, and ending with the Pope himself, who walked beneath a crimson canopy, with his head uncovered, bearing the Host in a box; and this being, as you know, the real flesh and blood of Christ, was carried from the Sistine chapel through the intermediate hall to the Paulina chapel, where it was deposited in the sepulchre prepared to receive it beneath the altar...I never could learn why Christ was to be buried before He was dead, for, as the crucifixion did not take place till Good Friday, it seems odd to inter Him on Thursday. His body, however, is laid in the sepulchre, in all the churches of Rome, where this rite is practised, on Thursday forenoon, and it remains there till Saturday at mid-day, when, for some reason best known to themselves, He is supposed to rise from the grave amidst the firing of cannon, and blowing of trumpets, and jingling of bells, which have been carefully tied up ever since the dawn of Holy Thursday, lest the devil should get into them." * The above account referred to the ceremonies as witnessed by the authoress in 1817 and 1818. ... Count Vlodaisky, formerly a Roman Catholic priest, who visited Rome in 1845, has informed me that in that year the resurrection took place, not at mid-day, but at nine o'clock on the evening of Saturday.³⁵¹

The confusion of the authoress referred to probably has to do with the Harrowing of Hell. The burial of the host is a spiritual burial and the resurrection of the host is a spiritual resurrection unconnected with the physical death and resurrection. The change to 9 p.m. Saturday still places the event on "Holy Saturday". This "Harrowing of Hell" doctrine which the Church comes from nothing less than the Gnostic denial of Yeshua's bodily death and resurrection, as is clear in the *Odes of Solomon*:

I was not rejected although I was considered to be so, and I did not perish although they thought it of me. Sheol saw me and was shattered, and Death ejected me and many with me. I have been vinegar and bitterness to it, and I went down with it as far as its depth. Then the feet and the head it released, because it was not able to endure my face. And I made a congregation of living among his dead; and I spoke with them by living lips; in order that my word may not be unprofitable. And those who had died ran towards me; and they cried out and said, Son of God, have pity on us.³⁵²

Socrates Scholasticus: For although almost all churches throughout the world celebrate the sacred mysteries [i.e. the Eucharist] on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.³⁵³

³⁵¹ Alexander Hislop, *The Two Babylons*. I have taken the liberty of deleting all of Hislop's references to paganism in an attempt to distill what the authoress referred to actually observed. Hislop's sources are notoriously difficult to trace and many of his interpretations are pure speculation. We should not be too critical of Hislop because he was a scholar of his times and dealt with a difficult subject matter of historical parsing and redaction.

³⁵² Odes of Solomon, 42.

³⁵³ Socrates Scholasticus, *Ecclesiastical History*, Book V, Chp. 22.