

## **John 20:1,2 “early of night” or ‘early of morning’?**

### **GE:**

God willing, I want to reproduce here the discussion between John317 and myself on the translation and interpretation of John 20:1, extracted from another page and here presented, ordered to incidental sequence for the purpose of giving an uninterrupted overview so that EACH MAN can make his own and decisive conclusion about the matter from a complete impression of the discourse.

Of grave and immediate consequences is the translation of John 20:1 with very, very far reaching implications and consequences.

God be with you as you may read.

### **Krause:**

*Most people walk in and out of your life, but FRIENDS leave footprints in your heart.*

### **Moderator:**

*The subject is toxic.*

### **GE:**

I am God’s dog; I live on the crumbs that fall off his table loaded with the Bread of Life! Man, and am I having a feast! The guests at table wipe so much Bread off the table they scarcely taste a crumb themselves! It’s fine with me to go sniff for God’s Word on the forum’s trash heap ... just fine, thanks! Ja, I must scavenge among a lot of real toxic stuff from the regulars’ smartly decorated tables; and sometimes even dig the Word out from under their vomit over me. The Word’s crumbs though have marvellous healing properties and never get bad or taste bad. I’m a dog in my seventh heaven ... won’t swop for any other place on earth!

You are all cordially invited to come over for the Feast on the threads’ trash heap, fellas! Discovered nice bones there buried deep or lying scattered all over! Just the stuff for a

Bull Terrier! ... and of course, it's JUST THE PLACE FOR THOSE WHO LIKE A DOGS' BRAWL!

**Gail:**

???

**GE:**

???

A Bull Terrier is the best and dearest thing the English ever made!

Moderator has proved,

One,

That 'toxic' is more 'Christian' than to "welcome" a person with "open arms" with "access denied";

Two,

That point has been made; that point has been taken;

Three,

That it has become time to thank the Lord and sing praises to his Name, for his Word is alive and well and makes itself heard where it matters most;

Four,

That the same awareness is becoming more widespread by the day.

Therefore, thank you, clubadventist for the improvements you have achieved and your preparedness to accommodate persuasion contrary your own. It shows the real, Christian spirit of discourse!

"There is no fear in love."

Only one thing disturbing about the present 'categorization' – beggars can't be choosers I suppose - Truth will have to tolerate his next door neighbour, Heresy. I assume the age of 'theological discrimination' too, has seen its end among its offspring of 'integrated theology' ---while I have always been staunch conservative.

Yes; disappointing; if I don't admit I must lie.

Mark in 16:9 derives from John 20:11-17. And there, it says “Mary HAD HAD STOOD AFTER at the grave ...”. So when Jesus appeared to Mary, it was not her first visit at the tomb; she had had before gone to the tomb ---much earlier in the morning of the night. So in Luke 24:1,10 we read that Mary and other women had gone to the tomb “in the deepest morning of night carrying their spices prepared and ready ... but they FOUND NOT the body”.

Therefore midnight, and Jesus “was risen”, already! But John 20:1,2 tells, “Mary Magdalene on the First Day of the week BEING EARLY DARKNESS STILL, comes to the sepulchre, sees the stone is rolled away from the tomb; runs back ...”

Therefore “EARLY DARKNESS STILL” – “being DUSK yet on the First Day”, that is, just “after the Sabbath” as it says in Mark 16:1 AFTER SUNSET ---and Jesus “was risen”, already!

So WHEN did Jesus ‘arise’? “... WHEN suddenly there was a great earthquake LATE ON THE SABBATH MID-AFTERNOON towards the First Day of the week.”

“... WHEN suddenly there was a great earthquake LATE ON THE SABBATH MID-AFTERNOON towards the First Day of the week ... EXPLAINED THE ANGEL to the women ...”

Matthew only, says, “Explained” / “Informed” / “Answered” / “Enlightened”, ‘apokritheis’.

Matthew only, tells the circumstances, accompanying events, day and time of day Jesus Christ must have arisen / must have been raised from the dead. “... and God the Seventh Day rested.”

### **J317:**

*So, do you believe that instead of its being dawn, the text says it was dusk, BEFORE it got really dark?*

*Why do you translate “early darkness”?*

*As I tried to explain to you before, the Adjective / adverb prohi (early) modifies the verb erxetai (coming).*

*Prohi (early) doesn't modify skotias (darkness).*

*So Mary was coming early in the morning. It wasn't the early part of the dark as you think. It was early morning. It was early on the first day of the week. In fact, the word prohi (Strong's #4404) means "morning." See Matt. 16: 3, "and at morning [prohi]..." Also see Matt. 20: 1, "... early in the morning [prohi]..." Prohi occurs 10 times in the New Testament, and all ten times it is translated "morning" or "early morning."*

**GE:**

Not true!

**J317:**

*In Acts 28: 23, it is translated, "...from morning [prohi] till evening..." Could you please explain according to the rules of Greek grammar and translation why you believe John 20: 1 should be translated "early darkness"?*

**GE:**

Well, thanks, you said it, not I ---

*"... the adjective/adverb prohi ..."* which means

'Prohī' (early) modifies Verb, "Mary was coming early",

'erchetai prohi' AS WELL AS the Noun, 'erchetai MM

prohī skotias eti ousehs' (darkness) Genitive

"early-OF-darkness ... when yet / still".

Then TOO, the Adverb 'prohī' (early) modifies the nearest

and most relevant adverbial modifier, the following

Participle, 'ousehs'— 'prohī ousehs'— 'BEING early still'.

And vice versa, the Participle, 'ousehs', modifies "*the*

*adjective/adverb prohi*"— "BEING : early", 'prohī ousehs'.

BUT 'being early' WHAT "still"? ---"being early darkness

still"! It wasn't the early part of the dark as I think; it was the

early part of the night – 'dusk' / 'early dark' – as JOHN

thought and could not help think, and, KNEW. Why should I

tell you the record if you can read it yourself? Does Jesus

appear to Mary at this visit? Who, after this visit, goes to the tomb and “returns home again” from the tomb, and no Appearance still? Does Mary even know if the body was still in the grave? No! She knew nothing at all, what, that Jesus allegedly appeared to her because the time mentioned describes the time of the Resurrection supposedly?

Ag, and so I can go on with impossibilities all night and won't arrive at anything constructive that happened. So, No! Mary was the person who discovered the grave was opened. She was the one who informed everyone else of it. Mary Magdalene set in motion every event that after her discovery happened. She was the one who informed everyone else of it. Absolutely logically that the women found one another and set off to anoint the body THEY ALL THOUGHT WAS STILL IN THE GRAVE “spices prepared and ready.” Luke 24:1-3.

Ag, hundred ... thousand and one factors get involved ... which all COLLIDE in catastrophic chaos if the tradition of one visit of everybody together at the tomb and Jesus at once resurrected and appeared is taken for granted. No wonder unbelievers and atheists prefer the Last Events and Resurrection to tear the Christian faith apart.

### **J317:**

*It was early morning. It was early on the first day of the week. In fact, the word prohi (Strong's #4404) means “morning.” See Matt. 16: 3, “and at morning [prohi]...” Also see Matt. 20: 1, “... early in the morning [prohi]...” In Acts 28: 23, it is translated, “...from morning [prohi] till evening...”*

*Let's go real slow and look carefully at this again. You're not understanding what you're reading in Greek or in Marshalls interlinear. The Interlinear is giving you the translation of the Greek words, and it is giving you the word order of the Greek, but that is not the same as a translation.*

*The translation is given to you in the side of the page. The translation puts the Greek in good English; the interlinear does not.*

### **GE:**

I understand; don't you worry! 'Words' can have only so many meanings; they can't have infinite infinitely different meanings.

John 20:1 describes that part of the Bible day which is its first and beginning part, "it being early of dark still" or 'dusk' or 'evening'. As you put it, "*~It was early on the first day of the week.~*" Perfect! But what you say, "*~It was early morning~*", is in the middle of the Bible day and is the first or beginning part of its latter half, its daylight part the "*~early morning~*"! Man o man! This is twisting God's Word, forcing it to mean its direct opposite!

To say "*~It was early morning~*", is bypassing and dismissing the context and chronological historic events described in John 20:1-9 altogether! Saying John 20:1,2 and further speak of "*~the morning on the First Day~*" implies Mary was taken aback by the opened grave just after she had "looked inside" and had spoken to the two angels in it and Jesus had appeared to her!

**It is at the perversion of John 20:1 that the total confusion which is the Sunday resurrection myth, began and still reigns.**

"*~It was early morning~*" is not a true '*translation given in the side*'. A true interpretation of John 20:1 is, "*~It was early on the first day of the week~*" in its true Biblical sense of "it still being dusk" or "it still being early of dark".

[By the way, I don't have an edition with a '*translation given in the side*'.] It cannot be a true '*translation given in the side*' if it means something contrary the literal that is truthful even to the Greek word order! Though it may satisfy your expectations of what a true translation should be, if it's

contrary the syntactical meaning of the Greek, it isn't a true 'translation given in the side'.

The 'interlinear' that is "*~the translation of the Greek words~*", translates Greek words in precise and perfectly understandable English. The 'translation' "*~in good English~*" is whispering its abracadabra wishes for fancies to come true, not openly – of course not! – but, with prejudices and objectives '*in the side*' ---those namely that you identify with because you unconditionally accept the traditional meaning attached to John 20:1,2 which is that it records Jesus' resurrection which it DOES NOT.

**J317:**

*The Greek word order doesn't matter.*

**GE:**

Yes and no! Neither does the English matter in this case. What matters in this case is omission of concepts, context, facts and functions and data of different sorts and nature and insertion of others and opposites in their place. Our whole conversation so far has been a case study and prime example.

**J317:**

*The Greek word order doesn't matter. It isn't like English. In Greek, the words can be in almost any order, and it wouldn't matter.*

**GE:**

Exactly, again! Greek word order (not always) wouldn't matter. In John 20:1 it does not matter. Why? Because Greek uses Inflection. It uses the Genitive of a Noun for example – as in the case of John 20:1. You IGNORE the Greek flat; and squeeze your presumptions in front of the reader's nose to read, instead.

**J317:**

*What matters in Greek is the change in the prefix and the suffix of the words, because they determine the relationship*

*among the words. Greek is a highly inflective language, meaning most words in the Greek change their spelling according to what relationship they have to the other words in the sentence. English isn't a very inflective language. In English, word order is crucial, whereas in Greek it is not.*

**GE:**

A partial truth because NT Greek has progressively become an analytic language already (meaning word order has become important for its understanding).\*

[\*Here both J317 and GE were seriously mistaken. See last part of discussion on phrases and clauses.]

“... the relationship among the words ...” in John 20:1 is that of a phrase or clause; of a subordinate phrase or clause with a meaning its own within the context of the Sentence, functioning Adverbially as a WHOLE

---not as independent “Greek words”

---”the relationship among the words” in the Sentence

with Verbs, “she comes”, “she sees” and “then she runs”

SIMPLY having been that of a Predicative Adjective with

Adverbial meaning, “On the First Day of the week Mary comes (...sees...runs) being early darkness still” literally,

‘Maria erchetai prohī skotias eti ousehs ... blepei ... trechei’

**J317:**

*How would you translate the following sentence---alektora phonesai tris aparnesee me Some people might transliterate it this way: alektora phonhsai tris aparnhsh me*

*Please translate the above, placing the punctuation marks where they belong.*

**GE:**

Why? Are you not satisfied with the KJV in Matthew 26:75?

How do you expect me to translate the clause without the Adverbial Preposition ‘prin’, “before”? Stop the pedantry.

It's off topic.

“And He went out, and wept bitterly.” O Jerusalem! O Jerusalem! Church of my parents and my youth!



**J317:**

*I want to slow down the exchanges so that we make sure we're both understanding what the other is saying. Let each post look at a smaller number of issues.*

*Up to this point, you often only answer one of my questions after I have asked you several. And you also appear to me to have a misunderstanding of what you are reading in the books you refer to, including the Greek NT text. "...Mary comes early, it being yet dark, to the tomb."*

**GE:**

No; "Mary comes to the tomb on the First Day of the week, being early-of-dark still ..."

**J317:**

*Gerhard, can you find a single English translation of the NT that gives the reading "being early-of-dark still"? If so, please quote it and give the title of the translation.*

**GE:**

It is no habit of mine to read as many Versions as possible; on the contrary. When I read translations it will be half a dozen or so which I have on my shelves. I seldom if ever shall google for more versions. I use the Greek; and shall rather use dictionaries, commentaries and grammars before I'll resort to any translation I'm not acquainted with.

My 'field of study' has been limited to certain 'subjects' of special interest to me. So I don't say I have much of a knowledge of Greek generally --- far from it. I'll also not claim I have a good or wide knowledge of the Bible. But on my subjects – in my field of study – I don't stand back for anyone, God my only help and witness ... through his Word his Written Word.

I am not bound by denominational bias; but I am bound by Protestant Confessional Faith and Reformation principles, the Apostolicum ... Canons of Dordrecht ... Sola fides Sola

gratia Solus Christos Soli Deo Gloria Sola Scriptura ...

TULIP ... you know them. I'm Reformed and Boer, through and through. But Christian first and last. "O that I may know HIM, and, the POWER OF HIS RESURRECTION"

---THEN I shall be a believer of the Sabbath, "the day the Seventh Day Sabbath-of-the-LORD GOD". O Lord, have mercy on me, a sinner!

THEREFORE, dear John 317, whether I can find a single English translation of the NT that gives the reading "being early-of-dark still" or not, I believe what "IS WRITTEN" and that in John 20:1,2, is, p-r-e-c-i-s-e-l-y: "early-of-dark still being ", quote, 'prohī skoti-AS eti ousehs'; title: 'The Gospel of John'; author: John. Editor Publisher and Sponsor: God.

Can you find easier or plainer, more down to earth or better understandable words in any language than "being (the) early of dark still"?

But don't forget the context and chronological implication and physical facts of who and when and where and what, and without even thinking of this unequivocal time-phrase or clause, one is FORCED to SEE, that John 20:1,2 is the FIRST in a series of events that occurred consecutively THROUGH the night of the First Day of the week.

### **J317:**

*Prohi occurs 10 times in the New Testament, and all ten times it is translated "morning" or "early morning."*

### **Observer:**

*Came - to see the sepulchre - That is, they set out at this time in order to visit the tomb of our Lord, and also to weep there, John 11:31, and to embalm the body of our Lord, Luke 24:1. St. Matthew omits Mary Salome, mentioned by Mark; and Joanna, the wife of Chuza, Herod's steward, mentioned by Luke. The other Mary was the wife of Cleopas, and mother of*

*James and Joses, mentioned before, Matthew 27:56. Were not Mary and Salome two distinct persons?*

**J317:**

*Lattimore translated Mark 16: 1,2 and 9 this way:*

*And when the sabbath was over, .... And very early on the first day of the week they went to the tomb.... [9] Then after he had arisen early on the first day of the week...*

*John 20: 1-- "Early on the first day of the week, when it was still dark...." As Lattimore says in his introduction to the Gospels, he kept as close to the Greek as possible.*

**GE:**

Lattimore saying in his introduction to the Gospels, he kept as close to the Greek as possible, says with the word "*possible*", that he could not translate other than what he understood or believed, '*possible*' and what not.

His translations of Mark 16:1, 2 and 9 is nothing wrong with although he could have translated in greater detail. But the main idea is correct ... AND WAS ACCORDING TO GENERAL BELIEF. Lattimore translated John 20:1 while he held to the same GENERAL opinion under Christians for centuries before and today still.

That general conception is a single and simultaneous with the Resurrection visit at the tomb of all the women involved together. INNUMERABLE contradictions discrepancies enigmas call it what you like are the DIRECT CONSEQUENCE of such a view and have been the subject of innumerable vehement 'scholarly' debates especially recently since "*Who Moved the Stone?*".

The only way these contradictions can be explained ---none are resolvable--- is to have them all REMOVED; and the only way to do that, is to let every Gospel tell its own PART in the Drama. No Gospel gives the whole story. Each writer decided for himself which 'sources' he would use. Those who wrote later than Mark, knew about the Gospel or

Gospels before them, and tried to fill in wherever they thought necessary. The solution does not lie in reconciling repetitions but in filling in the bigger historic whole with them. That's my view for what it may be worth to whomsoever.

And my view **ALLOWS THE BETTER AND PRECISE AND ONLY POSSIBLE LITERAL, CORRECT and FULL** translation of John 20:1 ---which the predominant traditional view **FORBIDS and PREVENTED** Lattimore to make.

The literal Greek is, 'prohī skotias eti ousehs'. 'Skotias' is a Noun, Possessive, therefore, "being the early-OF-DARKNESS still" which is dusk after sunset before proper dark-of-night. That makes perfect sense, because Mary's discovery of the moved away STONE set off all the hustle and bustle of that night's subsequent visits to the tomb. John 20:1-10 records the 'EVENING'S' events; John 20:11-17 records the Sunday morning's events **WHEN** a gardener would come to his garden to begin his work ---sunrise, when "risen, He early on the First Day of the week appeared, first to Mary Magdalene." Mark 16:9.

**Observer:**

*NOW after the Sabbath was ended and it began to dawn, on the first day of the week, came Mary Magdalene to the sepulcher, bearing the spices which she had prepared, and there were others with her. And as they were going, they said among themselves, who shall roll away the stone from the door of the sepulcher?*

**GE:**

... an unholy witches' decoction of . . .

**1) Mark 16:1**

because it says "after the Sabbath"

---but, not that *Jesus rose*,  
 but, that “the women went and bought spices”;  
 and of, 2) **Matthew 28:1**,  
 because it says “it began to dawn, on”  
 ---but actually, literally, “in the Sabbath’s  
 being-mid-inclining-daylight unto / towards / before the First  
 Day”.  
 Therefore Matthew does not say, “*it began to dawn on*”  
 ---but, “it began to dawn, \_towards\_ the First Day”;  
 And Matthew does not say “*on the First Day of the week*”  
 ---but, “on the Sabbath Day”;  
 and Matthew does not say, “*after the Sabbath*”  
 ---but, “on / in Sabbath’s-time”;  
 and of, 3) **John 20:1**,  
 because it says “*came Mary*”  
 ---but not, “*bearing the spices which she had prepared*”  
 but, “comes Mary, sees the stone taken away, then she runs”;  
 And John does not say, “*it began to dawn*”  
 ---but, “while being early of darkness / dusk still”.  
 and of  
 4) **Luke 24:1**,  
 because it says “*on the first day of the week bearing the  
 spices*”,  
 ---but not, “*Mary Magdalene*”,  
 but, “it was Mary Magdalene and Joanna and Mary of James  
 and other women” (verse 10);  
 and of, 5) **Mark 16:2**,  
 because it says “*on the first day of the week*”  
 ---but not “*as they were going, they said*”  
 ---not even “when going they might anoint Him”  
 ---because that was “after the sabbath” verse 1;  
 ---and not, “*as they were going, they said*”,  
 but, “They come at the tomb ... and looking up at it observed  
 the stone was cast up, out of the door, away from the tomb

... and they said among themselves, Who will (have rolled) the stone away for us, it is so large?!”

What God has joined together let no man separate; what God has separated let no man patch up together!

Also as far as the TIMES-of-day the visits of the women at the tomb were made ---First was John 20:1, “While being early darkness / dusk / evening still”

Then Luke 24:1, “Deepest morning of the night”

Then Mark 16:2, “Very early before sunrise”

Then Mark 16:9 / John 20:11-17, “Early on the First Day” = John 20:11-17 “... gardener ...” (begins work)

Last Matthew 28:5 further “Jesus met them” – the women other than Mary Magdalene.

BEFORE ANY, Matthew 28:1-4. After sunrise on Sunday morning, “... EXPLAINED the angel to the women ... Late in the end of the Sabbath Day BEFORE the First Day there was a great earthquake ... and told them ... He is not here, He is risen ....”

### **J317:**

*John 20: 1 says that the women came to the tomb early on the morning of the first day of the week. It is obvious that Christ had risen a short time before they came to the tomb. Matt. 28: 1: “Now, the sabbath having passed, as it was growing light toward the first day of the week, there came Mary....”*

### **GE:**

John 20:1 does NOT say “*the women*”;

John 20:1 does NOT say that “*the women came*”;

John 20:1 does NOT say that “*the women came to the tomb early on the morning*”. And it is not so “*obvious that Christ had risen a short time before*”. Mary for sure did not get that impression; “*a short time before*” is a very relative concept.

Now, be so kind as to give us the Version you quote Matthew 28:1 from? And please give us its date of

publication? It would also help if we might know who served on the translation committees.

For your information, dear John, here is the Greek of John 20:1, “Tehi de miai tohn sabbatohn Maria heh Magdalehneh erchetai prohī skotias eti ousehs eis to mnehmeion kai blepei ton lithon ehrmenon ek tou mnehmeiou, trechei oun ...”

“blepei ton lithon ... ek” ---”sees the STONE ... away”;  
 “prohī skotias eti ousehs” ---”(the) early OF-dark still being”  
 = ‘dusk’ = “being early darkness (before proper darkness) still...”

So yes, although Mary did not realise, that was a relatively “~short time~” after Jesus had resurrected. To be exact, a little more than three hours. Here is the old so much more trustworthy KJV of Matthew 28:1 about “when suddenly there occurred a great earthquake, “Late in the end of the Sabbath” from ...

‘sabbatohn’:

“Sabbath’s” / “Sabbath’s-time” / “of-the-Sabbath-Day’s” / “in the Sabbath” / “on the Sabbath”;

‘opse sabbatohn’:

“late” / “ripe” / “full” / “fullness” / “extended” / “slow hours” ---all at the hand of REAL incidences of use.

Yes in fact “after” in Philostratus who perhaps could be interpreted as though he used ‘opse’ in Ablative, which means 100% = “late” / “ripe” / “full” / “fullness” /

“extended” / “slow hours” = Genitive --- NO SINGLE EXCEPTION ever before and until Philostratus who made NO SINGLE EXCEPTION ever having used Ablative if not Genitive ---NOTHING different than plain Genitive in the end! It’s not what I say --- it’s what all ‘old’ lexicons and actual ‘sources’, etcetera say. It is also what ‘new’ real lexicons etcetera say with ONE exception ever.

Now guess which is the exception? The exception is “in our literature”, “In uns. Lit.” (Bauer), in fact in our Christian New Testament ---in Matthew 28:1.

Surprising? Not really. What would anyone expect if the whole world believes Jesus rose on Sunday? Who would care about what is really written? So there you have your reason for and basis of the insect you are quoting for Matthew.

**J317:**

*There's absolutely no connection between the "skirt of Rome" and the translation, "first day of the week," in John 20: 1 and 19. John 20: 1 says that the women came to the tomb early on the morning of the first day of the week. It is obvious that Christ had risen a short time before they came to the tomb. Matt. 28: 1: "Now, the sabbath having passed, as it was growing light toward the first day of the week, there came Mary...."*

*Luke 24: 1: "On the first day of the week, as the dawn was just breaking, they came to the tomb..."*

*Mark 16: 1 and 2: "And the sabbath being past, Mary, the Magdalene, and the mother of James, and Solome, purchased aromatic spices in order that, having come, they might anoint Him. And very early in the morning of the first day of the week they came to the tomb, the sun having risen."*

*While it's true that none of those verses contain the words "Jesus was resurrected on the morning of the first day of the week," they all do offer strong circumstantial evidence that Christ's resurrection took place at the beginning of the first day of the week. God did allow some changes to be made, but none of those changes alter the fundamentals of the gospel or would cause anyone to accept false doctrines.*

*It is likely that Mark did not write verses 9 to 19, and that these verses were added because it was thought that Mark 16: 8 ended the Gospel too abruptly. We can accept added verses because they agree with the rest of the Gospels. They were probably added sometime in the first century and by someone whose authority the believers accepted. I accept them as authentic even if Mark himself did not write them.*



*Do you really believe that God inspired men to write the truth of the gospel of Christ only to allow it to be altered and perverted by Satan?*

**GE:**

God allowed changes to the Scriptures since the twentieth century and the “increase of knowledge” unprecedented in the history of mankind more than ever before and **CERTAINLY** a sign of the soon Return of Christ for ANY Christian. **Those changes are NOWHERE so thorough and complete – and OBVIOUS AND MEANINGFUL – as in the Scriptures regarding the days and the times of the days in the Last Week before and after Jesus’ Resurrection.**

Open your eyes to reality! Those changes ALTERED the fundamentals of the Gospel and CAUSED MILLIONS – no, BILLIONS of CHRISTIANS UNKNOWINGLY to accept the false doctrine built upon and around the single FALSE PRESUMPTION of a ‘Sunday-resurrection’.

**J317:**

*I’m not talking about changes in translations. I’m talking about changes in the manuscripts so that they teach false doctrines.*

**GE:**

Yes. I agree ... .. one exception though, John 19:39.

Compare the TR and the CT. (I’m talking of the ‘chronological’ Scriptures.)

I know what I am doing. And I can challenge anyone in the world today on every smallest as well as biggest ‘point at issue’.

**J317:**

*Prohi occurs 10 times in the New Testament, and all ten times it is translated “morning” or “early morning.”*

**GE:**

Yes, of course, predominantly like in any language ‘early’ is ‘the morning’. But not exclusively the forenoon or before sunset ‘early’. It can be “very early in the morning before sunrise”, ‘lian prohi anateilantos hehliou’, Mark 16:2; or it can be “deepest of night morning” just after midnight, “orthrou batheohs”, Luke 24:1;

**J317:**

*Luke 24: 1 uses prohi to refer to “early dawn” or “very early in the morning.” There’s no evidence that it refers to just after midnight. The women didn’t come to the tomb just after midnight. The women bought spices after the end of the Sabbath, when the sun set that day. They left home to go to the tomb when it was still dark, and when they arrived at the tomb, it was still early dawn on the first day. This is in accordance with Mark 16: 11; John 20: 11; Matt 28: 1 and Mark 16: 2.*

**GE:**

I’m not talking and John didn’t write about “~women bought spices after the end of the Sabbath~” And I’m not talking and Luke didn’t write about ‘prohi’. In any case, ‘prohi’ can be when a gardener would begin his day’s work, sunrise or just after sunrise, John 20:11-17 = “early” Mark 16:9; or it can be even after sunrise ‘early’, like when Jesus must have appeared to the OTHER women AFTER her Matthew 28:5-10;

‘Prohi’ “early” 1Sam11:11 from sunrise until noon. ‘meta tehn aurion... en phulakehi tehi heohthinehi... heohs diethermanthehi heh hehmera’.

‘Prohi’ “early” Jn21:4 after “in that night” Jn21:3.

‘Prohias’/’prohi’) “early” Mt16: 3 at sunrise... when today the sky is red and lowring”.

‘Ehn prohi’ “it was early” Jn18:28 until sunrise “six o’ clock” Jn19:14.

**J317:**

*Yes, in all those examples, prohi refers to early morning; NOT twilight, late evening. Verse 2 refers to “evening” [or late afternoon] [Gk opsia] whereas verse 3 refers to “morning” [Gk prohi] (See NASB, ESV, Rotherham, NIV, KJV, Robert Young’s Literal, etc.)*

**GE:**

‘Prohī’ can or may be early afternoon, ‘deileh prohīa’;

**J317:**

*Please quote the verse where you find this and give the reference.*

**GE:**

‘Prohī’ can or may be early in the rainy season, James 5:7; “early in the beginning of the harvest”, ‘to prohī Therous’

**J317:**

*This “early” is a translation of a different word, the adjective proimos. The main point is that prohi never refers to the late evening or twilight.*

**GE:**

‘Prohī’ can or may be early time of the fruit-season, ‘prohīa karpimoh’.

**J317:**

*Could you please quote the verse and give the reference? In any case, this is no evidence that prohia refers to late evening or twilight.*

**GE:**

‘Prohī’ can or may even get a late, early rain Hosea 6:4b.

**J317:**

*Again, the word here is the adjective proimos, not the adverb prohi. All of this evidence merely supports the conclusion that prohi NEVER refers to the twilight but always to the early morning. It says “being dark still,”*

**GE:**

Beg your pardon, it does NOT say, “~being dark still~”; it says, “being EARLY of-dark / EARLY darkness / EARLY of night still”, ‘PROHĪ Skotias eti ousehs’—’prohī’ Adjectival--- within the adverbial phrase which tells when it was that Mary came to the tomb. ’to prohī eutheohs’, ‘the early (part) of the present’ (or ‘the beginning of justice’).

**J317:**

*Mary Magdalene did come to the tomb while it was still dark, but it was in the early morning shortly before sunrise, not at twilight. This is according to both the NT and the writings of E.G. White.*

*I can see why it’s important for you to claim Mary came to the tomb “early of dark,” or at twilight-- because it would mean for you that Jesus’ resurrection occurred on the Sabbath. However, no matter how you slice it, there’s no valid biblcial evidence for a Sabbath resurrection.*

**GE:**

If Christ resurrected not “on the Sabbath” God did not rest “on the Sabbath”. If God rested on the First Day, Jesus would have resurrected on the First Day.

‘Prohī’ may be ‘early before noon’ (“in the mid-forenoon”, ‘epaurion’), “early when today the sky is red and lowring”, Matthew 16:3; or ‘early afternoon’, ‘deileh prohīa’; or it can be ‘early in the rainy season’, James 5:7; or ‘early time of the fruit-season’, ‘prohīa karpimohn’. You even get a “late, early rain” Hosea 6:4b. More important in John 20:1 than the number of incidences of ‘prohī’ elsewhere, are context, common sense and chronology of actual events.

**J317:**

*prohi (early morning) can’t modify both the verb, erchetai, and the noun, skotias.*

**GE:**

Just above you have argued about “~the adjective / adverb prohi~”. Now you argue “~prohi (early morning) can’t modify both the verb, erchetai, and the noun, skotias~”.

**J317:**

*It doesn’t say “being early still.” It says “being dark still,” i.e., Mary came to the tomb early in the morning while it was still dark.*

**GE:**

I am very sorry, but it isn’t true.

**J317:**

*It doesn’t say “being early still”.*

**GE:**

Correct; it does not say “being early still”; it does not say “~being dark still~” either; it says, “being early of-DARK / of-DARKNESS still”, ‘prohī SKOTI-AS eti ousehs’.

**J317:**

*It says “being dark still,”*

**GE:**

It does NOT say, “being dark still”. It says, “being EARLY of-dark / EARLY of-dark-ness still”,

‘prohī skoti-as eti ousehs’ --- ‘prohī’ - ‘proh’ - ‘pro’— ‘before’ : ‘deileh prohía’— ‘early day’ antonym of ‘deileh opsía’— ‘late day’;

‘prohia karpimohn’ early fruits; ‘prohí hehmeras eti ousehs’— ‘still early of day’ - ‘prohī skotias eti ousehs’— “being still early of dark” when Mary came to the tomb and saw the stone removed and ran back.

‘Prohī’ not only functions as an Adverb; it also functions as an Adjective like here in John 20:1 where like a Substantive it qualifies and describes the Noun in immediate context and sequence, ‘(to) prohī (tehs) skotias’, “(the) early part / substantive of (the) dark (part of night)”. ‘Prohī’, “(the) Early” in John20:1 functions as an Adjectival Substantive the equivalent of ‘(heh) prohías’, “(the) early-of-night” / “(the) early-of-dark”. ‘Prohī’ is general— any time period has its

‘Early’, or early part. ‘Prohīas’ is specific— it denotes the “Early-of-night” only. Both ‘Prohī’ and ‘Prohīas’ are Substantives or Nouns; the only difference is their orthography or construction; ‘Prohī’ functions without a Suffix (analytically) and ‘Prohīas’ functions by Inflection through its added Suffix. It is the very same thing happening with “(the) dark”, ‘(heh) skotias’ from “(the) dark(ness)”, ‘(to) skotos’. ‘Skotos’ is any darkness; ‘Skotias’ is ‘of the darkness’ e.g. of the night of the plague.

It is the very same thing grammatically happening in Luke 24:1 with ‘orthrou batheohs / batheos’ ~ ‘(ho) Orthros’, ‘(tou) Orthrou’, “of (the) Early”; ‘(tou) Batheohs’ ~ ‘(to) Bathos’, “(the) Depth”. ‘Orthrou’, “Early” is specific of the night its morning; ‘Bathews’, “Depth” is general— it can be the Deep / Depth of hell.

**J317:**

*Prohi always means “early morning,” NEVER early night or early dark or dusk.*

**GE:**

Is ‘early’ only the morning? No! Then why must ‘prohī’ only be the morning?

John, it’s like Samie’s “week” that is never from ‘sabbaton’ but always from ‘hebdomos’. If it were a snake, a black mamba, you would have been dead by now, so recklessly holding the thing in your hands! John 20:1 is once and although once is not always, it never is never.

**J317:**

*There’s not a single translation in any language that says Mary came to the tomb while it was “still early darkness, “ i.e., dusk. The reason no Bibles say it is that it’s an invalid, impossible, unreasonable translation.*

**GE:**

Marshall: “Now on the first day of the week Mary the Magdalene comes early darkness yet being to the tomb” ‘The Interlinear Greek - English New Testament’ Samuel Baxter

and Sons Limited London 1958 ... not even TRIED to find it ... sat with it right next to me.

**J317:**

*The reason no Bibles say it is that it's an invalid, impossible, unreasonable translation.*

**GE:**

“Invalid”? No! everything so far said, testifies to its validity.

“Impossible”? If the easiest, that is, straight forward LITERAL translation is “impossible”, then yes, its “impossible”.

“Unreasonable”? I can start now with three hundred million contradictions and stuff of the ‘unreasonableness’ of the Sunday morning early version ---in fact have pointed out about five or six already. John317 hasn’t answered to one so far. So why should I spoon-feed him more?

**J317:**

*Please read the English translation. What does it say?*

*Please quote it here.*

**GE:**

I did, you just quoted my quote for your reply! I quoted for you Marshall’s \_English\_ translation and I gave you the source you could very well have yourself, the Nestle Interlinear with Marshall’s translation ...

**J317:**

*Yes, “....Mary comes early, it being yet dark, to the tomb.”*

**GE:**

No; “Mary comes to the tomb on the First Day of the week, being early-of-dark still ...” ‘Prohī’ is Adjectival because of the Noun’s Possessive Case ---the ‘early’ part or and quality of the dark is that “OF the dark” ... and - NOT DENIED - but secondary, ‘prohī’ is ALSO Adverbial, telling Mary comes early to the tomb, “it being yet EARLY dark.”

Use your quotation marks as though you are quoting God's Word ---with respect; which you are NOT doing, dear John317, but are doing with cunning!

**J317:**

*It doesn't say, "Mary came to the tomb, it being still early darkness."*

**GE:**

O not?! Marshall thinks so, "Mary comes early darkness yet (still) being".

And so did John: "Maria erchetai prohī skotias eti ousehs"—'ousehs', "BEING" – ADJECTIVAL Participle – "being" WHAT?

"Being early dark still".

Silly is it to want to say, "Mary being early dark still comes..." if 'Mary being'. But perfect sense is it to say, "Mary – being early dark still comes ..." if "dark being early".

This is becoming tedious. I must admit, you do succeed in testing my patience; but God help me you won't succeed in letting me fail my patience or the simplicity of my faith. I haven't come to ClubAdventist forums to receive acclaim. If I not instead received sarcasm and ridicule I would have known my mission failed.

**J317:**

*As I said before, "early" [prohi] is a reference to early morning, not to late evening or dusk.*

**GE:**

Yes, 'early' per se. As I before referred to Bauer (also Blass Debrunner), if 'early' is used as a Noun, for example. In German it would be with a capital letter, "Early", 'die Frühe'. Then "Early" is a synonym for 'Morning' / 'the morning' ---Matthew 16:3 John 18:28. But that does not make right what is wrong.



By the way, I never said ‘prohī’ stands for “late evening”. “Late evening” no longer is ‘dusk’; “late evening” is not, to quote myself or Englishmen like Marshall, “(while) being early dark still / yet”.

So, “~Would [I] agree that in those verses, ---Matthew 16:3 John 18:28 prohi refers to the morning and not to early darkness?~” Why would I not agree?!

### **J317:**

*The Greek word order doesn't matter. It isn't like English. In Greek, the words can be in almost any order, and it wouldn't matter. What matters in Greek is the change in the prefix and the suffix of the words, because they determine the relationship among the words.*

### **GE:**

It is not that simple and you know it. I missed one important aspect in our last discussion on John 20:1 and the time of day Mary went to the tomb the first time. It was the factor – the functional factor – of Greek PHRASES or and CLAUSES. You and I stared ourselves blind at the individual words that make up the Time-Phrase, ‘prohī skotias eti ousehs’ while we neglected to take cognizance of the phrase in its – and as – its

whole. FUNCTIONALLY the phrase acts Adverbial Phrase-of-TIME with regard to the Verbs of the Sentence, “comes”, “sees”, “runs”. “Mary comes ... sees ... runs WHEN (literally) early-of-dark still being”. WITHIN the phrase, the subordinate phrase, “being early-of-dark” functions as Substantival Adjectival phrase, “early” being applicable to “(the) dark” ... “(the) early dark”.

First thing Dana and Manty discuss about clauses and phrases is their “**Structural Relation**” ... which means the implicit importance of their **analytical word-order**.

We have before us one of the best examples in traditional exposition of an “elusive thought” that got misplaced and

therefore misinterpreted, the thought “being early dark (dusk) still” transformed into ‘being early morning still’.

“The clause [clausal phrase GE] is a unique element of syntactical structure and cannot be adequately comprehended until all its phenomena are presented in a single systematic view.”

“A clause [or clausal phrase GE] is simply the employment of a circumlocution by which we convey a meaning that we cannot readily express with a single word ...”

“A clause [or clausal phrase GE] may sustain the relation of a SUBSTANTIVE and be used as subject or object of a verb [or Verbal Participle GE].

“A clause [or subordinate clausal phrase GE] may have the function of an ADJECTIVE, and be used to modify a NOUN.” Now haven’t I done these things with my parsing throughout our conversation EXCEPT for having properly taken note of the subordinate phrase in its full structural functionality ... which we here and now do address?

I remember that John317 attempted to ascribe exclusive Adverbial functionality to the word ‘prohī’, “early”, isolated by itself as functioned it not within a phrase or clausal phrase; and neither he nor I gave account of its WHOLE as “unique element of syntactical structure”.

Mark 16:1, “When the Sabbath had passed” the fourth day had had begun. ≈ John 20:1, “While early darkness still on the First Day of the week Mary comes to the tomb.”

Mind you, “~Thursday Evening~” and “~Friday Morning~” were the SECOND day and not “*the first day*” of “the three days”; ... and “~Friday Evening~” and “~Saturday Morning~” were “THE third day” and not “~*the second day*~” of the “three days”; ...and “Saturday Evening” was “after the Sabbath”, “on the First Day of the week while early dark still”, so that Wednesday “evening” and “night”, “~Jesus had His baptism of fire (blood) in the Garden of

*Gethsemane, and this (began) the 3 days and nights sign of Jonah.~”*

1971 NAV There are at least three falsifications made in the NAV, ‘adding’ and ‘changing’.

“die more” (‘the morning’) is added; “vroeg” - ‘prohī’, Adjective in the phrase “early of dark”—’prohī skotias’, is changed into an Adverb in a non-existing independent sentence, ‘Mary comes early’;

The Adjectival phrasal Subject ‘prohī skotias’ - “the early-of-dark” of the subordinate Adverbial clause ‘prohī skotias eti ousehs’ - “the Early-of dark / dusk still being”, is changed into a non-existent Adverbial phrase “terwyl dit nog donker was” – “while it was still dark”.

1963 Louis Segond added an Article, “dès”, and made up its own Substantival Subject, “le matin” - “the morning”, and changed the Adjectival Genitive Noun Subject and subordinate clause, ‘prohī skotias eti ousehs’ into a non-existent Adverbial Main Clause, “Marie venir comme il faisait encore obscure” - “Mary comes as it was still dark”.

Everything falsifications by ‘adding’ and by ‘changing’.

Luther 1914, „da es noch ... war [‘eti ousehs’] ... finster [changed from Noun Genitive ‘skotias’ into non-existent Adverb omitting Adjective ‘prohī’]. All falsifications by ‘omitting’, ‘adding’ and ‘changing’.

The NKJV “early [Noun Genitive ‘skotias’], while it was still [‘eti ousehs’] dark [added non-existent Adverb]”, with ONE falsification succeeds in the same falsifications that needed more ‘additions’, ‘changes’ and or ‘ommission’!

MASTERLY! The English’ centuries of practice, superior scholarship and more ‘translations’ than in any other language delivered much desired undesirable results!

But the Afrikaans, ANTV 1979 and BA 1986 sixth edition, second print, proudly, beats the English in mischievous dealings in the interest of Sunday-sacredness in and with the Word of ... who cares ... God!

“Die Sondagmôre [“on-the-Day” corrupted into ‘in-the-morning’] vroeg [non-existent fraudulent adverbial innovation] toe dit nog ... was [‘eti ousehs’] ... donker [doubled non-existent fraudulent adverbial innovation to replace the Noun ‘skotias’]

John317, I have here lying around me on my desk and scattered on the floor of my study, several more ‘translations’ I have not looked at. For what would I? They will be the same.

Why? That is what is really important here! Why?!

Because they without exception want the text to “harmonise with the Synoptics”. And why must John “harmonise with the Synoptics” in this place? Because Jesus rose only once, and the women came to the tomb only once, and they all – also “Jesus Himself, so sanctified the First Day of the week as the Christians’ Sabbath”.

... and John317 of clubadventist ---is he for, or against them? This familiar claim, John 317, I am SURE you must have read in Sundaydarians’ literature, not only a few times, “~*He rested on the first Sabbath after finishing His creation of a perfect world.*~” But whereas John317 meant the Seventh Day Sabbath, they – the Sunday-worshippers – would have meant Sunday.

Is John317 for or against Sunday-worship??

**J317:**

*You conclude that all the translators are either ignorant or are refusing to translate it correctly in order to deceive people.*

**GE:**

You misrepresent my animadversions on purpose John 317. I am the one who recognises the translators’ SKILL! SKILL in misinformation thanks to their very thorough understanding and knowledge of NT Greek!

In other words, I distrust the VERY CLEVER translators. In other words, I accuse them of dishonesty.

I accuse them of dishonesty in their OWN interest and in the interest of SUNDAY-WORSHIP. I will not – God help – compromise in the smallest or largest point of contention. Now let me tell you, I do NOT consider the placing of comma's worthy to be reckoned even under the smallest of points of contention as far as the present issue is concerned. You miss the woods for the dead timber as you miss the smallest twig for the woods. What underlies the FRAUD found universally in John 20:1,2, is no matter of translation; but of Sunday-sacredness.

But John317 will never admit it or he must contradict his church and its sacred writings. THERE, John317, lies your dilemma.

**J317:**

*If you don't like people to "misrepresent" your position or your motives, then don't do it to others, Gerhard. I only repeated what you told me-- that you believe the translators are dishonest and that they purposely mistranslate the Bible.*

**GE:**

You also said that I said that they are "ignorant", which I NEVER said or would say! On the contrary, I would allow the translators no excuse or mitigation 'ignorance' would have given them.

**J317:**

*You talk about reading the Greek and reading Marshall's Greek-English interlinear, yet your posts show that you don't even understand what you're reading. You would be better off taking classes in the language you want to understand, before claiming to translate the Bible more accurately than thousands of translators who have studied and taught Greek and NT theology for many, many years.*

**GE:**

*"For many, many years"* never, never having faced the issues OF TODAY and never, never having been PROMPTED by

enquiring MIND and always, always been indoctrinated and brain-washed by traditionalists and pedantic authoritarian instructors and dictators more blunt and dumb than they themselves. Like the Seventh-day Adventist church, I do not share the bright picture John317 sketches of Christian leadership, education and religion in the past AND ESPECIALLY IN THE PRESENT! To flatter undeserving quasi learned men for their courageous pretence under the convenient protection of their numbers and status, is not going to decide for me, the right or wrong of any translation or, text.

Again I shall call on God my only Help and Witness ... through HIS WORD THE SCRIPTURES. You may deride me, John317. Do it! For me it is like receiving a nod of approval from Jesus. If you had not opposed me, I would have been disappointed and discontented with myself.

**J317:**

*It seems to me you are making a lot of judgmental statements about people you don't even know. But if you are right about all those translators of the Bible-- most of whom are teachers of translation in the top universities-- why should anyone trust what you are doing and saying, since you demonstrate that you know far less about translation than the men and women who've devoted their lives to helping to spread the gospel through translations of God's inspired word?*

**GE:**

This is a good post of yours, John317. Let me answer, First, you, John 317, are making a lot of uncritical, flattering and unjustifiable statements about people you don't even know ---or perhaps know better than you pretend and I am aware of.

Next, you are now – as you have done times before – making one specific judgmental statement about me, as made I my ‘judgmental statements’ about the persons of those ‘people’, and, more importantly, as made I my ‘judgmental

statements' about their work, across board. Which, both, are not justifiable accusations, dear John317.

Their salvation is none of my concern; their human fallibility is my concern, since it affects their work of translation. Even then, not all their work, but specifically these 'people's' work of translation of the Scriptures which regard the Christian DAY of Worship, is my SOLE concern.

Have you heard or read one word from me about anything else than the INVOLVED Scriptures and passages from the Gospels that have to do with the times and days and seasons of Jesus' last passover?

Whenever I say something beyond these Scriptures, I try to say it by way of Confession of Faith ---Protestant Christian Faith. I restrict myself as good as I can to those Scriptures I have studied in the Text, in Context, in precedent, and in history and etymology.

I am not so foolish as to poke my nose in other people's business or specialities. For that I enjoy the benefits of all the great men of God since the Apostles and Reformers of whom I am most ardent student and follower.

Mark my words, if there is one man living who RESPECTS AND ADMIRES great and mighty in the Lord God men, it's me, Gerhard Ebersöhn. We all know those men all. But how many so called translators have you known, John317? They 'work' in the dark holes of the papacy, ever since the age of increased knowledge, from about the beginning of the twentieth century. Because they have the power over the minds of men exactly through the Word of God the WRITTEN, PUBLISHED, SPONSORED AND SPREAD, 'new' and yet more 'new', 'TRANSLATIONS' of the Bible. You, John317, know it.

**Pkrause:**

*This is how I see it: John 20:1 Early on the first day of the week, while it was still dark, Miryam from Magdala went to*

*the tomb and saw that the stone had been removed from the tomb.*

**GE:**

Thank you, PKrause that you say, “This is how I see it” and not, ‘This is how it is’. Now if it were the way you see it, it would have read something more or less exactly like in Mark 16:9 where it is unambiguously written, “Early on the First Day He appeared”, ‘prohī [early] prohtehi [on the First (Day)] sabbatou [of the week] ephaneh [He appeared]”. In other words, in John 20:1 it would have been ‘prohī de tehi miai tohn sabbatohn erchetai Maria’, ‘early on the First Day of the week comes Mary’. Or like in Mark 16:2, ‘kai lian prohī [and very early] tehi miai tohn sabbatohn [on the First Day of the week] erchontai [they [she] come]’.

AND of course, WERE it the same, ALSO the events and persons, would have to be the SAME ---but they ARE NOT! Your mistake as everybody else’s who ‘translate’ like you proposed, is SIMPLE:

The Predicative Adjectival clausal Phrase

‘prohī-skotias-eti-ousehs’, “(the)-early-of-dark-still being” – which CAN only function in WHOLE – functions Adverbially and modifies the Verbs in John 20:1,2, telling when Maria “sees” etcetera. But this ONLY correct alternative, is determinedly DESTROYED by being torn apart and the unwanted essentials of literal syntactical wholeness and soundness, simply being DISCARDED with.

**Cabalo:**

*Folks, the MAIN point is that He is no longer in the tomb!!!  
BTW, if He arose on Sat a.m., it seems odd to me that He would wait until Sunday to make the fact known.*

**GE:**

It always mattered for people on which day of the week He rose until they start loosing their argument for that day. Then



suddenly it no longer matters of which day of the week He rose.

The “MAIN point” in this dicussion is NOT, “*~that He is no longer in the tomb!!!~*” Everybody here BELIEVED that since they are Christians and is NO ‘issue’ whatsoever for them. Neither is it any ‘point’, here, “*~if He arose on Sat a.m.~*” or not; or, if “*~it seems odd~*” to you whatever. You are off topic and off the track and off the posts like Morne was the past rugby season with his boot ... and it cost us the Super Fifteen and The Championship ... and him his popularity.

The women ---

1) John 20:1,2

“Mary sees stone away from tomb **being still early of dark / dusk**” (prohī skotias eti ousehs).

2) Luke 24:1 “**deepest morning**” after midnight (orthrou batheohs).

3) Mark 16:2 “over the grave looking up, again noticing the stone was extremely big and was cast up(hill) away ... very early before sunrise” (lian prohī anateilantos tou hehliou).

4) John 20:11 “but Mary had had stood after ... thought He was the **gardener**”—sunrise.

= Mark 16:9 “early / sunrise”

5) “**Explained / answered** the angel the women ... **Late the Sabbath’s daylight midst inclining towards** the First Day of the week ...” shortly after Mark 16:9 John 20:15.

SURELY for a firmer basis in the Faith of Jesus and all that it entails for the People of God. FIRST OF ALL it entails and involves the “SABBATH which for the People of God remains ... BECAUSE JESUS GAVE THEM REST”---BECAUSE He on it ROSE from the dead. .... New Testament and Christian Sabbath-keeping would be SENSELESS apart from the truth Jesus rose from the dead “IN THE SABBATH”.

**Jackson:**

*Actually, what really makes sense is that He rested in the tomb on the Sabbath, thereby honoring it. If He rose on the Sabbath during the night period then His resurrection would have been known on Sabbath day. There is no record of such an occurrence. If Jesus rose during the daylight hours on the Sabbath then surely many would have witnessed it. Again, no record of such. If he rose early during the night hours of the first day of the week, then indeed the Biblical account makes entire sense.*

*Matt 28:1 In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

*Mark 16:2 And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.*

*Luke 24:1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.*

*John 20:1 The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:**

**Re:** “~Actually, what really makes sense is that He rested in the tomb on the Sabbath, thereby honoring it.~”

Jesus ~rested in the tomb~. I agree. I believe Jesus ‘rested’ in the sense defined and expounded by Peter (and Paul) in Acts 2 (and 13). But Jesus ACTUALLY: WORKING:

“ENERGISING”: ‘rested’: “WHEN GOD RAISED HIM FROM THE DEAD” Ephesians 1:19,20 and “God: the Seventh Day from ALL HIS WORKS: RESTED” Hebrews 4:4 “... rested ... BY THE SON”; and: “Jesus gave them – The People of God – REST.” 1:1 and 4:9.

Yes, because He “honoured” God’s “Holy Day”, God made Christ “ride upon the heights of the earth” through resurrecting Him on his Holy Day!

God’s “WORKING / ENERGISING by the EXCEEDING GREATNESS OF HIS MIGHTY POWER” reaches the acme and culmination and “REST”-point of his Power so that “God the day The Seventh Day: RESTED.” “The LORD TRIUMPHED GLORIOUSLY!” Exodus 15. And God “rested”, “FINISHING ALL his works”; “BLESSING”; and “HALLOWING: the Seventh Day”: “THUS CONCERNING THE SEVENTH DAY SPEAKING”, God “MADE THE SABBATH”: “made” it: “Sabbath OF THE LORD GOD”: “made the Sabbath” THROUGH JESUS CHRIST IN RESURRECTION FROM THE DEAD.

God “made the Sabbath” AFTER He had finished and beheld all that He had made in six days and had seen that it was “very good”. But the PERFECT, the FINISHED, the BLESSED, the SANCTIFIED”, God reserved for the Day-of-His-Redemption: The Seventh Day: God RESTED ON”: “be the EXCEEDING greatness of his power which: HE WORKED”!

God’s single ACT of the Seventh Day Sabbath in having RAISED Christ from the dead ON IT, speaks much louder and powerfully than Jesus’ ‘rest’ in his death and grave’; it speaks much harder and clearer of “the Rest-of-God” – of his absolute ‘Rest’ – from which “EXCEEDING greatness” the Sabbath Day derives every bit of its ‘rest’-character and ‘rest’-nature. The Exodus story reflects God’s Act-of-Redemption in Christ on the basis of which He instituted the Fourth Commandment Sabbath, Deuteronomy 5.

**Jackson:**

*If He rose on the Sabbath during the night period then His resurrection would have been known on Sabbath day. There is no record of such an occurrence*

**GE:**

You are right, “~there is no record of such an occurrence~” as Jesus’ Resurrection “~on the Sabbath during the night period~”

There only is this record of “the angel of the Lord descending from heaven casting the stone away from the grave: ... LATE ON THE SABBATH // IN THE END OF THE SABBATH = IN THE FULLNESS OF THE SABBATH = IN THE VERY DAYLIGHT

MID-INCLINING TOWARDS the First Day of the week.”

--- the ONLY record of the time and circumstance and DAY: that “God raised Christ from the dead.” O yes, there are other implicating texts, Like Matthew 27:64, “the sepulchre be made sure FOR THE THIRD DAY = TILL THE THIRD DAY IS OVER ...”

... and Luke “My Father worketh HITHERTO and I work ... on the Sabbath Day.” John 5:17. Luke 13:15; 14:5.

... and all the texts that declare He would rise “the third DAY” --- not night!

**Jackson:**

*If Jesus rose during the daylight hours on the Sabbath then surely many would have witnessed it. Again, no record of such.*

**GE:**

No record of anyone seeing Jesus rise on the First Day exists. Your argument is moot. Or you must resort to the NEW CORRUPTED VERSION of the Gospels.

“NO ONE CAN SEE GOD AND LIVE” ---especially in the “EXCEEDING GREATNESS OF HIS POWER OPERATING // ENERGISING // WORKING: RAISING CHRIST FROM THE DEAD”. NO ONE!

The grave was guarded to keep anyone especially “his disciples”, away from the tomb.

Also “was there a great earthquake” that prevented anyone to go to the tomb.

And then there was the angel whose brightness in descent struck the living “down like dead” so that NO ONE saw or could see “the full fellowship of the Trinity” [Schilder] accomplishing the greatest of all the works of God EVER! That any saw Jesus in the grave rise from the dead is: as such—as well as by a great many contrary facts of truth—proven to be a satanic lying report.

**Jackson:**

*If he rose early during the night hours of the first day of the week, then indeed the Biblical account makes entire sense.*

*Matt 28:1 In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

**GE:**

Your statement directly states the opposite of the text you quote.

**Jackson:**

*Mark 16:2 And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.*

*Luke 24:1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.*

*John 20:1 The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:**

Does anyone see Jesus rise? No! Therefore, what is the point in quoting these texts? They prove by the time the traditions of men claim Jesus rose, HE WAS LONG SINCE OUT OF HIS GRAVE and no one saw Him anywhere NEAR!

**Jackson:**

*My point was that if Jesus had risen on Sabbath it would have been known before Sunday morning. I was not suggesting His arising had to be seen, but that the open tomb would surely have been noticed. Gerhard, could you please suggest any time during the 24hr Sabbath period when Jesus could have arisen and yet the open tomb would be noticed by no one until early on the morning of the first day of the week?*

**GE:**

You only ASSUME; and assume without provocation whatsoever that “~the open tomb would surely have been noticed~”. The fact the Jews got Pilate to secure the grave and a guard was set “early the morning (on the day) after The Preparation”, means they knew nothing of Joseph’s “SECRET” undertaking during the previous night and “after” their own meeting with Pilate.

THEY EXPECTED Jesus’ body would be “TAKEN AWAY” and thrown into the smouldering pit of Hades. The Jews KNEW NOTHING about that Joseph had buried the body. They only must have learned about it the “next morning”; that is why it mattered not for them that it was the holy Sabbath. They were desperate! The Jews with so many words emphasized to Pilate the URGENCY of the matter for them, and told him it was “THE THIRD DAY” of which “that deceiver spoke while He was alive” going on and they wanted the grave “THEREFORE secured until (it) was over”. The Jews alleged they were “DECEIVED” by the whole course events took. So they could not have known that

Jesus had been BURIED AGAINST THEIR WISHES AND EXPECTATIONS CLEARLY!

“Therefore the grave was secured, a guard being set and the stone sealed ---BUT!: IN THE END OF THE SABBATH THERE WAS A GREAT EARTHQUAKE” and it was THEN: “WHEN God raised Christ from the dead”.

The word “BUT!” is written – ‘opse **de** sabbatohn’.

Then never underestimate the impact of the “GREAT earthquake that SUDDENLY was” – ‘kai idou seismos egeneto megas’ – exactly AS “Mary Magdalene and the other Mary SET OUT TO: GO HAVE A LOOK at the grave” – ‘theohrehsai’ – and of their INTENDED visit, came nothing. So the earthquake kept everybody occupied at their own place wherever it could be and everybody –IF THEY KNEW– FORGOT of the forlorn grave where ONLY: “DEAD-UNCONSCIOUS GUARDS lay strewn prostrated convulsing like they were dying through the brightness of the angel descending when he cast away the stone from the grave.”

FORSOOTH the open tomb would NOT be noticed by anyone until : “still being early of dark on the First Day of the week Mary Magdalene ---ALONE--- comes : sees the STONE away from the tomb : and RUNS”-- back into Jerusalem to tell to the first persons ever to have heard. Compare Luke 24 how “SURPRISED” the disciples were because NOT EVEN THEY KNEW THAT JESUS HAD BEEN BURIED! In fact “they were thronged together” into the room where they HID “for fear of the Jews behind CLOSED DOORS” from before even Jesus had died! The grave was OUTSIDE the city and out of sight “hewn in rock”

into the ‘Skeleton-mound’ “IN THE GARDEN”. And you wonder that nobody saw what happened there WHILE these “great” and distracting events occurred?

**Jackson:**

*Yes one could infer that if that scripture stood alone, but we have three other scriptures refining the time line more precisely.*

*Mark 16:2 very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.*

*Luke 24:1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre,*

*Mark 16:9 Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

**GE:**

The “~time line~” OF WHAT, please, Jackson, OF WHAT?!

Unambiguously the other texts than Matthew 28:1-4 supply the CLEAR “~time line~” of VISITS AT THE TOMB BY DIFFERENT WOMEN EVERY DIFFERENT TIME

---NOT of Jesus’ Resurrection “On the Sabbath”

before—before by now, it no longer was “mid-afternoon before the First Day”, but “ON the First Day of the week” in fact its “morning-of-night” already. In fact ONLY in

Matthew 28:1-4, 5 further, is it written “the angel

“ANSWERED = EXPLAINED = INFORMED the women” about the PAST event of the Resurrection and continued to “tell them” about

the PRESENT situation that “He is not here” now anymore.

But I see what it is that confuses you. It is the word ‘dawn’—’as it began to dawn towards the Sabbath’.

You must understand this phrasing as old English. No; not that old really. Today still the ‘dawn’ of a period is the last part of the fore-going period. The word ‘dawn’ has more than just the meaning of the morning of night! I need not let English linguists explain your own language to you; you know it better than me. You cannot ‘class’ Matthew 28:1 into



the same ‘category’ of texts the other texts you mention, fall in.

As an actual word, ‘dawn’ does not exist in the Text. The literal precise wording of Matthew 28:1 is: “In the ending / fullness of the Sabbath in being its very mid-inclining daylight towards the First Day ...”. Yes: EXACTLY SO. No word or implied grammatical factor is mine. It is PURE and TRUE ‘translation’; no paraphrasing; no interpretation mine or anybody else’s.

**Jackson:**

*Mark 16:9 Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

**GE:**

Come now Jackson, what does it say? That Jesus appeared, rising on the First Day; or that “He appeared on the First Day when He was risen”? The KJV still says no more than what a Participle says. When not an innocent mistake it is serious abuse of Mark’s true words when people pretend instead that the KJV says Jesus rose, or that He was rising on the First Day. Mark 16:9 is no more than a reference to John 20:11-17 when Jesus first appeared to Mary Magdalene. He appeared to her from away and opposite of the grave; not as from inside the tomb or in its opening.

**Jackson:**

*Jesus, by his rising on the 1st day of the week, revealed the antitype of the Feast of First Fruits, and, by His resting in the tomb on the Sabbath, honored the 7thday Sabbath which He had made for all mankind.*

**GE:**

The First Day of the week has NOTHING TO DO with Jesus' being “~revealed the antitype of the Feast of First Fruits~”!

By the way—I mean it in as humble spirit I could—it is not “~the Feast of First Fruits~”. ‘Firstfruits’ could happen on any day of the year and never was instituted a “~Feast~”. Christ was the “First Sheaf of: the firstfruits” or ‘first-born of the dead’. That was why the first sheaf was “Waved before the LORD” like Christ was “RAISED BY THE GLORY OF THE FATHER”—”by the glory of the Father’s” PRESENCE in the Shekinah or Cloud or “Shadow of the Almighty” the Holy Spirit’s vigil over the body of Jesus “THAT HE WOULD SEE NO CORRUPTION IN DEATH”.

And as I pointed out to you before, with respect, Jackson, Jesus ULTIMATELY “~rest(ed) in the tomb on the Sabbath~” thereby having “~honored the 7thday Sabbath which He had made for all mankind~” **IN THAT HE ROSE FROM THE DEAD AND “TRIUMPHED IN IT.”**

“Remember the Sabbath”: Exodus 15 “the Song of Moses and of the Lamb” which is why you should “remember the Sabbath to keep it holy”.

John 20:1,2 “early of night” or ‘early of morning’?

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**Vertaling van Johannes 20:1,2 ... en van Lukas 24:1,2 ...**  
 ‘Riglynn Werkwyse 1’

KABA ‘Vertaling’ nie ontvang nie. Daarom ‘lewer die leser’ die uwe, Gerhard Ebersöhn a.d.h.v. die AB 1933 en NV 1986, ‘kommentaar op ‘gedeelte’

“terwyl dit nog donker was” / “die Sondagmôre vroeg, toe dit nog donker was”

“terwyl dit nog donker was” is korrek vir so ver dit die ‘Bron’ weergee. Maar dit gee nie die ‘Bron’, ‘\_prooi\_ skotias êti oesees’, volledig weer nie. Volledig, sou die ‘Bron’ korrek weergegee gewees het met “terwyl (dit) nog *\_vroeg\_ donker is*” / “synde nog *\_vroeg\_ donker*”.

“die Sondagmôre vroeg, toe dit nog donker was” is gladnie “getrou aan die Bron” nie.

“terwyl dit nog *\_vroeg\_ donker was*”, is “*\_vroeg\_ donker*”, d.w.s., ‘skemer’ vóór heeltemal “nag” / “donker”, o.t.w., “Saterdagand”. Die ‘gedeelte’, ‘prooi skotias êti oesees’, “terwyl (dit) nog *vroeg donker is*”, ontleed, is ‘n

Predikatiewe Byvoeglike Naamwoord,

IN GEHEEL Ondergeskikte Bywoordelike Frase van Tyd, van toepassing op die Werkwoorde van Hoofsin “kom”,

“sien”, “hardloop”

‘skotias’ SNW Onderwerp van Ondergeskikte Bywoordelike Frase van Tyd

‘oesees’ Deelwoordelike Werkwoord van Ondergeskikte Bywoordelike Frase van Tyd

‘êti’, “nog” BW v.t.o. ‘oesees’, “synde”

‘prooi’ Byvoeglike Naamwoord vir SNW ‘skotias’, “(die) donker / nag”

Byvoeglike Naamwoord vir SNW

1) by wyse van Genitief Verbuiging, ‘skotias’, “\_van\_ donker / nag”

2) a.g.v. woordorde van / posisionele verhouding tussen BNW ‘prooi’ en SNW ‘skotias’

3) afleibaar uit kontekstuele logiese en kronologiese historiese opeenvolging van gebeurtenisse binne groter geheel van perikoop waarin Maria “op die Eerste Dag van

die week ... na die graf kom ... synde nog vroeg-donker ... die KLIP (vir die eerste keer) van die graf af weggerol, sien, en (terug) hardloop”, WAARNA sy Petrus en Johannes (én die ander vroue) gaan vertel, en Petrus en Johannes na die graf gaan kyk en weer “huistoe keer”. Dit alles verloop VOORDAT “die vroue met hulle speserye voorberei en gereed” om die liggaam te salf, volgens Lukas 24:1,2, “DIEP NAG (‘orthroe batheos’) na die graf gaan en die klip waarneem (soos Maria voor die tyd aan hulle moes verduidelik het) en (vir die eerste keer) in die graf ingaan MAAR, die liggaam nie daar kry nie!”

Johannes 20:1 vertel van die ontdekking dat die graf oopgemaak was – deur Maria op haar eie; Lukas 24:1,2 vertel van die ontdekking dat die graf ‘ontruim’ was – deur “Maria en ander saam met haar” Lukas 24:10.

Nóg Johannes 20:1,2, nóg Lukas 24:1,2 vertel van dieselfde persone, van dieselfde omstandigheid, van dieselfde tyd van die nag, van dieselfde gebeurtenis ... van die Opstanding.

Vertaling MAG NIE die gedeeltes wil sinkroniseer en identifiseer NIE. Dit sal nie “getrou aan die Bron” wees nie, maar ONTROU.

### **“Darkness from the sixth hour”**

John 20:1, standard translations questioned

Τῆ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,

Years ago I came across this text in Jeremiah, 15:9. I forgot about it, and just the other day while sorting out old papers, found it among them.

‘~epedu ho hehlios autehi eti mesousehs tehs hehmeras~’

“Her sun is gone down while it is yet noon”

‘epedu’ - ‘had gone under’

‘ho hehlios autehi’ - ‘her sun’

‘eti’ - ‘still’ / ‘while’ / ‘yet’

‘mesousehs’ - ‘being [‘ousehs’] middle [‘mes(os)’]

‘tehs hehmeras’ - ‘of the day’ ... “WHILE BEING noon” exactly like WHILE BEING noon / “middle of the day”, it was or became darkness from the sixth hour [noon] until the ninth hour [mid-afternoon] on the day that Jesus died.

Now, compare the meaning of “while being still”- ἔτι οὐσης ‘eti ousehs’, “noon / midday”, ‘mesos’~ ‘meso(s o)usehs’ in Jeremiah, 15:9, to “while being still”- ἔτι οὐσης ‘eti ousehs’, “early darkness”- πρωὶ σκοτίας ‘prohī skotias’, in John 20:1, ~Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὐσης εἰς τὸ μνημεῖον,~

“The First Day of the week cometh Mary Magdalene

WHILE IT WAS / WHILE BEING EARLY DARKNESS

STILL...” or is it, “cometh Mary Magdalene early

[MORNING] when yet dark”? “While being still ...”

WHAT? is the question here. Either it is, “While being still EARLY DARKNESS”—that is—”While being still early of darkness” that is evening dusk after sunset that is DUSK

before proper night. Or it is ‘Early of morning’ AFTER

having been dark. “Darkness” is no Adverb, ‘dark’,

‘skoteinos’; “darkness”, is ‘skotias’, a Genitive Noun from ‘heh skotia’, ‘the evening’ – “darkness-OF-evening” which is ‘dusk after sunset’ 15 times in the NT—NOT

‘darkness-of-morning’ which is ‘dawn’, ‘diaugadzoh’.

“Early” is an Adverb, ‘prohī’; and it tells that it “was

EARLY-of-evening still”. It was not ‘while the morning still

dark starting to get light’. “Early” on its own is no Noun;

only in conjunction with “darkness”, “being early-darkness

still”, does “early” form an Adjectival Substantive,

“early-arkness”.

From these indisputable grammatical and syntactical facts it must therefore be deduced that “Mary Magdalene comes to the grave on the First Day BEING EARLY EVENING

STILL” which would be ‘Saturday evening’ some time after sunset but before proper darkness of night. This conclusion also is perfectly logical and consequential with all following

events during that ‘Saturday night’ which in Bible terms was “the First Day of the week” its FIRST part, the “EVENING” of its still prospective night “WHILE BEING EARLY EVENING STILL”.

**Vooks re: John 20:1,2**

**Anon:**

*What is wrong with the belief that Christ rose from the dead on Sunday?*

**GE:**

There is nothing right with it. Everything -- and that means millions -- of things about this belief is wrong.

For one reason : That it is not “according to the Scriptures”. But fix ONE un-Scriptural detail of the ‘Sunday resurrection’ myth, and it DISPROVES ITSELF, WHILST proving the truth, namely, that Jesus rose from the dead “ON THE SABBATH BEFORE the First Day of the week”.

Take into account the FACT, Jesus was crucified and DIED on the day BEFORE the day on which He was BURIED and was SUPPOSED TO BE BURIED ON “according to the Scriptures”.

In other words, Jesus did not DIE, AND, RISE on the SAME day but respectively on consecutive days.

It spells the END OF SUNDAY SACREDNESS, just the simple actuality -- ‘ipso facto’!

**Vooks:**

*You are one insincere man. If Sunday was the Third, Saturday the Second and Friday the First, there is NO room for Day zero.*

*Look at the creation account. The first day of creation is .....the first day*

*In Joshua 6, read verse 14. The SECOND day was the.....second day of encompassing Jericho which means the first day was the day before. You don't have a day zero*

*Perfect example is Exodus*

*Exodus 19:10-11 (ASV)*

*10 And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, 11 and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai*

*So 'to-day' is the FIRST day of sanctification, 'to-morrow' is the SECOND day, and the day after tomorrow is the THIRD day. If Sunday was the third day, Saturday was the second and Friday was the day of crucifixion*

**GE:**

Now please, tell me, WHAT IS THIS: “~If Sunday was the Third, Saturday the Second and Friday the First, there is NO room for Day zero.~”

Your moment of brilliance?! Your eternity of sincerity?!

Sunday was not the Third Day or “the third day”.

Come, I'll bet my boots it isn't and never was. Frankly I don't know where you got the idea from.

**Vooks:**

*PS: Sunday resurrection don't make it sacred, just a memorial. Why it guts Sabbatarrians is beyond me*

**GE:**

Sunday was not Resurrection. Don't make it sacred on own authority. You don't have authority to make Sunday Resurrection Day; and you don't have authority to make Sunday sacred for whatever reason you might see fit. You definitely have no authority to make Sunday “~just a memorial~”. Least a memorial of Jesus' Resurrection from the dead “ON THE SABBATH”, Jesus' Resurrection having been God's Rest for which reason the Seventh Day was “the Sabbath of the LORD” -- i.e., God's Day-of-Rest in the Son.

Why it guts Sundaydarians like it does Sabbatarrians, is not beyond me. I fully understand why. Because it exposes their fallacy the one's like the other's.

It is clear as the sky above over the Karoo at midday people sincerely concerned and honestly attempting to find solution for the “third day ACCORDING TO THE SCRIPTURES”, is their lack of knowledge of the “Passover of Yahweh” : “THREE DAYS THICK DARKNESS” so that the “three days” of God's salvation of his People out of “the Land-of-Darkness” : Egypt : ‘geh’ : “HELL”, were INDISTINGUISHABLE : ONE— by the Omnipotence of the Redeemer of his people.

For which absolute and only reason, the exodus passover had ONE DATE, “the fourteenth day of the First Month, which encompassed “THREE DAYS THICK DARKNESS”, the fourteenth day, the fifteenth day, and the sixteenth day of the First Month : IN LATER, INSTITUTIONAL Scriptures. The exodus had ONE meal: the eating of “the flesh with unleavened bread NO GARNISH”— “the remains” of which “THE NEXT DAY”, Israel had to “burn with fire” as type of the interment of Our Passover and Lamb of God, Jesus Christ.

**Vooks:**

*Jesus was crucified on Friday, resurrected on a Sunday. It is so clear, has always been since his resurrection. History is very harsh on revisionists and their phony theories English is not your first nor second language but surely you have common sense which in your case may not be that common. The women found the stone rolled away, Mary dashes and reports this to Peter. The WE refer to all who were first at the tomb.*

**GE:**

You lack the kind of common sense that is common to commoners like myself. So you resort to spinning your lies



for the Gospel. God is not a God of confusion. You seem to worship your own head in which is nothing but confusion. But you are pulling me down to your level. I won't react to nonsense like this and other posts of yours again.

Jesus was crucified on : Scripture : New Testament: "the first day they KILLED the passover" Mark 14:12 et al; Old Testament: "the fourteenth day of the First Month" Leviticus 23:5 et al.

Jesus was buried on : Scripture : New Testament: "the Preparation" Mark 15:42, "great-day-sabbath" John 19:31,38,39, "since evening having had started" Matthew 27:57 Luke 23:50 until "the Preparation mid-afternoon the Sabbath nearing" Luke 23:54 John 19:42; Old Testament: "the fifteenth day of the First Month" Leviticus 23:6 et al. It is so clear, has always been so clear, since his Crucifixion, Burial and Resurrection "the third day according to the SCRIPTURES" 1Corinthians 15:3,4.

History is very harsh on the never revised, phony theory of anti-Christ, that He "~-resurrected on a Sunday~".

**Vooks:**

*Sunday was the THIRD day since they crucified him. He said he would resurrect the third day*

**GE:**

The whole Bible except the book of Exodus allows for only one method of reckoning days, and that is, from sunset to sunset.

Sunset could be supposed, so that 'dusk' or the "early-dark" or "evening" after sunset is taken for the beginning of the day-cycle.

Exodus reckons days sunrise to sunrise. Because the country was pagan --- they worshipped the upcoming SUN.

**Vooks:**

*Lying through your teeth*

**Rev Mitchell:**

*He may be wrong but it is not necessary that he is lying.*

**Darrell:**

*I think we have to go with the Northern reckoning, seeing that the Lord celebrated Passover Thursday evening, which would have been viewed as Friday.*

**Last Week / 'Holy Week'****Sabbath**

“Six days before passover Feast Days” John 12:1 (... begin on Friday)

**(Palm Sunday)**

Five days before “Feast Days” John 12:12 (... begin on Friday)

**(Monday)**

Four days before “Feast Days” (... begin on Friday)

Mark 11:12 Matthew 21:18 Mark 11:15 Luke 19:45-48 Mark 11:19

**(Tuesday)**

THREE days before “Feast Days” (... begin on Friday) Mark 11:20,21,27 Matthew 22:23 Luke 20:1-8 Mark 13:1,3

= Matthew 26:2 “after TWO days (Wednesday Thursday) is Passover

= “Son of Man CRUCIFIED” (... on Thursday)

**(Wednesday)**

TWO days before “Feast Days” (... begin on Friday) Luke 21:38 Matthew 26:3

= Mark 14:1-3 “after TWO days (Thursday Friday) is Feast

= “Days of UNLEAVENED Bread” (... begin on Friday)  
**(Thursday—Wednesday night and Thursday day, the Fifth Day)**

One day before “Feast Days” (... begin on Friday)

= “BEFORE the Feast” John 13:1

= “PREPARATION of the Passover” John 19:14

= “NOT ON, the Feast” Mark 14:2

= “WHEN they KILLED the passover...

= “WHEN they REMOVED leaven”

= Mark 14:12 Matthew 26:17 Luke 22:7 Exodus 12:15a

= Abib 14 (Thursday Abib 14)

**(Friday— “The Feast of Unleavened Bread” Exodus 12:15b**  
 (... began on Friday)

= “The Preparation ...

= “... which is the Foresabbath ...

= “... for THAT DAY WAS great day sabbath” of passover.

1A) HERE BEGINS the NIGHT and the “**FIRST**” of the

“three days”, “according to the Scriptures” – the

passover–Scriptures :– wherein Jesus ENTERED IN in “the Kingdom of my Father” (Jesus’ Jonah’s descent to hell)

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

1B) HERE BEGINS the MORNING of the FIRST of the

“three days”, “according to the Scriptures” – the passover–

Scriptures :– in which Jesus was delivered and

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

1C) HERE is the LATE NOON AND MID–AFTERNOON

of the FIRST of the “three days”, “according to the

Scriptures” – the passover–Scriptures:– when Jesus DIED

and was deserted by all :– Mk15:37–41; Mk27:50–56;

Lk23:44–49; Jn19:28–30

2A) HERE BEGINS the NIGHT and the **SECOND** of the

“three days”, “according to the Scriptures” – the

passover–Scriptures :– the day whereon Joseph WOULD

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

“The Feast of Unleavened Bread” Exodus 12:15b

= “The Preparation ...

= “... which is the Fore-Sabbath ...

= “... for THAT DAY WAS great day sabbath” of passover.

= FRIDAY!

= Abib 15, Thursday night and Friday day = Sixth Day 2B)

HERE is the NIGHT of the SECOND of the “three days”,

“according to the Scriptures” – the passover–Scriptures

wherein Joseph begged the body and “according to the Ethics / Law / Passover of the Jews ... at the first night” John 19:39

undertook and prepared to bury Jesus :- Mk15:43–46a;

Mt27:58–59; Lk23:52–53a; Jn19:31b–40

2C) HERE is the LATE NOON AND MID–AFTERNOON

of the SECOND of the “three days”, “according to the

Scriptures” – the passover–Scriptures when Joseph and

Nicodemus had laid the body and had closed the tomb; and

men and women left for home :- Mk15:46b–47;

Mk27:60–61; Lk23:53b–56a; JN19:41–42

I have no other answer than this.

Jesus “ate” and He “drank” SPIRITUALLY THROUGH

SUFFERING; while He “gave” to his disciples, real,

ordinary, LEAVENED , “bread” - ‘arton’; and real, ordinary,

FERMENTED ‘wine’ - ‘the fruit of the vine’.

“At the First Night” of ULB eaten, “~Thursday evening~”

AFTER they had “KILLED the Passover”, Jesus was, the

Passover and still hang on the cross : “KILLED”.

### **Darrell:**

*Don't want disrupt the thread but did want to ask if you have considered how Jews held to two reckonings of when a day began. I think it was those of Galilee, for example, the day began at dusk, whereas those of Jerusalem's day began at*

*dawn, which would explain how the Lord could celebrate the Passover Yet those who took Him had not.*

**Vooks:**

*thank you Darrell,*

*The two Passover meals are problematic for BOTH Sunday and Saturday resurrection positions. I have heard that the priests spread the Seder over days to accommodate the many animals to be slaughtered. This of all possible explanations make the most sense for me*

**GE:**

The Gospels make it very clear no passover sacrifices at that Passover of Yahweh were fitting or possible.

**Darrell:**

*I see the Lord celebrating Passover Thursday evening after the manner of those in Galilee, taken in the wee hours of Friday, and crucified on Friday, which for (I think it was southern) Jews who began the day at dawn, they would have celebrated Passover that day.*

*It is said that this distinction also made it easier for the sacrificing of the many animals, and that the Brook Kedar would have run red with the blood of that slaughter.*

*But I haven't looked at this for a while and just running off a previous study. Need to check on the details.*

*I think your quotation of Leviticus 19 makes the figurative meaning clear, so thanks for that. Hadn't made that connection before, but definitely a magic bullet if there ever was one, lol.*

**Vooks:**

*More proof that the THIRD day is the day after tomorrow Leviticus 7:16-17 (ASV) 16 But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten: 17 but that which remaineth of*

*the flesh of the sacrifice on the third day shall be burnt with fire.*

*Luke 24:21 (ASV) 21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.*

*Luke 24:45-46 (ASV) 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;*

**GE:**

Sunday was not the Third Day or “the third day”.

Come, I’ll bet my boots it isn’t and never was. Frankly I don’t know where you got the idea from.

**Vooks:**

*Luke 24:21 King James Version (KJV)*

*21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

*Can you guess what day is ‘to-day’ in this verse?*

*Luke 24:1 King James Version (KJV)*

**GE:**

Who could not?

Can you, SEE what day you SKIPPED to colour in?

**Vooks:**

*24 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

*Luke 24:13 King James Version (KJV) 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.*

*‘To-day’ of v21 is ‘that same day’ of v13 which is the ‘first day of the week’ of verse 1*

*Sunday was the third day since 'these things'...what things other than the passion of our Lord they had been talking about climaxing in his death?*

**GE:**

So? Useless information everyone already has.

**Vooks:**

Scriptures are not useless, your rants are. Sunday was the THIRD day since he was crucified, Saturday was the SECOND, Friday was the FIRST, they day they did it

**GE:**

Yes! Again, ignore the word, "since".

My first job was primary school teacher. It lasted three months I think. Or did it? Step by step ...

*"~Sunday was the THIRD day since he was crucified~"*

Full marks. 100%

*"~Saturday was the SECOND~"*

Half an answer. Deduct 50%

The correct answer was, *~Saturday~* 'was the second day SINCE'.

*"~Friday was the FIRST~"*

Half an answer. Deduct another 50%

The correct answer was, *~Friday~* 'was the first day SINCE' they crucified Him.

Therefore I fail you. You get nil % because : 'Thursday' was THE DAY THAT they crucified Him. Cheers mate. Find out if administration will let you enrol for next year.

**Vooks:**

*The FIRST day of ANYTHING in ANY culture is the very day something happens and not the day after. This is why the the THIRD day in the scriptures is the day after tomorrow Please post any scriptural rebuttal to this. I have shared several affirming the same*

**GE:**

If it had any bearing on any Scripture, I would have. No further comment.

**Vooks:**

*This is a comment in and of itself*

**GE:**

The last word is yours with pleasure. It's worthless anywhere in any case.

**Vooks:**

*And you are still replying. You should be a professional comedian Scriptures are not useless, your rants are. Sunday was the THIRD day since he was crucified, Saturday was the SECOND, Friday was the FIRST, they day they did it*

**GE:**

I said, pretending the word "since" does not exist in Luke 24:21 is proving only one thing, that you are a liar. SO, HERE in this post of yours!

The truth though is - paying due respect to the word "since".  
~Sunday~ was the third day "SINCE" He was crucified,  
Saturday was the second day "SINCE" He was crucified,  
Friday was the first day "SINCE" He was crucified,  
...so that :

THURSDAY was the very day THAT "they did it".

**Alcott:**

*What is wrong with the belief that Christ rose from the dead on Sunday?*

**GE:**

It is FALSE. And Sunday-sacredness is based on its FALSITY!

**Darrell:**

*I see the Lord celebrating Passover Thursday evening after the manner of those in Galilee, taken in the wee hours of Friday, and crucified on Friday, which for (I think it was southern) Jews who began the day at dawn, they would have*



*celebrated Passover that day. It is said that this distinction also made it easier for the sacrificing of the many animals, and that the Brook Kedar would have run red with the blood of that slaughter.*

*But I haven't looked at this for a while and just running off a previous study. Need to check on the details.*

*I think your quotation of Leviticus 19 makes the figurative meaning clear, so thanks for that. Hadn't made that connection before, but definitely a magic bullet if there ever was one, lol.*

**GE:**

**Re:** *“~the Lord celebrating Passover Thursday evening after the manner of those in Galilee,~”*

The Jews? No! Because events at the death of Jesus and before, UPSET THEIR APPLE-CART. At the time preparations should have been made for the sacrifices and while the time for the sacrifices, there was impenetrable “DARKNESS OVER ALL THE LAND”.

**Vooks:**

*Darkness from noon to 1500H, 3 hours of disruption*

**GE:**

Then occurred an earthquake so that the rocks rent and the graves opened and the veil rent BEFORE a lamb was slaughtered. Else they would have eaten the passover on that “~Thursday~” night. John mentions “at”, this very, “first night” of unleavened bread eaten “with the flesh” but never killed or roasted, so, never eaten. John 19:39.

**Vooks:**

*Jesus rose again the THIRD day. Work backwards. Start with facts and then attempt to fit them into your prejudices  
1 Corinthians 15:3-4 King James Version (KJV) 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4*

*And that he was buried, and that he rose again the third day according to the scriptures:*

**GE:**

*... backwards ... yea.*

**Xfrod:**

*Sunday is the first day of the week. He resurrected on the first day of the week. Therefore, Sunday is the day that Jesus rose from the dead.*

*Mt 28:1 ¶ In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. {was: or, had been}*

*3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*

**GE:**

It is of no avail to argue with one who cannot understand or read his own language.

Do you read ...In the end of the First Day, as it began to dawn toward the Second Day of the week...?

Or do you read “In the end OF-THE-SABBATH, as it began to dawn TOWARD the First Day of the week”?

Sunday is the first day of the week. He resurrected “on the Sabbath Day”. Therefore, Sunday is the day after Jesus rose from the dead.

**Vooks**

*Sunday was the THIRD day since they crucified him. He said he would resurrect the third day*

**GE:**

Luke 24:21 does not say “~Sunday was the THIRD day since...~”

Luke 24:21 says ~Sunday~ “...today is the third day SINCE they delivered Him to be crucified” and He indeed was crucified.

Sunday was not “~the third day ... He said he would resurrect~”. You desecrate God’s Word. Even the unbelieving Jews knew and affirmed in Matthew 27:62, “on the morning after (‘Friday’) The Preparation”, it was “the third day (Jesus) said he would rise again ... and on Sabbath Day the angel of the Lord descended from heaven and cast the stone away” Matthew 28:1.

But confessing Christians won’t! If you say you do not see the word “since” in Luke 24:21, you are a liar.

**Vooks**

*Sunday was the third day since ‘these things’...what things other than the passion of our Lord they had been talking about climaxing in his death?*

**GE:**

Your acting the clown is dismal.

**Chowmah:**

*MATT.12 [39] But he answered and said unto them, 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:[40] For as Jonas was three days and three nights in the whale’s belly; SO SHALL THE SON OF MAN BE THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH.*

*The above scripture says as Jonas was 3 days and 3 nights in the whales belly, and so shall Jesus be 3 days and 3 nights in the heart of the earth. Does good Friday afternoon till (easter) Sunday morning equal 3 days and 3 nights? No it does not.*

*MARK 16 [1] And WHEN THE SABBATH WAS PAST, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

*These women bought sweet spices AFTER the sabbath was past. LUKE 23 [56] And they returned, and prepared spices and ointments; AND RESTED THE SABBATH DAY according to the commandment.*

*These same women prepared spices and then rested the sabbath day, according to the commandment (Gods 4th commandment) How could these women prepare spices and rest the sabbath if they didnt buy spices till after the sabbath had past? There had to be two sabbath days that week.*

*JOHN 19 [14] And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King![15] But they cried out, Away with him, away with him, crucify him.*

*JOHN 19[31] The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (FOR THAT SABBATH DAY WAS AN HIGH DAY,) besought Pilate that their legs might be broken, and that they might be taken away.*

*These 2 scriptures from John are proof that the first of these sabbaths was the high sabbath. There is a sabbath on the 1st day of the feast of unleavened bread which follows the passover*

*LEVITICUS 23 [5] In the fourteenth day of the first month at even is the Lord's passover. [6] And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. [7] In the*

*first day ye shall have an holy convocation: ye shall do no servile work therein.*

*After the passover, in the 1st day of unleavened bread, there is a high sabbath day. No one saw the Lord rise. When they discovered He had risen, it was Sunday (the 1st day of the week) but no one was present when He rose from the dead. If you believe the sign of Jonas and the scripture from Matt.12 you must believe He rose on a late sabbath afternoon 3 days and 3 nights after Jesus was placed in the heart of the earth. He was placed in tomb before sundown as at sundown began the sabbath as stated in John 19[31].*

*MARK 8 [31] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and AFTER THREE DAYS rise again.*

*MARK 16 [1] And when the sabbath was past, MARY MAGDALENE, AND MARY THE MOTHER OF JAMES, AND SALOME, had bought sweet spices, that they might come and anoint him.*

*MARK 15 [40] There were also women looking on afar off: among whom was MARY MAGDALENE, AND MARY THE MOTHER OF JAMES THE LESS AND OF JOSES, AND SALOME;[41] (Who also, when he was in Galilee, followed him, and ministered unto him and many other women which came up with him unto Jerusalem.[42] And now WHEN THE EVEN WAS COME, because it was the preparation, that is, the day before the sabbath,[43] Joseph of Arimathaea, and honourable counseller, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.[44] And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.[45] And when he knew it of the centurion, he gave the body to Joseph.[46] And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of*

*a rock, and rolled a stone unto the door of the sepulchre.[47] AND MARY MAGDALENE AND MARY THE MOTHER OF JOSES BEHELD WHERE HE WAS LAID.*

*These 2 scriptures are proof that the women who bought the spices didnt run out and buy the spices after Christ was crucified. They were there when Christ was crucified and there when laid in his tomb. At sundown the sabbath began and the girls were there. After sundown (during the sabbath) they could not buy or sell so they had to wait till the sabbath had passed. Just as scripture verifies in Mark 16.*

*MATT.27 [54] Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.[55] And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:[56] AMONG WHICH WAS MARY MAGDALENE, AND MARY THE MOTHER OF JAMES AND JOSES, and the mother of Zebedee's children.[57] When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:[58] He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.[59] And when Joseph had taken the body, he wrapped it in a clean linen cloth,[60] And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.[61] And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.[62] Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,[63] Saying, Sir, we remember that that deceiver said, while he was yet alive, AFTER THREE DAYS I WILL RISE AGAIN.*

*Yup, after 3 days. Just as Jesus said it would be. Just as the "sign of Jonah" points out.*

*JOHN 20 [1] The first day of the week cometh Mary Magdalene early, when IT WAS YET DARK, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:**

Corrected:

*JOHN 20 [1] The first day of the week cometh Mary Magdalene early of dark yet [dusk / evening--'proh-i skotias eti ousehs'], unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**Chowmah:**

*Youve known all along that you cannot find a portion of a third night. In believing the above scripture you must now believe you cannot find a portion of a third day. When Mary Magdalene came to the place Jesus was buried it was still dark and He had already risen.*

*Just some added thoughts. The word easter found in Acts 12 Acts 12 [4] And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

*pascha, pas'-khah; of Chaldee origin [compare Hebrew 6453 (pecach)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it) :- Easter, Passover.*

*Every other place that you will find this word in the bible it was translated Passover. Someone took libertys with the written word and according to the Word their gonna get the what for*

*LEVITICUS 23 [1] And the Lord spake unto Moses, saying, [2] Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. [3] Six days shall work be done: but the seventh day is the sabbath of*

*rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. [4] These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. [5] In the fourteenth day of the first month at even is the Lord's passover. [6] And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. [7] IN THE FIRST DAY YE SHALL HAVE AN HOLY CONVOCATION: YE SHALL DO NO SERVILE WORK THEREIN. [8] But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.*

*JOHN 19 [14] And it was THE PREPARATION OF THE PASSOVER, and about the sixth hour: and he saith unto the Jews, Behold your King! [15] But they cried out, Away with him, away with him, crucify him.*

*JOHN 19[31] The Jews therefore, BECAUSE IT WAS THE PREPARATION, that the bodies should not remain upon the cross on the sabbath day, (FOR THAT SABBATH DAY WAS AN HIGH DAY,) besought Pilate that their legs might be broken, and that they might be taken away.*

*Keep in mind that jewish days begin at sundown. They still do to this day. You can see that the sabbath thats spoken of in John was a high sabbath day and not the weelky sabbath. NUMBER ONE – Wednesday evening before sundown Jesus was placed in the tomb. Jesus was placed in the tomb just before the 1st day of the feast of unleavened bread which is a high sabbath day as explained in John 19 verse 31. The 1st day and night Jesus was in the tomb was the (high sabbath day).*

### **GE:**

Joseph started to undertake “TO bury” Jesus “that NIGHT” and finished to bury Jesus “next day” according to the Scriptures “mid-afternoon the (weekly) Sabbath approaching.”



The sacrifice was killed before “~sundown~” and was eaten after “~sundown~” and burned (returned to dust—buried) “the next day”. Therefore Jesus was NOT “~placed in the tomb ... before the 1st day of the feast~”.

“~Keep in mind that jewish days begin at sundown.~”

Jesus was placed in the tomb and Joseph had closed the grave “mid-afternoon the Sabbath (Seventh Day) nearing”, “on the sabbath because that day was great day sabbath of” the passover—THE VERY REASON WHY AND FOR Joseph to have done so having been the fact it was “on the sabbath because that day was great day sabbath of” the passover : the direct OPPOSITE of your theory according to which Joseph could not have buried Jesus “THAT DAY” COMMANDED BY GOD FOR THAT PURPOSE!

### **Chowmah:**

*NUMBER TWO – Thursday evening till friday evening. Night and day no.2. This day, AFTER the sabbath had passed (Mark 16 verse 1) the girls went shopping, returned home and prepared the spices.*

*MARK 16 [1] And WHEN THE SABBATH WAS PAST, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.*

*LUKE 23 [56] And they returned, and prepared spices and ointments; AND RESTED THE SABBATH DAY according to the commandment.*

### **GE:**

Mark 16:1 is about “when the Sabbath had gone through”, before “they (the 3 women) would go anoint Him ... on the FIRST Day of the week” --- ‘Saturday night’.

### **Vooks:**

*Sabbath starts in the evening, ends in the evening. Sabbath ends and shops open and the women buy spices. Early in the morning (orthros)- Luke24:1 they make their way to the tomb*

**GE:**

Luke 23:54-56a is about “THAT DAY”—“great day sabbath of” the passover 15th day of the First Month—“the Preparation (“which is the Fore-Sabbath” [Sixth Day of the week]) the Sabbath ... according to the (Fourth) Commandment ... nearing.” You identify these Scriptures. They do not tell of anything the same!

**Chowmah:**

*NUMBER THREE- Day and night no.3 was, as the Word states in Luke 23, the weekly sabbath day according to the 4th commandment. It was after the WEEKLY sabbath day that they went to the tomb (on the 1st day of the week) and found that Jesus HAD risen. My guess is Jesus rose from the dead exactly 3 days and 3 nights, just as He said He would. He rose near the end of the weekly sabbath.*

*JOHN 20 [1] The first day of the week cometh Mary Magdalene early, when IT WAS YET DARK, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:**

The First Day of the week comes Mary Magdalene early of dark still [dusk / evening—’prohī skotias eti ousehs’], unto the sepulchre, and sees the stone taken away from the sepulchre. John 20:1

**Chowman:**

*For those who claim you only need parts of the 3 days to make the scriptures fit.....scripture above proves you cant even get parts of 3 days. Mary went to the tomb before the sun had risen, while it was yet dark and Jesus had already risen.*

**GE:**

“~in Luke 23, the weekly sabbath day according to the 4th commandment.~” Good! “They (the two Marys here mentioned) BEGAN to rest the Sabbath” Luke 23:56b.

“~It was after the WEEKLY sabbath day that they went to the tomb~” Good! It was “when the WEEKLY Sabbath Day had gone through” that the three women mentioned in Mark 16:1 and together with “others” in Luke 24:1, had gone to the tomb “ON THE FIRST Day of the week” : “the third SINCE they delivered Him over to be crucified” Luke 24:21. NOT THE DAY AFTER they crucified Jesus like you try to say! Please, Chowman, look at this: John 19:14, “And it was THE PREPARATION OF THE PASSOVER, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him.” John 19:31, “The Jews therefore, BECAUSE IT WAS THE PREPARATION, that the bodies should not remain upon the cross on the sabbath day ---for that day was great day of sabbath (of the passover) besought Pilate that their legs might be broken, and that they might be taken away. ...and keep in mind Bible-days (especially NT Bible-days), “~begin at sundown~”

THAT IS WHY this: John 19:14, “And it was THE PREPARATION OF THE PASSOVER, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him” ... CAME AND HAD PASSED BEFORE the “EVENING” of the day which ”HAD BEGUN since / because it ALREADY HAD BECOME EVENING The Preparation”, Mark 15:42 Matthew 27:57 Luke 23:50 John 19:31 being parallel Scriptures.

John 19:14 DEFINES “The Preparation” which “was” in its middle in the morning 6 a.m., “It was The Preparation OF THE PASSOVER” the fourteenth day of the First Month which had had begun in John 13:1,30 Mark 14:14,17 Matthew 26:17,20 Luke 22:7,14 1Corinthians 11:23.

And John 19:31 DEFINES “The Preparation which “had had begun” and “was”, “since THAT DAY was Great Day Sabbath” the FEAST-Day sabbath of the passover, fifteenth day of the First Month..

“The Preparation of the Passover” FINISHED “~sundown~” BEFORE “evening”;

“The Preparation which is the Fore-Sabbath” BEGAN AFTER “~sundown~” with “evening”.

Then “The Preparation which is the Fore-Sabbath” (‘Friday’) began ENDING with the last three hours of the Sixth Day “due to the Jews’ preparations” for the Sabbath in John 19:42 from “mid-afternoon the Sabbath approaching” Luke 23:54. John 20:1, “The first day of the week cometh Mary Magdalene early of dark yet [dusk / evening--’proh-i skotias eti ousehs’], unto the sepulchre, and seeth the stone taken away from the sepulchre.”

**Chowmah:**

*Hey GE, really cannot follow you. You say things then back it up with non scripture. You posted 3 posts and i could follow none. Maybe if youd back up what you say using the ole King James that would help*

**GE:**

I very much would have liked to, had “~the ole King James~” been correct. But it unfortunately isn’t correct, “it being-EARLY-OF-Dark yet” in the Greek, ‘proh-i skotias eti ousehs’, and not “~when it was yet dark~”

**Sovereign:**

*I have no idea which day of the week He was resurrected. I am just thankful He did.*

**Chowmah:**

*1 Corinthians 15:1-4 (KJV) I Moreover, brethren, I declare unto you the gospel which I preached unto you, which also*

*ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: Its important what ya believe SovereignGrace*

**Rev Mitchell:**

*Some things we believe are not as consequential as others. To make a blanket statement that it is important what we believe is true but misleading.*

**Sovereign:**

*Didn't the Jews use a different calendar than we do? Didn't they view the time of day in a somewhat different way than we? I ask this in all sincerity.*

**GE:**

How can you NOT know on which day of the week Christ was Resurrected from the dead? Don't you read the Scriptures which tell you "In the end(ing) of the Sabbath as it began to dawn towards the First Day of the week mid-afternoon on the Sabbath ... the angel of the Lord ... cast the stone from the grave"?

**Vooks:**

*How nonsensical can it get? Sunday starts on Saturday evening, ends in the evening. Let's look at all the trips to the grave*

*Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them*

*What is 'very early in the morning'? 'Early dawn' - barthus orthros ??????*

*(orthros) Strong: G3722 GK: G3986 the dawn; the morning, Jn. 8:2; Acts 5:21; ?????? ??????, the first streak of dawn, the*

*early dawn, Lk. 24:1 Luke reckons they came at DAWN not your fantasized DUSK/evening*

*If you want, you can write up your own gospels and peddle them but you can't have a grave visit earlier than DAWN.*

*The word dark does not mean DUSK.*

**GE:**

**Re:** “~How nonsensical can it get?~” You are showing how ~nonsensical~ it gets. John 20:1 is not Luke 24:1

So, Yes, “~Sunday starts on Saturday evening~”. Exactly.

THAT was exactly what I said! So what are you complaining about it being ~nonsensical~ what John wrote and Luke did NOT write?

But hold it there!

~Sunday~ does not “~start on Saturday evening~” It starts midnight, 12 p.m. Roman time.

But John here in 20:1 refers to the Bible-day, which starts sunset and the “early-of-dark-yet-being”, ‘prohī skotiaseti ousehs’ directly after sunset—NOT just ~dark,-yet-being~ (‘skotias, eti ousehs’), but “early of dark still being” - ‘prohī skotias eti ousehs’.

And by the way also, ~Sunday~ as the First Day of the week does not “~end in the evening~”. It ends sunset before, ~evening~.

Now let's look at what you further have to say; or rather, people who know, say:—

**Re:** “~Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them~”

Did I say anything different?

**Re:** “~What is ‘very early in the morning’? ‘Early dawn’- *barthus orthros* [Sic.] ?????? (*orthros*)

*Strong: G3722 GK: G3986 the dawn; the morning, Jn. 8:2; Acts 5:21; ?????? ??????, the first streak of dawn, the early dawn, Lk. 24:1*

*Luke reckons they came at DAWN not your fantasized DUSK/evening~”*

Did I write “~DUSK/evening~” with reference to Luke 24:1? Well quote me if you can. It seems you ALSO cannot read English!

**Re:** “~you can’t have a grave visit earlier than DAWN.~”

Says who? And WHY, not?

**Re:** “~The word dark does not mean DUSK.~”

Amen!

**Re:** “~Sabbath starts in the evening, ends in the evening.~”

On a point of order, Sabbath starts in the evening, ends in the afternoon before evening.

**Re:** “~Sabbath ends and shops open and the women buy spices. Early in the morning (orthros)- Luke24:1 they make their way to the tomb~”. 50% or less correct. Therefore your assignment will be: Show the 50% or more incorrect!

**Vooks:**

*Get a refund from your English teacher and demand an apology! You can’t even comprehend your own posts, what a sorry piece of work*

**GE:**

So I fail you with flying colours. Thank me for the undeserved bonanza.

**Vooks:**

*Let’s look at all the trips to the grave*

**GE:**

Allow me,

**Visits at the tomb “on the First Day”**

- 1) “Mary sees the stone removed”, “while being early darkness still”, dusk. Then Peter and John go to the tomb to see what Mary has told them. (Jn20:1-10)
- 2) “Earliest morning- darkness”, just after midnight, “the two women” (variant – the two Marys), “and certain others with

them”, for the first time, “came to the sepulchre, bringing the spices they had prepared”. (Lk24:1) “They returned from the sepulchre, and told all these things to the eleven and to all the rest.” (“Then Peter stood up and ran to the tomb; and bending low over, he saw the linen clothes. He went back, wandering by himself about that what had happened.” (Lk24:9-12) Cf. John’s account in 20:1-10. I can’t say Luke talks of another visit by Peter, but it seems true because Luke doesn’t mention John.)

3) These women to make sure, a second time came to the tomb “very early before sunrise”. (Mk16:2)

4) Mary from after the others had fled in fear (Mk16:8) “had had stood without at the grave” (Jn20:11). At the time a gardener should begin work, about sunrise, Jesus “early ... first appeared to Mary”. (Mk16:9)

5) Soon after – after they a third time have visited the tomb and “the angel explained” to them what had happened during the Resurrection – Jesus appears to the other women “as they went to tell his disciples”. (Mt28:5, 9)

Mary went to the tomb, three times, Jn20:1, Lk24:1, Mk16:2, and Mk16:9 when she “had remained standing behind” until, Jn20:11, Jesus appeared to her, “first”, Mk16:9, and alone, “at the grave”, Jn20:16.

The other women also went to the tomb, three times, Lk24:1, Mk16:2, and Mt28:5 when “the angel explained” to them what had happened during the Resurrection, and Jesus, as “they went to tell his disciples”, appeared to them. Mt28:5,9

The answer to the ‘Easter enigma’ (John Wenham) is simple: Each Gospel contributed to the whole with one of several sources; each added a personal part that, put together, will bring the whole story of the Resurrection into proper perspective.

Tradition – that is, the Sunday-resurrection approach – makes of these several stories of several visits, the one and simultaneous occasion of Jesus’ resurrection. Contradictions,



discrepancies and total confusion are the inevitable result! It was bad enough that this ‘solution’ to a self-created ‘riddle’ was ever offered just to protect Sunday’s presumed status of being the day of the Resurrection. It became a comedy of tragic proportions when Sunday-protagonists began to defend their presumptuousness through unlawful improvements on the Scriptures.

JOHN 20:1,2 sets all visits to the tomb in motion: “The first day of the week cometh Mary Magdalene early of dark yet [dusk / evening--’proh-i skotias eti ousehs’], unto the sepulchre, and seeth the stone taken away from the sepulchre.”

**Vooks:**

*The women visit the grave at night, they find the stone rolled away, go back and then in Luke 24:1 they come back AGAIN early morning with spices. This is madness or a sick George Carling joke, not theology*

**GE:**

Luke NOWHERE contains the ideas that the women “~go back~” or “~come back AGAIN~” or “~come back . . . with spices~”. Vooks has said it; not Luke or Mark or GE—not as fact nor even as a supposition ---not GE!

Of course this is YOUR “~madness~”, YOUR “~sick George Carling joke~”, YOUR non “~theology~” — not mine!

Because the Gospels have YOUR sequence of Mark 16 first, then Luke 24, reversed.

I placed Luke 24 as the first visit when the tomb was first discovered EMPTY and the women found out that they had brought their spices with, in vain.

Quote the Scripture which states: ”~*The women visit the grave at night, they find the stone rolled away, go back~*”

John 20:1, “The First Day of the week cometh Mary

Magdalene being EARLY of dark still [dusk / evening--'proh-i skotias eti ousehs'], unto the sepulchre, and seeth the stone taken away from the sepulchre.”

**Vooks:**

*Mary Magdalene visited the grave at DUSK (Saturday evening by our modern reckoning of time) on the first day of the week?*

**GE:**

Spot on! Many thanks.

**Vooks:**

*And then another bunch of clueless women visited the tomb early in the morning having missed Mary Magdalene's memo?*

**GE:**

What was, “~Mary Magdalene's memo~”? I'll tell you before you talk more nonsense: John recorded it right here in chapter 20:1,2! So, the other Gospels tell you the other girls did NOT “~miss Mary Magdalene's memo~” ---YOU, missed it because YOU here, are the one here who is ~clueless~.

**Vooks:**

*Scriptures call them the unlearned and the unstable. Watch this*

*John 20:1 (KJV) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre*

*Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

*Questions*

*1. Are these two verses describing the SAME event?*

2. *If they are describing different trips to the grave, please tell us which trip happened FIRST*
3. *If they are describing different events, give us approximate times of the day (by modern standards) when they happened*  
 PS: *vooks, believes they are describing the same event and it happened around 0530H Sunday morning*

**GE:**

Answers to

“~Questions

“~1. *Are these two verses describing the SAME event?~”*

Answer:

No.

“~Question

2. *If they are describing different trips to the grave, please tell us which trip happened FIRST~”*

Answer:

John 20:1 (KJV) The first day of the week cometh Mary Magdalene when it was yet early dark, unto the sepulchre, and seeth the stone taken away from the sepulchre

**Vooks:**

If they are describing different events, give us approximate times of the day (by modern standards) when they happened?

**GE:**

Answer:

A. to “~by modern standards~”

Impossible.

Answer:

B. to “~approximate times of the day~”

The PRECISE times of the day: To John 20:1, “The first day of the week cometh Mary Magdalene when it was yet early dark [prohī skotias eti ousehs], unto the sepulchre, and seeth the stone taken away from the sepulchre. To Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning just after midnight [‘orthrou batheohs’], they came

unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

PS: Please note, Vooks, for your information, that the two Scriptures are describing two different events and they happened around 11 hours before Sunday morning sunrise and 6 hours before Sunday morning sunrise respectively.

**Vooks:**

*Mary Magdalene visits the tomb at around 1800H Saturday and then the 'women' 6 hours later at midnight, right?*

**GE:**

Near enough, yes. Just remember, AFTER “~1800H Saturday~” and AFTER “~midnight~”. But far more important, Note that Mary Magdalene in John 20:1,2 does not “~visit the tomb~”; she “SEES THE STONE away from the tomb”. This observation of Mary starts the ‘chain-reaction’ afterwards of eight more visits to the tomb in that same night “on the First Day of the week”.

**Vooks:**

*Who informs Peter of the empty tomb, Mary or the other women?*

**GE:**

For people who don't know, when the word ‘prohi’ appears, it must be ‘the morning appears’. Which per se, is correct. But when appearing when the season appears, ‘proh-i’ will be not the morning, but it will be ‘the early spring’ or ‘the early winter’ or ‘the early summer’ or ‘the early winter’ which appears. ‘Proh-i’ may introduce any time ‘period’ just like ‘opse’--”late”, may “close” any or be “late in” any, given time-period. ‘Proh-i’ may introduce any time ‘period’ just like ‘opse’--”late”, may “close” any or be “late in” any, given time-period.

James 5:7 “until he receives (the) early and latter rain”—’heohs labehi proïmon kai opsimon (brochehn)’.

Hosea 5:15 “early in affliction seek My Face”.

Psalm 46:1, 5 “God is a very present help in trouble ... right early He shall help.”

Judges 7:3, 8, 9 “Depart early ... every man unto his tent ... that same night...”

Psalm 63:1, 4 “O God, Thou art my Mighty One—early will I seek Thee ... thus will I bless Thee while I live.”

Proverbs 8:17 “I love them that love Me and those who seek Me early (in their lives) shall find Me.”

Psalm 90:14,15 “O satisfy us early that we may rejoice and be glad all our days with thy mercy; according to the days Thou hast afflicted us and the years we have seen evil, make us glad.”

Psalm 64 (65) ‘Eis to Telos, Psalmos tohi Daudid Ohideh’

Psalm 65 (66) ‘Eis to Telos, Ohideh Psalmou Anastaseohs’

So in Psalm 64 (65):8 “the early outgoings and afternoon Thou wilt cause to rejoice ... to THE END” thereof.

“Ends of the earth ... afar off (over) the sea” towards the west of the land at the time of harvest of “corn” at the time of “the springing (and) crowning of the year with Thy Goodness”, at the time of the passover, Psalm 65 (66) verse 6.

“If I regard iniquity in my heart, God will not hear me”, nor will He attend to the voice of my prayer. But come and hear all ye that fear the LORD, and i will declare what He hath done for my soul.

Deuteronomy 11:14 “He shall give in its season the early and the late rain”, ‘dohsei hueton kath’ hohran prohimon kai opsimon”.

Jeremiah 5:24 “God who gives us the early and the latter rain according to the SEASON OF FULFILMENT [‘kata kairon PLEHROHSEOHS’] of the ordinance of HARVEST and has predestined / preserved / saved it for us [for last].”

“... the early of / in the late season”!

The litmus test: Quote the Scripture which states: ”~*The women visit the grave at night, they find the stone rolled away, go back~*”

**Vooks:**

*Mark 16:1-4 (KJV) And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great*

**GE:**

Good. Now quote the Scripture which states: ONE woman visits the grave at the EARLY OF night still, she SEES the stone rolled away, RUNS back AND TELLS!

**Vooks:**

Who informs Peter of the empty tomb, Mary or the other women?

**GE:**

Dodge my question! Another credit to me.

Mary Magdalene “runs” back and tells John and Peter, John 20:2b. “Peter THEREFORE went”, verse 3a. Obviously what followed was Peter and John’s FIRST discovery of the EMPTY tomb. John does not inform us that Mary also told the other women ---one concludes that she did. This implies the women were not with Peter and John when Mary had told them. So Peter and John knew that the tomb was empty, BEFORE any women did! But before Mary had told them, they did not even know that Joseph buried Jesus’ body. They all scattered each into his own direction before Jesus was crucified!

The fact Mary told Peter and John (and the other women) what she knew because she personally had witnessed both the Burial and the cast away door stone, proves the women went to the tomb the first time together, “bringing with their spices prepared and ready” ---thinking that the body was still in the sepulchre, and not knowing that the tomb was left empty by Jesus already in Luke 24.

Now it is Luke who tells that Peter went to the tomb ON HIS OWN and it is readily concluded from Luke’s story that Peter’s was a second visit not only because he is mentioned as having gone to the tomb on his own, but from how Peter ---like Cleopas and his fellow traveller--- also must have been “astonished” by the women’s report received from the two “messengers” that Jesus had been raised.

Accordingly Peter’s solo visit was after the women had learned about the empty tomb and Resurrection, and later than his first visit with John recorded by John. Luke 24 tells in verse 12 how Peter “was wandering in himself at that which was come to pass”— obviously the women’s discovery of the empty tomb and encounter with the two angels who told them that Jesus had had raised --- something not the women or he could have thought possible.

There is no doubt therefore that Peter at his first visit went because Mary had told him that she had seen the stone away from the tomb BUT DID NOT KNOW AND ONLY SURMISED that the body must have been removed from the tomb. So Peter and John went to make sure about the STONE and whether the body was really taken away or not as Mary had thought.

But Peter made his second journey to go and ascertain what the several women on instruction of the TWO ‘angelic’ WITNESSES had told the group of disciples before daybreak on ‘Sunday’ morning. Maybe he expected to find out from the messengers himself. We do not know. We only know he

was confused— but this time by the report of Jesus’ Resurrection!

I therefore am of the opinion Nestle and Aland made a BIG MISTAKE to omit Peter’s visit at the tomb in Luke 24, and that Erasmus was absolutely RIGHT to include it.

**Vooks:**

*GIBBERISH*

*Luke 24:8-11 (KJV) And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. It was the women who broke the news to the 11. Among the women was Mary Magdalene.*

*John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him I don’t know what Gehard is smoking or sniffing but Mary reported NOT a moved stone but a missing body! How did she know the body was missing? Did she infer all that from a moved rock? She went inside and saw the body missing.*

**GE:**

**Re:** “~It was the women who broke the news to the 11~”

Which “~news~”?

The news of the Resurrection. That report was recorded in Luke 24:9 and repeated in verse 23.

So, if I am “~smoking or sniffing~” anything, you must smoke and sniff the same stuff.

**Re:** “~but Mary reported NOT a moved stone but a missing body!~”

Yes. WHEN did she ~report~ it? In Luke 24:9 and 23 exactly what I stated in my previous post.



“~How did she know the body was missing? Did she infer all that from a moved rock?~” Not this time; because THIS time as reported by LUKE, Mary Magdalene “...and others found the stone rolled away from the sepulchre” as per Mary’s FIRST report in JOHN 20:1,2.

But in Luke 24:1-3, “THEY ENTERED IN AND FOUND NOT THE BODY”. As you said, “~She went inside and saw the body missing.~”. In fact, THIS TIME.

But you, Vooks, FRAUDULENTLY CONFUSE and IDENTIFY the TWO visits. God ---the LIVING and AWAKE Almighty and Righteous--- is reading our posts.

### **Vooks:**

*You don’t make any sense Mary Magdalene visits the tomb on Saturday evening, sees the stone rolled away, goes back and shares this with Peter and John who then dash to the open tomb, get inside and confirm the missing body. Mary actually meets the resurrected Christ soon as Peter and John depart from the grave(John 20:11-18). Yet Mary accompanies women 6 hours later to the tomb to anoint a MISSING BODY!*

*Mark 16:1-3 (KJV) And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked they saw that the stone was rolled away: for it was very great*  
*Note 1. Mary Magdalene and some others had bought the spices*

### **GE:**

You make it all up! This had nothing to do with any ~trip~ to the tomb. That was a ~trip~ to the grocers . . . in verse 1, not in “~16:1-3~”.

**Vooks:**

2. *THEY (the ones who had spices) visited the tomb early in the morning. Morning by all stretch of hallucination can't be Saturday evening(1800H) nor midnight(0000H)*

**GE:**

Absolutely not. Listen to yourself, you're talking Luke 24 while quoting Mark 16, then insinuate John 20!

“~Mark 16:1-3 (KJV)~” but nil quoted;

Luke 24— “~*THEY (the ones who had spices) visited the tomb early in the morning ... midnight~*”;

John 20— “~*Saturday evening~*”

**Vooks:**

3. *THEY (including Mary) wondered who was going to roll away the stone.*

**GE:**

Now you're back to Mark 16 . . .

**Vooks:**

*How could Mary who had witnessed the stone rolled away some 6 hours or so before wonder who would roll it away? Or are we to assume she had kept this information to herself all the way?*

**GE:**

How not? It is the most natural thing to do. Especially when pondering over one's own discovery discussing it with others later on. That is what Mark stated for fact. In Mark they “re-viewed the stone” and “measured it up again” as it were. That is what Mark recorded letter for letter.

**Vooks:**

*Read this verse carefully;*

*John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him*

*What does Mary Magdalene mean by WE if she alone visited the tomb? Matthew 28:1 (KJV) In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre The answer is she didn't, they went there with the women, finds the stone rolled away, she dashes back to tell Peter no John. They come back to the tomb and peep in, and leave. Mary is left inside the tomb and Jesus appears to her. Other women, on their way back, Jesus appears to them-Matthew 28:9*

**GE:**

*“~they went there with the women, finds the stone~”* What English is this? Shrewed, dishonestly maimed English.

**Re:** *“~Mary Magdalene visits the tomb on Saturday evening, sees the stone rolled away, goes back and shares this with Peter and John who then dash to the open tomb, get inside and confirm the missing body. Mary actually meets the resurrected Christ soon as Peter and John depart from the grave. Yet Mary accompanies women 6 hours later to the tomb to anoint a MISSING BODY!~”*

Vooks pretends such nonsense, untrue, contrary Scripture nonsense! Stop your silly BLUFF and STOP WRITING YOUR OWN nonsense for Scripture! Mary Magdalene does not “~visit the tomb~” : “She sees the stone having been taken out and away from the grave” – [‘blepei ton lithon ehrmenon ek tou mnehneiou’]

**Re:** *“~Mary Magdalene visits the tomb on Saturday evening~”*

for the real words, “on the First Day of the week being still early-of-dark” which is “~on Saturday evening~”— OK. Yes, and “THEN” = “still being early-of-dark”, “RUNS”— not merely “~goes~”, “~back and shares this with Peter and John who then dash to the open[ed] tomb, get inside and...~” NOT: ”~confirm the missing body~”—but DISCOVER the body that was not there.

Mary did not yet know or see or tell that the body was not there or yet saw or knew or told WHY the body was no longer there. She only SPECULATED the body must have been taken away because she saw that the stone was taken out of the door of the tomb. The resurrected Christ actually meets Mary no 'sooner', than the following morning by the time a gardener would begin his day's labour in his garden—which was sunrise 6 a.m. "on the First Day of the week" : "early" according to John 20 verses 11 to 17 and Mark 16:9 --- NOT according to John 20 verses 1 to 2!

**Re:** "*~Mary actually meets the resurrected Christ soon as Peter and John depart from the grave.~*"

Stop YOUR, rotten 'gospel'! "*~Mary actually meets the resurrected Christ soon as Peter and John depart from the grave~*"--- what a LIE! Don't you have shame?! Peter and John "returned home" from the grave soon after Mary had told them that the stone was taken out "WHEN BEING EARLY-OF-DARK STILL" that is, while it was yet evening after sunset and before proper "dark". Which was about 10 - 11 hours before Jesus appeared to Mary first!

Your 'gospel' is abhorrent and blasphemous! Yes, exactly! It mocks the innocent ignorance of the women who 4 to 5 hours later went to the tomb "*~to anoint a MISSING BODY~*" which they thought was still there because that was why they "carried with them their spices ready and prepared".

Your disrespectfulness is unbecoming a Christian. Are you a Christian after all?! I would not have guessed!

### **Vooks:**

*What's so hard to understand here? You have been wandering in the wilderness of stupidity for 40 years. Assuming you started at 25, that places you at 65. Hardly senile unless you force it. You claim the women made TWO trips to the tomb, one at around midnight and the other*

*several hours later towards morning. If you could be kind enough to give the verse(s) for each visit, we can proceed. Otherwise you are dithering and wasting precious time. I don't want to guess what you mean so am inviting you to give us the verses.*

*John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him Gerhard, who is WE? Is it Mary Magdalene and her shadow?*

**GE:**

No Vooks, it is you who must say, What is “we know NOT”? That, was Mary’s ~shadow~ of imagination and desperate thought --- of both her and Peter and John’s imagination and thought.

**Vooks:**

*Gehard, WE means Mary was at the tomb with other people when they found the stone rolled away*

**GE:**

If that were the case, John would have written, not, “Mary”, not, the Singular, not, the Presence, and, not the Negation, and he would not have used the Verbs, “comes ... sees ... runs”, and he would not have used the Noun-object in the Accusative, “stone” etcetera.

You are pretending stupid and attempting to be funny. But your attempts at acting comedian, are worse than your linguistic skills.

**Vooks:**

*Gehard, keep your infantile tantrums to yourself and concentrate;*

*John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith*

*unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.  
Who is WE?*

*Mark 16:3-4 (KJV)*

*And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great*

**GE:**

*“we -- Mary, Peter and John -- know NOT ...”*

**Vooks:**

*Funny man, She is reporting TO them Compare her WE with this,*

*Luke 24:21 (KJV) But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.*

*What is WE here, is it the two and all disciples including the Stranger Jesus?*

*Gehard the loner while busy snoring suffers a B&E at 0200H and makes a dash for the nearest cop station.*

*Bored cop: Wassup buddy?*

*Gerhard: am reporting a B&E, I was sleeping ALONE when I heard a loud noise in the kitchen. I dashed out and got here*

*Bored cop: go on, did you see anybody? How many attackers/burglars were they?*

*Gerhard: WE don't know how many they were*

*Bored cop: say what, thought you said you were alone?*

*Gerhard: I mean you and I, WE don't know how many they were, it was dark.*

**GE:**

*I am saving this as an example of the quality found in self-refutation.*

**Vooks:**

*John 20:2 On the First day of the week while being early of dark still, comes Mary Magdalene . . .*

**GE:**

Don't use my translation!

**Vooks:**

*John 20:2 On the First day of the week while dark still, comes Mary Magdalene to the sepulchre and sees the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

*Who is WE?*

*Mark 16:2-4 And very early in the morning before sunrise the First Day of the week they came unto the sepulchre. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked again, they saw that the stone was rolled up and away: for it was very great*

**GE:**

John 20:1,2

“while being early of dark still” Dusk

Mark 16:2-4

“very early before sunrise! Morning

---

John 20:1,2

“comes” Present Singular

Mark 16:2-4

“came” Past Tense Plural

---

John 20:1,2

“Mary Magdalene”

Mark 16:2-4

“they” Three women of verse 1

---

John 20:1,2

“sees”

Mark 16:2-4

“came to the grave” (how)

---

John 20:1,2

“Mary sees the STONE”

Mark 16:2-4

“Looking again RE-observing (how) the stone was CAST

---

John 20:1,2

“having been taken out of the tomb”

Mark 16:2-4

“the stone has been cast up-and-away” (how)

---

John 20:1,2

“then she runs (back)”

Mark 16:2-4

“then they (there) said”

---

John 20:1,2

“and comes to Simon Peter”

Mark 16:2-4

“spoke with ONE ANOTHER”

---

John 20:1,2

“she SAYS to them”

Mark 16:2-4

“they LOOKED again”

---

John 20:1,2

No angel(s)

Mark 16:2-4



angel inside “on the right”

---

John 20:1,2

No conversation between Mary or anyone else

Mark 16:2-4

Conversation with angel

---

John 20:1,2

Mary returned to disciples

Mark 16:2-4

women FLED from the tomb

---

John 20:1,2

Mary told Peter and John

Mark 16:2-4

Women “told no one anything”

What grossly obtuse mind can confuse these two events and identify these different Scriptures!

**Vooks:**

*Gerhard, Who is WE, Mary Magdalene and her shadow?*

**GE:**

. . .if that is what YOU say . . .

**Vooks:**

John 20:2 (ESV) we do not know where they have laid him. 40 years of theorizing (not theology) and you have never seen it. Still reeling in shock 40 wasted years of wilderness. It's time to get to Canaan, time to rest from these shenanigans

**GE:**

Two women only, “Mary Magdalene and the other Mary”, “saw where they ... Joseph and Nicodemus ... laid Him ... and Joseph closed the sepulchre ... and they ---two men and two women--- returned and went home.”

Peter and John did not know that, the body was buried, or where, he was buried.

In John 20:2, NONE of ~we~ i.e., NONE of either Mary or Peter or John, “kn(e)w (that) they (“they” in fact was nobody!) have taken away the Lord out of the sepulchre, or, where they have laid him” . . . that is, reburied him which in fact He never was.

So in effect what one Vooks alleges falsely is that everyone, all the women as well as all the disciples KNEW for alleged fact that Jesus did not resurrect but that his body was removed from Joseph’s tomb and was buried elsewhere. Therefore this Vooks fellow, here and for his past dozen or so affirmations, have consistently accused all four Gsopels that they constitute FALSE WITNESS—AND—THAT JESUS IS A FALSE CHRIST ---undeniable, by only insisting the words “we know not” REALLY MEAN ~WE~, “~DO know~”.

### **Vooks:**

*You are incorrigibly daft.*

*1. Jesus had informed/taught the disciples of his death AND resurrection 3 days later.*

*2. NONE of the disciples expected his resurrection.*

*3. #2 is explained by their mourning.*

*If they (forgetting/not believing he would resurrec) tfound the empty tomb, the most obvious to all but marine invertebrates conclusion would be his body had been moved. Now, dead bodies don’t move themselves, so they conclude somebody had taken it somewhere else.*

*This is exactly what Mary did. Her words are rational conclusions any believer would make until they met the Resurrected Christ. Study Peter and John’s reactions upon finding his missing body. Did they dispute Mary’s account? They believed his body was taken away and they went away even more depressed, their savior killed, his body*

*stolen/seized by the authorities.*

*At this point, according to your madness, only Mary had stumbled upon an empty tomb. Only Mary could have concluded that Jesus' body was missing. But lo and behold, she utters the powerful plural pronoun WE. Tells me AT LEAST another individual was equally befuddled by a missing body. Who was it?*

**GE:**

That's right! “~only Mary had stumbled upon an empty tomb.~” Good! Entangle yourself further and further in your own words. Quote another person who had seen the stone rolled away! You already are so strangled you can only utter stuttering like here of the helpless and hopeless proud caught in his own high opinion of himself. The more of this the better, please keep bringing it on! Peter and John did not know that, the body was buried, or where, he was buried. But they were two other ~individuals~ who were equally ~befuddled~ by a “rolled away from the grave stone door”, that they like Mary, might have thought that “they must have laid Him elsewhere, but we do not know where”.

**Vooks:**

*Really? John 20:3-4 (KJV) Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. So how in God's beloved earth did they locate the sepulchre? By aGPS? Of course Mary was Marion Jones, a sprinter, she ran faster than either of them*

**James:**

*Misinformation is one of Satan's tools to cause doubt and confusion. If the veracity of Holy Writ is erroneous in one point, all points become doubtful. The chronology of the death, burial and resurrection of Jesus, The Christ, should not cast doubt on the fact of the Messiah. The tomb was reported empty at dawn on a Sunday. This does not*

*necessarily indicate exactly when it was vacated. Backing up three day and nights from 6 a.m. puts Jesus dying in the morning. Scripture says He died in the afternoon. The details of the “Holy Week” are skewed by the traditions of men.*

*“God is not the author of confusion.” The issue here is not resurrection time given in nanoseconds, but rather is Jesus of Nazareth, the Son of the Living God--victorious over death and the grave--Messiah, The Anointed One.*

*Where will we spend eternity?*

*Even so, come, Lord Jesus.*

**GE:**

**Re:** “~The tomb was reported empty at dawn on a Sunday.~”

“On the First Day of the week BEING EARLY OF DARK STILL / YET [‘prohī skotias eti ousehs’] Mary Magdalene comes, sees the STONE rolled away ... runs (back) comes to Simon Peter and (John) and TELLS them... WHAT? What she had seen? No! She tells them what she THOUGHT had happened but in FACT had NOT happened and she, had known nothing about.

Nevertheless John 20:1,2 is the first and only ~report~ of the “STONE rolled away”. Mary did not look inside the tomb nor entered into the tomb nor did anybody else. What Mary said in John 20:2 was her assumptions—her WRONG assumptions; NOT WHAT happened really.

One: Mary did not ~report~ that “~the tomb was empty~”.

She ~reported~ that she saw ”the STONE ROLLED AWAY”

And Two: Mary did not ~report~ anything “~at dawn~”. She reported what she reported that it happened ”WHILE IT STILL IS EARLY OF DARK / WHILE IT STILL IS DUSK”.

It is “~misinformation ... one of Satan’s tools to cause doubt and confusion~” to claim: “~The tomb was reported empty at dawn on a Sunday~”.

**Vooks:**

*You are misinforming believers with your ludicrous theories that are devoid of sense. Go back to Mark. The women find the stone rolled and they get in, Mary is among them.*

*Because in John you are not told she got in , you ASSUME, she just saw a stone rolled away and started hallucinating like you? Why would she go all the way to a to,b that was at least a mile off, get there and then run back without stooping? We know she knew the body was missing because she said so!*

**GE:**

**Re:** “~Go back to Mark. The women find the stone rolled and they get in, Mary is among them.~”

This is not Mark; it is Luke, 24:2,3, 10.

**Vooks:**

THIS IS MARK! Mark 16:1-9 (KJV) And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre Who are THEY but Mary Magdalene, Mary the Mother of James, and Salome

It is not exactly sin to be an amateur theologian with 40 solid years of wandering in Kadesh Barnea and ZERO contribution to the body of theology

John 20:1 = Luke 24:1 = John 20:2 = Matthew 28:1 = John 20:2 = Mark 16:3-4 = Go back to Mark. The women find the stone rolled and they get in, Mary is among them = THIS IS MARK! Mark 16:1-9 = Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning, they came unto

the sepulchre, bringing the spices which they had prepared, and certain others with them

What is 'very early in the morning'? 'Early dawn'- . . . the dawn; the morning . . . the first streak of dawn, the early dawn, Lk. 24:1 = Luke reckons they came at DAWN not DUSK/evening.

**GE:**

**Re:** “~Because in John you are not told she got in~” Yes, you too are told she did “~not ... get in~”

**Vooks:**

WHERE are you told she did not get in? How did she conclude the body was TAKEN AWAY? How can an open tomb equate missing body? Mary Magdalene's IQ is several times yours

**GE:**

**Re:** “~Because ... you ASSUME, she just saw a stone rolled away~” No, John is it who states for fact: “Mary comes and sees the stone taken away from the sepulchre”. No ~assuming~.

**Vooks:**

She did not report a rolled stone but a missing body. how does a rolled stone turn into a missing body! She reports a missing body because she KNEW the body was missing, not because she thought it was missing. Why would she guess the body is missing when she could have easily verified that by peeping in, which is what she had come to do

**GE:**

No accusing falsely ”~like you~”, that anyone “~ASSUME(d) ... and started hallucinating~”. I ask you again, Are you a Christian?

**Vooks:**

You deny scriptures, the Word of God, don't you fear God?

**GE:**

**Re:** “~Why would she go all the way to a to,b that was at least a mile off, get there and then run back without stooping?~” Why ask me? Ask God and the Holy Spirit and John. But you asked me. So I’ll show you why.

Here are the words with your answer in them: “Mary comes and sees the stone taken away from the sepulchre”. No ~assuming~— that was why she “~r(a)n back without stooping~”.

**Vooks:**

Mary reports a missing body not an open tomb

**GE:**

**Re:** “~We know she knew the body was missing because she said so!~” Who’s your ~we~? You? So how would you know? “~because she said so~”, you, say. Now give us the Scripture where Mary said that.

**Vooks:**

Mary reported a missing body!

John 20:2 (KJV) and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him

Brain is a terrible thing to waste. Let me help you. Acts 9:11-12 (KJV) and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight

1. Ananias is sent to Paul

2. Paul had seen a vision of Ananias laying hands on him

THAT HE MAY RECEIVE HIS SIGHT

3. Ananias was sent to Paul so he may receive sight.

Acts 9:17 (KJV) And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as

thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost

Ananias is sent so that; 1. Paul may receive his sight

2. Paul may receive baptism of the Holy Spirit

Did Ananias make up the baptism of the Holy Spirit bit seeing in verse 11 and 12 none of

**GE:**

It has nothing to do with Mary allegedly reporting “~a missing body~”. How can an opened, tomb equate a missing body? You should ask yourself that. What do you think the women went to the tomb for, “deepest of morning of night carrying their spices prepared and ready”? Because Mary had told them the body was ~missing~? All those women had more trust in Mary’s or their own “~IQ~” for that matter, than you seem to have, because they seem to have believed her when she must have told them exactly what she told Peter and John, that she saw “the STONE ROLLED AWAY” and no more, and that she must have misreckoned herself that the body was taken away.

**Vooks:**

*She did not report a rolled stone but a missing body. how does a rolled stone turn into a missing body! She reports a missing body because she KNEW the body was missing, not because she thought it was missing. Why would she guess the body is missing when she could have easily verified that by peeping in, which is what she had come to do*

**GE:**

This, “~She did not report a rolled stone but a missing body~” is a blatant denial of Scripture, you!

“~how does a rolled stone turn into a missing body!~”

That is what YOU must explain!

“~She reports a missing body because she KNEW the body was missing,~”



“~she KNEW~”?! Blatant ~denial of Scripture~ and perverting “~the Word of God~”, YOU!

**Vooks:**

*Why would she guess the body is missing when she could have easily verified that by peeping in, which is what she had come to do*

**GE:**

Because she simply did not “~verif(y) that by peeping in~” but did what the TEXT says she did : “RUNS BACK to Peter and John”. Again: Why would Mary and the other women at deepest morning of night come to the tomb CARRYING WITH THEM THEIR SPICES READY AND PREPARED” to anoint a “~missing body~”?! Was that “~what she had come to do~”) to anoint a “~missing body~”?! . . . a body “~she KNEW~” : “~was missing~”?! Insanity!

**Vooks:**

*John 20:2 (ESV) They have taken the Lord out of the tomb, and we do not know where they have laid him. ”*

*Lessons we can learn from this statement*

- 1. By this time, Jesus was both dead and buried*
- 2. Mary KNEW Jesus’ body was NOT in the tomb*
- 3. Mary SUSPECTED the body had been taken away*
- 4. Mary could not connect an empty tomb with the glorious assurance or resurrection*
- 5. Peter and John were BOTH unaware of these developments of a rolled stone AND a missing tomb*
- 6. Peter and John were staying together at least that Sunday. Or one paid the other an early morning visit.*

*Mary reports a missing body not an open tomb*

**GE:**

Mary reports neither “~a missing body~” nor “~an open tomb~”. She ~reported~ “the stone rolled away from the tomb” in John 20:1,2. And that’s what John wrote down—took minutes of.

Yes the tomb was opened when she saw “the stone rolled away”. Still, what she “tells” Peter and John, was “the stone was rolled away from the tomb.” And then Mary told what she herself of herself with no grounds at all THOUGHT: That “they (must) have taken the body away and laid it somewhere we do NOT, know where . . .” which in no way at all was true but in every sense MISRECKONED.

**Vooks:**

*Nonsense This is what Mary reported in first person  
John 20:2 (ESV) They have taken the Lord out of the tomb,  
and we do not know where they have laid him.”*

**GE:**

One’s thoughts are not “~reported~”; they are shared or told others. If Mary for fact “~reported in first person~”, “They have taken the Lord out of the tomb, and we do not know where they have laid him”, she must have lied. But it’s you who’s lying, Vooks!

**Vooks:**

*My bible even has quotation marks indicating her speech But  
your Afrikaan (per)version has this  
John 20:2 (APV) “somebody rolled away the stone!”*

**GE:**

Again you lie! The ~(per)version~ is yours, not mine. Never in my life have I written the vanity, “~”somebody~”, rolled away the stone.

**Vooks:**

*Mary and other women coming to the tomb is the SAME  
event as Mary coming to the tomb in John.*

*Think for once, think.*

- 1. Mary arrives at the tomb, sees the stone rolled away*
- 2. Mary accompanied by other women go to anoint the body  
6 hours later*

3. *Between #1 and #2, Mary has reported a missing body to Peter and John who ran to the tomb and confirmed the same, and Mary had been left at the tomb weeping, and The resurrected Christ had already appeared to him! Her report of the missing body, it means the body was missing. If she thought the body was missing, the Holy Spirit should have CORRECTED that as He does severally. Do you want examples of Holy Spirit correcting erroneous PERCEPTIONS?*

*John 11:13 (KJV) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.*

**GE:**

*“~Her report of the missing body~” You’re LYING. Or quote it! Mary never ~reported~ Jesus’ body as “~missing~”! Not even as having been removed. The Holy Spirit WITH THIS VERY SCRIPTURE corrects your LYING tongue. Sorry, I find such incorrigible nonsensical disorderliness far too far above my “~incorrigible daftness~”.*

**Re:** *“~Mary and other women coming to the tomb is the SAME event as Mary coming to the tomb in John~”*

Why would Mary and the other women at deepest morning of night come to the tomb CARRYING WITH THEM THEIR SPICES READY AND PREPARED?

To anoint a “~missing body~”?! Was that “~what she had come to do~”— to anoint a “~missing body~” . . . a body “~she KNEW~” : “~was missing~”?

**Vooks:**

*Mary’s visit recorded in John and that of Mark are one and the same Else Mary is playing dumb like some people on this board by accompanying women to anoint a missing body of a resurrected Christ she met a few hours before*

**GE:**

“~one and the same~” . . . “~6 hours later~”?!

**Vooks:**

*John 20:2 (ESV)*

*They have taken the Lord out of the tomb, and we do not know where they have laid him.”*

*Lessons we can learn from this statement*

- 1. By this time, Jesus was both dead and buried*
- 2. Mary KNEW Jesus’ body was NOT in the tomb*
- 3. Mary SUSPECTED the body had been taken away*
- 4. Mary could not connect an empty tomb with the glorious assurance or resurrection*
- 5. Peter and John were BOTH unaware of these developments of a rolled stone AND a missing tomb*
- 6. Peter and John were staying together at least that Sunday. Or one paid the other an early morning visit.*

**GE:**

Lessons we can learn from this statement in

RETROSPECTION:

- 1. By the time Mary saw the stone rolled away, Jesus already had RESURRECTED and the stone had been cast away from the tomb.*
- 2. Mary knew “NOT” that Jesus’ body was not in the tomb any more or that He had already resurrected. Therefore, retrospectively we, know for sure that Mary was only THINKING that Jesus’ body was “taken away” by people—”they”—she had no idea who, as she had no idea what, she might have thought “they” might have done. Therefore absolutely correct: ”~Mary SUSPECTED the body had been taken away~”. Hurray! Marvellous! He’s seen the light! Vooks really sees it! . . .*

*“~Mary could not connect an empty tomb with the glorious assurance or resurrection~”!*

*Yes, for sure, “~Peter and John were BOTH unaware of these developments of a rolled stone AND a missing tomb~”*

Quite right. But surely not so sure “~Peter and John were staying together at least that Sunday. Or one paid the other an early morning visit.~” Where do you get that from?

**Vooks:**

*That is exactly how disjointed your gibberish of theology sounds. How old are you? You claim Mary visited the tomb alone first some 6 hours before the women.*

*Can you explain the events between these two visits? Did Peter and John visit the tomb between the visits or after?*

*Illustration*

*Is it*

*Mary Alone~~~~~6hrs~~~~~at least 3 women~~~~Peter and John*

*Or*

*Mary Alone~~~~~6hrs~~~Peter and John~~~~~at least 3 women*

**GE: Ten Visits At the Tomb**

**1. The Interment**

John 19:41

Now in the place where he was crucified

*Ehn de en tohi topohi hopou estaurohtheh*

there was a garden; and in the garden a new sepulchre,

*kehpos, kai en tohi kehposhi mnehmeion kainon*

wherein was never man yet laid.

*en hohi oudepoh oudeis ehn tetheimenos.*

Mark 15:46d (Joseph) laid him in a sepulchre

*Iohseph katetheken auton en mnehmati*

which was hewn out of rock.

*ho ehn lelatomehmenon ek petras.*

Luke 23:53

He laid it in a sepulchre that was hewn in stone,

*Houtos Ethehen auton en mnehmati lakseutohi*

wherein never man before was laid.

*hou ouk ehn oudeis oupoh keimenos*

Matthew 27:60 Joseph laid it in his new tomb,

*Johseph ethekan autohi en tohi kainohi autou mnehmeiohi*

which he had hewn out in the rock . . .

*ho elatomehsen en tehi petrai . . .*

Luke 23:55

And the women also followed after—

*Katakoulouthehsasai de hai gunaikes,*

which came with him from Galilea,

*haitines ehsan sunelehluthuiai ek tehs Galilaias autohi,*

they beheld the sepulchre and how his body was laid.

*etheasanto to mnehmeion, kai hohs etetheh to sohma autou.*

**Mark 15:47**

And Mary Magdalene and Mary of Joses

*Heh de Maria heh Magdalehneh kai Maria heh Iohsehtos*

beheld where he was laid.

*ethehroun pou tetheutai.*

**Matthew 27:61**

And there was Mary Magdalene, and the other Mary,

*Ehn de ekei Mariam heh Magdalehneh kai heh alleh Maria*

sitting over against the sepulchre.

*kathehmenai apenanti tou tafon.*

**John 19:42**

There therefore because of the Jews' preparation,

*Ekei oun dia tehn paraskeuehn tohn Ioudaiohn*

for the sepulchre was nigh at hand, laid they Jesus.

*hoti engus ehn to mnehmeion, ethekan ton Iehsoun.*

**Mark 15:46f**

And he rolled a stone unto the door of the sepulchre.

*Kai prosekulisen lithon epi tehn thuran tou mnehmeiou.*

**Matthew 27:60**

...and he rolled a great stone to the door of the sepulchre,

*Kai proskulisas lithon megan tehi thurai tou mnehmeiou,*

and departed.

*apehlthen.*

**Luke 23:56a**

And the women returned, and prepared spices and ointments.

*Hupostrepsasai de hehtoimasan arohmata kai mura.*

**Luke 23:54**

Because that day was the Preparation

*Kai hehmera ehn Paraskeuehs*

and the Sabbath drew on.

*kai Sabbaton epephohsken.*

**2. Tomb secured****Matthew 28:5a**

Answering, the angel told the women . . .

*Apokritheis de ho angelos eipen tais gunaiksin:*

**Matthew 27:62**

Now the next day, that followed the day of the preparation,

*Tehi de epaurion hehtis estin meta tehn Paraskeuehn*

the chief priests and Pharisees came together unto Pilate,

*sunehchthehsan hoi archiereis kai hoi Farisaioi*

63 saying, Sir, we remember

*pros Pilaton, legontes: Kurie, emnehsthehmen*

that that deceiver said while he was yet alive,

*hoti ekeinos ho planos eipen eti dzohn:*

(the) third day I wil rise again.

*meta treis hehmeras egeiromai.*

64 Command therefore that the sepulchre be made sure

*Keleuson oun asphalisthehnai ton tafon*

for as long as it is the third day

*heohs tehs tritehs hehmeras*  
 lest his disciples come by night,  
*mehpote elthontes hoi mathehtai nuktos*  
 and steal him away and say unto the people,  
*klepsohsin auton kai eipohsin tohi laohi*  
 he was raised from the dead;  
*ehgertheh apo tohn nekrohn kai*  
 so the last error shall be worse than the first.  
*estai heh eschateh planeh cheirohn tehs prohtehs.*  
 65 Pilate said unto them, Ye have a watch :  
*Epheh autois ho Pilatos: Echete koustohdian!*  
 go your way, make it as sure as ye can.  
*Hupagete asphalithase hohs oidate!*  
 66 So they went, and made the sepulchre sure,  
*Hoi de poreuthentes asphalisanto ton tafon*  
 sealing the stone, and setting a watch.  
*sphragisantes ton lithon meta tehs koustohdias.*

### **3. The angel of the Lord and the Resurrection**

#### **Matthew 28:1**

In the end of the Sabbath,  
*Opse de Sabbatohn*  
 As it (the end of the Sabbath) began to dawn  
*tehi epifohskousehi*  
 toward the first day of the week,  
*eis Mian sabbatohn*  
 set out Mary Magdalene and the other Mary  
*ehlthen heh Mariam heh Magdaleneh kai heh alleh Maria*  
 to see the sepulchre.  
*theohrehsai ton tafon*  
 2 Then behold, there was a great earthquake:  
*kai idou seismos egeneto megas*  
 for the angel of the Lord descending from heaven,  
*angelos gar Kuriou katabas eks ouranou*  
 came and rolled back the stone (from the door)



*kai proselthohn apekulisen ton lithon [apo tehs thuras]*  
and sat upon it.

*kai ekathehto epanoh autou.*

3 His countenance was like lightning,  
*Ehn de heh eidea autou hohs estrapeh*  
and his raiment white as snow;

*kai to enduma autou leukon hohs chiohn.*

4 And for fear of him the keepers did shake,  
*Apo de tou phobou autou eseisthehsan hoi tehrountes*  
and became as dead.

*kai egenethehsan hohs nekroi . . .*

### **Matthew 27:52b**

Many bodies of the saints which slept arose,  
*Kai polla sohmata tohn kekoimehmenohn hagiohn*  
*ehgerthehsan*

53 and came out of the graves after his resurrection,  
*kai eksehlthontes ek tohn mnehmeiohn meta tehn egersin*  
*autou*

and went into the holy city and appeared unto many.  
*eisehlthon eis tehn hagian polin kai enephanisthehsan*  
*pollois.*

### **Matthew 28:5a**

answered the angel the women and explained to them.  
*apokritheis de ho angelos tais gunaiksin.*

## **4. The Opened Tomb**

### **John 20:1**

The first day of the week  
*Tehi de Miai tohn sabbatohn,*  
cometh Mary when yet early dark it was,  
*Maria heh Magdaleneh erchetai proh-i skotias eti ousehs*  
unto the sepulchre and seeth the stone  
*eis to mnehmeion kai blepei ton lithon*  
taken away from the sepulchre,  
*ek tou mnehmeiou.*

2 Then she runneth

*Trechei oun*

and cometh to Simon Peter and to the other disciple,  
*kai erchetai pros Simohna Petron kai pros ton allon  
mathehtehn*

whom Jesus loved, and saith unto them,

*hon ephilei ho Iehsous, kai legei autois:*

They have taken away the Lord out of the sepulchre

*Ehran ton Kurion ek tou mnehmeiou*

And we know not where they have laid him.

*kai ouk oidamen pou ethehkan auton.*

### **5. Peter and John**

John 20:3

Peter therefore went forth, and that other disciple,

*Eksehlthen oun ho Petros kai ho allos mathehtehs*

and came to the sepulchre.

*kai ehrchonto eis to mnehmeion ...*

6b Then cometh Simon Peter and went into the sepulchre.

*Kai (Petros) eisehlthen eis to mnehmeion.*

8 Then went in also that other disciple

*Tote oun eisehlthen kai ho allos mathehtehs*

... and he saw and believed that as yet they knew not

... *kai eiden kai episteusen oudepoh gar ehideisan*

the Scripture, that he must rise again from the dead.

*tehn Graphehn hoti dei auton ek nekrohn anastehnai.*

### **6. The Empty Tomb**

**Luke 24:1**

Now upon the First Day of the week,

*Tehi de Miai tohn sabbatohn*

Very early in the morning

*orthrou batheohs*

**Luke 23:55**

they (the two women) came unto the sepulchre ...

*epi to mnehma ehlthon (hai duo gunaikis)*

and certain others with them,

*(kai tines sun autais)*

bringing the spices which they had prepared.

*pherousai ha hehtoimasan arohmata.*

**Luke 24:2**

And they found the stone rolled away from the sepulchre.

*Heuron de ton lithon apokekulismenon apo tou mnehmeiou.*

3 they entered in and found not the body of the Lord Jesus.

*eiselthousai de, oux heuron to sohma tou Kuriou Iehsou.*

4 And as they were much perplexed thereabout,

*Kai egeneto en tohi aporeisthai autas peri toutohn:*

behold, two men stood by them in shining garments.

*kai idou, andres duo epestehsan autais en esthehti*

*astraptousehi.*

5 As they were afraid

*Emphobohn de genomenohn autohn*

and bowed down their faces to the earth, they said unto them,

*kai klinousohn ta prosohpa eis tehn gehn, eipan pros autas:*

Why seek ye The Living among the dead?

*Ti dzehteite ton Dzohnta meta to nekrohn?*

6 He is not here, but was raised: remember

*Ouk estin hohde alla ehgertheh: mnehsthehte*

how he spake unto you when he was yet in Galilee, saying,

*hohs elalehsen hehmin eti ohn en tehi Galilaiai, legohn,*

7 The Son of man must be delivered and be crucified

*Ton Uion tou Anthrohpou hote dei paradothehnai*

into the hands of sinful men

*eis cheiras anthrohpohn hamartohlohn*

and the third day rise again.

*kai staurohthehnai kai tehi tritehi hehmerai anastehnai.*

8 And they remembered his words

*kai emnehsthehsan tohn rhehmatohn autou.*

9 and returned from the sepulchre and told

*kai hupostrepsasai apo tou mnehmeiou apehngeilan*

all these things unto the eleven and to all the rest.

*tauta panta tois hendeka kai pasan tois loipois.*

**Luke 24:13,19,22**

Two of them said unto him, Certain women of our company  
*Duo eks autohn ... eipan autohi: Gunaiques tines eks hehmohn*  
 which were early at the sepulchre ... astonished us,  
*genomenai orthrinai epi to mnehmeion ... eksestehsan hehmas,*  
 23 and not finding his body, they came, saying that  
*kai meh heurousai to sohma autou ehlthon, legousai*  
 they had also seen a vision of angels  
*kai optasian angelohn heohrakenai*  
 who said that he was alive.  
*hoi legousin auton dzehn.*

**Luke 24:10**

It was Mary Magdalene and Joanna  
*Ehsan de heh Magdalehneh Maria kai Iohanna*  
 and Mary of James and other women with them  
*kai Maria heh Iakohbou kai hai loipai sun autais*  
 which told these things unto the disciples.  
*elegon pros tous apostolous tauta.*

11 And their words seemed to them as  
*Kai ephanehsan enohpion autohn hohsei*  
 idle tales, and they believed them not.  
*lehpos ta rehmata tauta, kai ehpistoun autais. [Cf. Mark*  
 16:8.]

**7. Peter has another look****Luke 24:24**

And certain of them which were with us went to the  
 sepulchre  
*Kai apehlthon tines tohn sun hehmin epi ta mnehmeion*  
 and found it even so as the women had said:  
*kai heuron houtohs kathohs kai hai gunaiques eipon:*  
 but him they saw not.  
*auton de ouk eidon.*

**24:12**

Then arose Peter, and ran unto the sepulchre; and  
*Ho de Petros anastas edramen epi to mnehmeion kai*

stooping down, he beheld the linen clothes laid by themselves,  
*parakupsas blepei ta othonia keimena mona,*  
 And he departed, wondering in himself  
*kai apehlthen pros auton heauthaumadzohn*  
 at that which was come to pass.  
*to gegonos.*

### **8. Mark 16:2 Women Return to “see Again”**

And very early in the morning the First Day of the week

*Kai lian proh-i tehi Miai tohn sabbatohn*

they came upon the sepulchre at the rising of the sun.

*erchontai epi to mnehma anateilantos tou hehliou.*

3 And they said among themselves, Who shall roll us away

*Kai elegon pros heautas, Tis apokulisei hehmin ?*

the stone from the door of the sepulchre?!

*ton lithon ek tehs thuras tou mnehmeiou?!*

4 And when they looked again, they saw that

*Kai anablepsasai theohrousin, hoti,*

the stone was cast away uphill : despite it was very great.

*anakekulistai ho lithos ehn gar megas sfodra.*

5 Again entering into the sepulchre, they saw

*Kai eiselthousai eis to mnehmeion eidon*

a young man sitting on the right side,

*neaniskon kathehmenon en tois deksiois*

clothed in a long white garment

*peribehlehenon stolehn leukehn*

And they were frightened.

*Kai eksethambesehsan.*

6 And he saith unto them, Be not affrighted :

*Ho de legei autais? Meh ekthambeisthe!*

Ye seek Jesus of Nazareth which was crucified :

*Iehsoun dzehteite ton Nadzarehnon ton estaurohmenon.*

He was raised [is risen]; he is not here :

*Ehgertheh, ouk estin hohde;*

Behold the place where they laid him.

*ide ho topos hopou ethehkan auton!*

7 But go your way, tell his disciples and Peter  
*Alla hupagete eipate tois mathehtais autou kai tohi Petrohi*  
 that he goeth before you into Galilee :  
*hoti proagei humas eis to Galilaian.*  
 there shall ye see him, as he said unto you.  
*Ekei auton opsesthe kathohs eipen humin.*  
 8 And they went out quickly, and fled from the sepulchre;  
*Kai ekselthousai ephugon apo tou mnehmeiou,*  
 for they trembled and were amazed :  
*eichen gar autas tromos kai ekstasis.*  
 neither said they anything to any(one);  
*Kai ouden ouden eipan,*  
 for they were afraid.  
*ephobounto gar.*

### **9. FIRST APPEARANCE**

John 20:11 But Mary had had stood after  
*Maria de heistehkei*  
 at the sepulchre without  
*pros tohi mnehmeiohi eksoh*  
 weeping; and as she wept, she stooped down into the  
 spulchre  
*klaiousa; hohs de eklaien parekupsen eis to mnehmeion*  
 12 and seeth two angels in white sitting,  
*kai theohrei duo angelous en leukois kathedzomenous,*  
 the one at the head, and the other at the feet  
*hena pros tehi kephalehi kai hena pros tois posin*  
 where the body of Jesus had lain.  
*hopou ekeito to sohma tou Iehsou.*  
 13 And they say unto her, Woman, why weepst thou?  
*Kai legousin autehi ekeinoi: Gunai, ti klaieis?*  
 She saith unto them, Because they have taken away my Lord,  
*Legei autois, hoti ehran ton Kurion mou,*  
 and I know not where they have laid him.  
*kai ouk oida pou ethehkan auton.*

14 And when she had thus said, she turned herself back,

*Tauta epousa estrapheh eis ta opisoh*

and saw Jesus standing,

*kai theohrei ton Iehsoun hestohta,*

and knew not that it was Jesus.

*kai ouk ehidei hoti Iehsous estin.*

15 Jesus saith unto her, Woman, why weepst thou?

*Legei autehi ho Jehsous: Ginai, ti klaieis?*

Whom seekest thou? She supposing him to be the gardener,

*Tina dzehteis? Ekeineh dokousa hoti ho kehpourous estin,*

saith unto him, Sir, if thou have borne him hence,

*legei autohi: Kurie, ei su ebastasas auton,*

tell me where thou hast laid him, and I will take him.

*eipe moi pou ethekas auton, kagoh auton aroh.*

16 Jesus saith unto her, Mary!

*Legei autehi Jehsous: Mariam!*

She turned herself, and saith unto him,

*Strapheisa ekeineh, legei autohi Hebraisti:*

Rabboni; which is to say, Master.

*Rabbouni (ho legetai didaskale).*

17 Jesus saith unto her, Don't stay here by me;

*Legei autehi Iehsous: Meh mou haptou,*

for I am not yet ascended to my Father:

*oupoh gar anabebehka pros ton Patera.*

But go to my brethren, and say unto them,

*Poreuou de pros tous adelphous mou, kai eipe autois:*

I ascend unto my Father, and your Father;

*Anabainoh pros ton Patera mou kai Patera humohn*

and to my God, and your God.

*kai Theon mou kai Theon humohn.*

### **Mark 16:9**

Thus, risen,

*Anastas de*

Jesus early the First Day of the week

*proh-i Prohtehi sabbatou*

appeared first to Mary Magdalene.

*ephaneh prohton Mariai tehi Magdalehnehi.*

**John 20:18** Mary Magdalene came and told the disciples

*Erchetai Mariam heh Magdalehneh angelousa tois mathehtais*

that she had seen the Lord,

*hoti: Heohraka ton Kurion;*

and that he had spoken these things unto her.

*kai tauta eipen autehi.*

**Mark 16:10** And she went and told them

*Ekeineh poreutheisa apehngeilen tois*

that had been with him, as they mourned and wept.

*met' autou genomenois, penthousi kai klaiousin.*

And they, when they had heard that he was alive

*Kakeinoi akousantes hoti dzei*

and had been seen of her, believed not.

*kai etheatheh hup' autehs ehpistehsan kai ouk episteusen autehi.*

## **10. SECOND APPEARANCE**

Mary Magdalene therefore was not with them when the other women together with Joanna and Mary of James had gone to the sepulchre again where . . .

**Matthew 28:5a**

. . . answered the angel the women and explained to them...

*. . . apokritheis de ho angelos eipen tais gunaiksin . . .*

Fear not ye:

*Meh phobeisthe humeis:*

for I know that ye seek Jesus which was crucified.

6 He is not here because he was raised as he said.

*Ouk estin hohde; ehgertheh gar kathohs eipen.*

Come in! See the place where the Lord lay.

*Deute idete ton topon hopou ekeito.*



7 Indeed rather, Go quickly and tell his disciples  
*Kai tachu poreutheisai eipate tois mathehtais autou*  
 that he was raised and is risen from the dead!  
*hoti ehgertheh apo tohn nekrohn.*

And behold, he goeth before you into Galilee;  
*Kai idou proagei humas eis tehn Galilaian;*  
 there will you see him. Behold, I command you!  
*ekei auton opsesthe. Idou eipon humin!*

8 And they departed quickly from the sepulchre  
*Kai apelthousai tachu apo tou mnehmeiou*  
 with fear and great joy

*meta phobou kai charas megalehs*  
 and did run to bring his disciples word.  
*edramon apangeilai tois mathehtois autou.*

9 And as they went to tell his disciples,  
*Hohs de eporeuonto appangeilai tois mathehtais autou,*  
 behold, Jesus met them, saying, Hail, joy!  
*Kai idou Iehsous hupehntehsen autais legohn: Chairete!*

And they came and held him by the feet  
*Hai de proselthousai ekratehsan autou tous podas*  
 and worshipped him. 10 Then said Jesus unto them,  
*kai prosekunehsan autohi. 10 Tote legei autais ho Iehsous:*  
 Be not afraid : Go! Tell my brethren  
*Meh phobeisthe: Hupagete! Appangeilate tois adelphois mou*  
 that they go into Galilee; there will they find me.  
*hina apelthohsin eis tehn Galilaian, kakei me opsontai.*

**Vooks:**

*This is what Mary reported in first person John 20:2  
 (ESV) They have taken the Lord out of the tomb, and we do  
 not know where they have laid him.” My bible even has  
 quotation marks indicating her speech But your Afrikaan  
 (per)version has this John 20:2 (APV) “somebody rolled  
 away the stone!”*

**GE:**

This is NOT “~what Mary reported in first person~”. That was what Mary told Peter and John THAT SHE, THOUGHT. Or Mary lied because they have NOT taken the Lord out of the Tomb. And you must also lie because you claim and insist that that was what Mary ~reported~ for fact.

**Voooks:**

*Thinking shouldn't be a nightmare. Mary reports a missing body not an open tomb. I doubt you want to spend another forty years banging your head against this TRUTH.*

*At this point nobody knew WHY the body was missing. Was it eaten up by animals, stolen and re-buried elsewhere?*

*Whatever reason they had for the missing body, it had to INVOLVE living men because;*

- 1. Animals could not roll away the stone*
- 2. Dead bodies at least in Israel (not sure about Zuma land) remain in the same place and position unless 'compelled by an external force- Newton's Law of INERTIA*
- 3. Jesus resurrected*

*#3 is problematic because ALL the disciples were in various states of unbelief concerning Jesus resurrection.*

*None expected it. So we are left with #2.*

*If Mary visits alone (she was not) at night, you can bet she was not bringing the guards apples. She wanted to get in and anoint her master's body, finish the job they had started.*

*So when she finds an open tomb, she does the most natural and commonsensical thing, peep inside. This is corroborated by her account in John of a missing body. It is further corroborated by Mark's account. The women relieved upon finding the rock rolled off the entrance GOT IN. Why would Mary in the same situation run like mad from the open tomb without as much as looking in?*

*You think she fears ghost or something?*

*Your gibberish garbage 'harmonizing' of the resurrection account. is built on the silliest argument from silence I have heard in decades*

*Mary KNEW of a missing body from an empty tomb not a rolled stone! She wrongly but sincerely guessed the cause of a missing body to be men. Why should an open tomb startle Mary to run back and report to Peter and John while the women gladly move in to finish their job? It means an open tomb in and of itself provides no conclusive evidence of anything! Besides, Mary reports a missing body. That's scriptures not this Afrikaan garbage translation*

**GE:**

*“~She wrongly but sincerely guessed the cause of a missing body to be men.~”*

I have finished with you.

But while saying cheers, thanks for having exposed and proven yourself in your posts for what you truly are. Your ‘arguments’ are clear and unmistakable testimony to your and their own character and integrity.

I am now going to have a two hours long shower.

**Vooks:**

*Don spew that nonsensical garbage anywhere near humanity How nonsensical can it get? Sunday starts on Saturday evening, ends in the evening. Let's look at all the trips to the grave*

**GE:**

*“~All the trips~”?*

**Vooks:**

*John 20:1 (KJV) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre*

*Luke 24:1 (KJV) Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

*Questions*

1. Are these two verses describing the SAME event?

PS: vooks, believes they are describing the same event and it happened around 0530H Sunday morning

GE:

“~All the trips~”? Yes. These are two of them. Yet Vooks “~believes they are describing the same event and it happened around 0530H Sunday morning~” the same time.

Vooks:

Read this verse carefully; John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him

What does Mary Magdalene mean by WE if she alone visited the tomb? Matthew 28:1 (KJV) In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre The answer is she didn't, they went there with the women, finds the stone rolled away, she dashes back to tell Peter no John. They come back to the tomb and peep in, and leave. Mary is left inside the tomb and Jesus appears to her.

**GE:**

THESE, are TWO ~verses~ different authors different subjects different events different times.

“~All the trips~”? Yes. Matthew 28 is a third one of “~all the trips~”. Yet Vooks challenges the truth of what John wrote and asserts that what John meant when he wrote, “Mary Magdalene comes, she sees, she runs back”, he didn't mean “~she alone visited the tomb~”, but that “~Mary Magdalene and the other Mary came to see the sepulchre~” and “~they went there with the women, finds [Sic.] the stone rolled away, she [alone] dashes back to tell Peter...~” mark!— “~no John.~” Then “~...They~”— viz, ~Peter~ and “~Mary, come back to the tomb and peep in, and leave. Mary is left inside the tomb and Jesus appears to her~”

Peter *~peeped in~*. Yes Peter and Mary—”*~no John~*”,  
*~peeped in~*. Peter did not go in, but “*~Mary is left inside the tomb and Jesus appears to her~*” . . .”*~inside the tomb~*”.

THREE *~trips~* so far ---NO, FOUR, FIVE at least, forced into ONE and the same at the same time the same persons the same observations the same *~report~* the same actions . . .

Now that is what Vooks should have asked about, “*~How nonsensical can it get?~*”

**Vooks:**

*Other women, on their way back, Jesus appears to them-Matthew 28:9 Mary actually meets the resurrected Christ soon as Peter and John depart from the grave.*

**GE:**

Scandalous!

**Vooks:**

*Why are you dragging me down to your level? So you can beat me with experience at convoluted trash? I won't have none of that. I posed a simple challenge. Starting with the FIRST trip to the tomb by the disciples AFTER burial, reconstruct all the trips to the tomb*

*PS: Don't you try to impute schizophrenia on Mary Magdalene, 'we' means WE not Mary, her alter, and her shadow*

**GE:**

I would say (unless I impute schizophrenia on the disciples) that “*~Starting ... after BURIAL~*”, the women began their “*~FIRST trip~*” AWAY FROM the tomb— in fact written is it, in Luke 23:56, “Then”, from where they had come to, much earlier “that day”, “they”, “by the time the Jews' preparations started”, “RETURNED HOME mid-afternoon ... and prepared spices”—. John 19:42 Luke 23:56a.

Written is it in Mark 15:46, “Joseph rolled a stone unto the door of the sepulchre . . .”, and in Matthew 27:60, “. . . and departed”—away from the tomb and not “*~to the tomb~*”.

Therefore, Starting with the first trip TO the tomb by Joseph (and Nicodemus?) and the two women, “Mary Magdalene and the other Mary” Mark 15:47 Matthew 27:61, we only know it must have been before ”mid-afternoon the Sabbath nearing and That Day was the Preparation” when “the women (were) following after” in the procession TO, the grave. Luke 23:55b

**Vooks:**

*Am still waiting for your evidence of Saturday Resurrection trash. I gave you 500 years of history to prove it. 96AD to 596AD There really is no need regurgitating Rivera. All here know which sewers to visit for that*

**GE:**

I gave you the evidence from your “~500 years of history~”; you haven’t looked at it. For me though, the first century up to “~96AD~” will do. In fact, I INSIST. And it is you here who keep on regurgitating ~Rivera~. I have not mentioned him, you did and still do. Now go read the full details of each one in the complete, sola, Scriptures ‘Ten visits to the tomb’, THAT HAS BEEN WHAT all Christians have been reading throughout the “~500 years of history~” about which you demand from me to be informed. Christians have been reading nothing else and nothing different since the Gospels were written until one century ago, in the first century already in New Testament Greek, later also in Latin, and since Wycliffe and Tyndale et al in English as well. Throughout these eras spanning the whole Christian history, they read—quoting you, “~of Saturday Resurrection trash~” in nothing but the Scriptures, New and Old Testaments. Until the Roman Catholic church caught up and the trouble began and the corruptions began which you so enthusiastically defend like are you the pope’s most loyal serf.

**Vooks:**

*There are good reasons why you are widely ignored here and in life; you are cursed with terminal incoherence. Jesus is dead, buried and there are trips to the tomb BY THE DISCIPLES. Could you please reconstruct the trips in the same sequence they occurred? As an additional assignment, put some approximate times to these visits*

**GE:**

If you would like I do, consider Mary Magdalene a ~disciple~, you have just relinquished your claims with regard to John 20:1, and CONFIRMED the Scriptures' TEN ~trips~ to the tomb by the disciples.

**Vooks:**

*Gehard, keep your infantile tantrums to yourself and concentrate;*

*John 20:2 (KJV) Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

*Who is WE?*

*Mark 16:3-4 (KJV) And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great Who is WE?*

**GE:**

“we -- Mary, Peter and John -- know NOT ...”

**Vooks:**

*Funny man, She is reporting TO them*

**GE:**

~We~, where? In “~John 20:2 (KJV)~”, Vooks, quotes: “Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” **John is clear, ~we~ are**

**Mary, Peter and John.** The three of them who “know not”. Vooks though, claims, no, *~we~* are the women involved in “*~Mark 16:3-4 (KJV)~*”, “And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great”. Vooks was still explaining “*~All the trips~*”. He already showed three *~trips~*— John 20:1,2 Luke 24:1-3, Matthew 28:1-4. Now he adds a fourth *~trip~* referred to in Mark 16:3-4. Four *~trips~* of “*~all the trips~*” pointed out by Vooks so far. But Vooks has it “*~they are describing the same event and it happened around 0530H Sunday morning~*”.

**Re:** “*~Mark 16:1-9 (KJV)~*” Mark 16:1-9 includes the buying of the spices as well as the first appearance. But neither of John 20:1,2, Luke 24:1-3, Matthew 28:1-4 has either the buying or the appearance. John 20:1,2, Luke 24:1-3 and Matthew 28:1-4 have each some woman or women *~reporting~* something but “*~Mark 16:1-9 (KJV)~*” states “they told no one anything”. But “*~they are describing the same event and it happened around 0530H Sunday morning~*”.

**Re:** “*~Luke 24:1 (KJV)~*” or any other translation is not “*~MARK! Mark 16:1-9 (KJV)~*”

And I deny I “*~fantasized DUSK/evening~*” in “*~Lk. 24:1~*” or in “*~MARK! Mark 16:1-9 (KJV)~*” for that matter.

Quote me that I “*~fantasized DUSK/evening~*” in “*~Lk. 24:1~*”! You can’t. You loose.

Now where are “*~All the trips~*”? According to Vooks there was only one!

**Vooks:**

*South African patented garbage at its finest*

**Revmitchell:**

*What are all the ~”~”“~”~~ about?*

**GE:**



It's all about *~Vooks~*. Vooks says these *~trips~* are all “*~the same event~*” as in John 20:1,2. And Vooks says, in “*~John 20:1 = Luke 24:1 = John 20:2 = Matthew 28:1 = John 20:2 = Mark 16:3-4 ... Mary is among them... the women~*”—the women in Luke, 24:2,3,10. That's how according to Vooks, *~nonsensical~* the Gospels get. Vooks has it “*~John 20:1 = Luke 24:1 = John 20:2 = Matthew 28:1 = John 20:2 = Mark 16:3-4 = Go back to Mark. The women~*”

**Vooks:**

*If you want, you can write up your own gospels and peddle them but you can't have a grave visit earlier than DAWN. The word dark does not mean DUSK.*

**GE:**

Yes, “*~The word dark does not mean DUSK.~*” The clausal phrase ‘being still EARLY dark’—‘*prohi skotias eti ousehs*’, means DUSK.

**Re:** “*~How nonsensical can it get?~*” You are showing how *~nonsensical~* it gets. John 20:1 is not Luke 24:1 So, Yes, “*~Sunday starts on Saturday evening~*”. Exactly. THAT was exactly what I said! So what are you complaining about it being *~nonsensical~* what John wrote and Luke did NOT write?

**Re:** “*~What is ‘very early in the morning’? ‘Early dawn’-barthus [Sic.] orthros ~*”

What was, “*~Mary Magdalene's memo~*”? John recorded Mary “s(aw) the stone rolled away”. He was not there and he was not Mary. Mary had to have told John. In other words, Mary *~reported~* THAT: “the stone was rolled away from the sepulchre.” Vooks called Mary's information to John that “the stone was rolled away from the tomb”, her “*~memo~*”. And that's what Mary's *~memo~* consisted of. The rest recorded, John recorded for Mary's mistaken conclusions from the rolled away stone. Not from anything Mary actually had seen.

**Re:** “~John 20:1 ... The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre~”

“~early, when it was yet dark~” is **corrupt!** John’s words are, “being early dark still”—’prohī skotias eti ousehs’ = DUSK // evening // early (part) of night.

**Vooks:**

*Are these two verses describing the SAME event?*

**GE:**

Answer: No.

**Re:** “~If they are describing different trips to the grave, please tell us which trip happened FIRST?~”

Answer: John 20:1, “The first day of the week cometh Mary Magdalene when it was yet EARLY OF dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

**Re:** “~The women visit the grave at night, they find the stone rolled away, go back~”

Wrong. “~The women visit the grave at night, they find the stone rolled away, go back~” You may read the next four verses in Mark 16, and won’t find that the women “~go back~”. Only Luke gives all three things Vooks mentions here. Now quote the Scripture which states that ONE woman visits the grave at the EARLY OF night still; that she SEES the stone rolled away; and that she RUNS back AND TELLS!

**Re:** “~It was the women who broke the news to the 11~” But which “~news~”? The news of the Resurrection. Luke 24, not of the rolled away stone. It is in Luke 24 that “~the women who broke the news to the 11~” of the Resurrection. That report was recorded in Luke 24:9 and repeated in verse 23. So, if I am “~smoking or sniffing~” anything, you must smoke and sniff the same stuff.

**Vooks:**

*Mary reported NOT a moved stone but a missing body!*

**GE:**

Yes, more or less; exactly what I stated in my previous post— in Luke 24:9 and 23. Not in John 20:1,2 when she actually *~reported~* “the stone rolled away”.

**Vooks:**

*How did she know the body was missing? Did she infer all that from a moved rock?*

**GE:**

Not this time; because THIS time as reported by LUKE, Mary Magdalene “...and others found the stone rolled away from the sepulchre” as per Mary’s FIRST report in JOHN 20:1,2. But in Luke 24:1-3, “THEY ENTERED IN AND FOUND NOT THE BODY”. First discovery by the women that the body was gone. As you said, “*~She went inside and saw the body missing~*”, but she and the other women. In fact, THIS TIME. But you, Vooks, FRAUDULENTLY CONFUSE and IDENTIFY the TWO visits by Mary by herself in John and Mary together with other women in Luke 24. God ---the LIVING and AWAKE Almighty and Righteous--- is reading our posts.

**Vooks:**

*Or are we to assume she had kept this information to herself all the way?*

**GE:**

What gives you that idea? Mary went straight back to tell the disciples in John. The first ones she told of the rolled away stone were Peter and John. Then, while they had gone to the tomb to find out for themselves, Mary most urgently would have gone to tell the other women. That she did tell them is sure from the fact in Luke, that she and the other women just after midnight had gone to anoint the body which they must have thought was still in the sepulchre. So,

what makes you *~assume~* Mary “*~had kept this information [which she had obtained according to John 20:1,2] to herself~*”?

**Vooks:**

*Let's get methodical. You claim the women made two trips to the tomb, one around midnight, the other early in the morning. You also claim the midnight trip is recorded in Luke and nowhere else. Could you be kind enough to paste the midnight trip verse(s) and the morning trip verse(s) and properly indicate such? Your failure to do this and silly digression is the clearest evidence of the shaky grounds your 'harmony' rests on. It's as mythical as Loch Ness*

**GE:**

I haven't “*~failed to properly indicate~*” Luke 24:1-3 and Mark 16:2-4. You have quoted them yourself several times. You identify them with John 20:1,2 where Mary Magdalene after sunset and night had set in, for the first time in the dusk had witnessed the stone rolled away from the tomb. Now you blame me that I “*~failed to properly indicate~*” Luke 24:1-3 and Mark 16:2-4. Stop mixing up these Scriptures and you won't find one ‘discrepancy’.

“*~Some 6 hours or so~*” after the dusk in John 20, just after midnight in Luke 24, Mary had seen the rolled away stone again, before she and the other women went into the tomb in Luke 24:1-3. Some 3 hours or so after—for the third time that night, Mary and some companions “looked up the stone again” Mark 16:2,3, some 3 hours “very early before sunrise” on Sunday morning. And she must have wondered “as the women were speaking among themselves, saying, Who would roll the stone away for us it is so BIG!?” Mark 16:2,3. What is it that you cannot understand?

**Vooks:**

*Gerhard, Focus. We are analyzing your 'harmonization' Is Luke 24:1-11 your 'midnight' first visit to the tomb BY THE WOMEN? Is Matthew 28:1-10 & Mark 16:1-8 your 'early morning' second trip BY THE WOMEN?*

*You are a certified board idiot.*

*WHY is she 'speaking with them'?*

*Mary does not know where the body is*

*Peter does not know where the body is*

*John does not know where the body is*

*What is the point of saying this? Why is she 'speaking with them'?*

*Mary was no Boer, she had a brain Compare her WE with this, Luke 24:21 (KJV) But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. What is WE here, is it the two and all disciples including the Stranger Jesus?*

**GE:**

Your comparison and 'question' are irrelevant and a lying ~report~. You fraud. The relevant 'question' to ask, would be, 'Who is "we", here?— Is it the two disciples telling or they and, the other disciples! And the answer is, They and, the other disciples because they all did not believe and as from one mouth said the women were telling them old wives' tales. JUST LIKE Mary told Peter and John and spoke for all three of them when she said "WE, know not where they laid Him."

**Vooks:**

*Certified board idiot. WHO had thought Jesus would redeem Israel, is it not ALL his disciples? WHO found an open sepulcher? How can Mary speak for the disciples not privy to a missing body? The disciple can speak for all because they SHARED that belief*

**GE:**

I never said “~Mary had stumbled upon an empty tomb~”.  
That is Vooks, again lying.

**Vooks:**

*With all respect to the hearing impaired, are you deaf?  
Where is your patented Saturday garbage found between  
96AD and 596AD? was Roman Catholic Church existing in  
150AD when Justin Matyr penned that? Show us the FIRST  
mention of Saturday Resurrection in history outside  
scriptures.*

*Why did you start another infantile silly rant? You can't  
because you know you would be cornered. You could have  
revived your older thread. When you gather courage to be  
set free by the truth, please respond to my question*

**GE:**

Why have I “~revived (my) older thread~”? **Because there are hundred times greater and more fallacies and lies of yours to be exposed.** You may follow it. But regardless if you are going to or not, I'm going on with it. . . . as you can see, exposing you for the utter fraud you are. And remember what you wrote, yourself, “~Why would Mary . . . run like mad from the open tomb without as much as looking in? . . . Why should an open tomb startle Mary to run back and report to Peter and John? . . . **It means an open tomb in and of itself provides no conclusive evidence of anything!**~”

There are “ALL THE SCRIPTURES” many centuries from before the first 500 years of Christianity as well as the New Testament Scriptures from the first century of the first 500 years of Christianity. Which ought to more than satisfy any true worshipper of the Lord of the Sabbath Day WHO WROUGHT and ACQUIRED LORDSHIP OF “LORD of the Sabbath Day” BY RESURRECTION FROM THE DEAD “ON THE SABBATH”. Yes, so mighty was THIS DIVINE TRUTH of the SEVENTH DAY SABBATH RESURRECTION OF THE CHRIST OF GOD in and of ITSELF, that during the first one hundred years of

Christianity the mightiest empire the world has ever seen as well as the ENTIRE WORLD, were conquered by it and were converted to its implementation for all order and arrangement in practical life that all its days and nights and WEEKS became ordered to its recurrence every “SABBATH-WEEK”.

It was not the “Sabbath-Week” of the Jews which became the title-day of the almanac and calendar of the whole world, but the Christian “Sabbath-Week” because it had the persuasive power of the knowledge of Christ’s Resurrection ON IT, which carried it across the world in such short time and was the reason it has maintained its position ever since. In fact the Roman eight-day calendar gave in to the Christian “Sabbath-week” and even the Jewish “sevenths (shabua)-week” (in OT Greek the ‘hebdomos-week’) ceased vis a vis the POWER OF HIS RESURRECTION EVEN UPON THE DAY IN WHICH GOD FINISHED AND RESTED IN CHRIST IN RESURRECTION FROM THE DEAD.

**Vooks:**

*One would have to smoke South African weed before they can make sense out of your 40 years of mishmash. 40 years of confusion. Pathetic Fact remains, In the scriptures we have a Sunday Resurrection Outside scriptures we have unbroken record of Sunday Resurrections Saturday Resurrection theories are extremely late. One may as well believe Mary was assumed into heaven as the Quran tells us because there is more historical evidence of that belief than in a Saturday Resurrection The only politics I read in bible perversion is your garbage sir.*

**GE:**

Your fallacies denied, In the Scriptures Old and New Testaments we have a Sabbath Resurrection. Outside Scriptures the only record of Sunday Resurrection in the second century is Justin the politician theologian. Sabbath

Resurrection deposited in all calendars of the first and second millennia AD. You, may as well believe Mary was assumed into heaven as the Quran tells because there is as little historical evidence for that belief as for your superstitious belief of Biblical evidence for a Sunday Resurrection. The 'best' and oldest and most conspicuous RCC politics in Bible perversion is that which you pretend not to see ---of course, because that's the political game in false Christianity.

**Vooks:**

*Am debating an overgrown kid it appears who is hard of hearing. When FIRST in history was Saturday resurrection trash postulated? Son, go go back to school and know your history before I wipe the floor with your sorry body mass of ignorance Where is the narrative, am still waiting. A paragraph would do*

**Sapper:**

*I can't even follow who said what, what all the greater than / less than is supposed to mean, who's advocating what, and all the extra commas. This thread is incoherency at its finest.*

**Vooks:**

*Gehard is a sabbatarian. Sabbatarians usually try to validate their sabbath beliefs by claiming that Jesus resurrected on a Saturday and not Sunday. They do this by the most dishonest and retarded harmonization attempt of the resurrection accounts on the 4 gospels. On this particular thread we are examining the trips disciples made to the tomb right after burial.*

*John 20:1-3 (KJV) The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him*



*On this verse, Gerhard has insisted that Mary Magdalene visited the tomb FIRST and ALONE, and upon finding the stone rolled, she quickly concluded that Jesus' body must have been moved from the tomb, never bothers to confirm her assumptions by peeping in, and she runs and reports her missing body assumptions to Peter and John. These two run to the tomb, find the stone rolled and they get in and believe for themselves.*

*His proof that Mary was alone and she never peeped?*

*1. Nobody else is mentioned in the narrative (I will prove this false shortly)*

*2. You are not told she peeped*

*My point is Mary was not alone even though she is reported alone, and she definitely peeped into the open tomb and found it empty. I don't impute assumptions on her. An open tomb does not equate to a missing body. So instinctively she would have peeped in and found the body missing before rushing to report this to Peter and John.*

*My proof that she was not alone?*

*1. It is ridiculous to visit a tomb, get close enough to spot the rolled stone and then run back and assume the body is missing.*

**GE:**

*Tell John and the Holy Spirit that!*

**Vooks:**

*2. Her report suggests several people, "...we know not where they have laid him." If she was alone at the tomb, she can't talk of 'we'. Gerhard is certainly not English. He thinks 'we' means Mary, Peter and John. This is plain silly because she is reporting TO them*

**GE:**

*You're lying; she isn't "~reporting to them~"; she is "speaking to them" / "with them" ['legei autois']— Mary spoke for all three of them.*

**Vooks:**

*3. I strongly believe this account is reported in Mark 16:1-5 (KJV) And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

*Mary here has company. The sight of the rolled stone does not startle them Gerhard insists this is a DIFFERENT trip to the tomb, six hours later after Mary's But it begs the question. Mary has visited the tomb, found it open, reported this to Peter and John, returned to the tomb with them, and they have confirmed the body is indeed missing. Why then would she accompany the women with the spices to anoint a missing body, and on the way ponder who would roll the stone yet Mary knows the stone had been rolled away? So Sapper, all am doing is poking holes at Gerhard's illogical theory of Mary's THREE trips to the grave; first time alone, then accompanying Peter and John, many finally accompanying the women*

**GE:**

This reply is only to tell you about your WRONG impression about what I say, concerning Mark 16:2-8. I don't say "~this trip~" was "~six hours later after Mary's~". Shows you how BAD you represent my views in general.

**Vooks:**

*So Sapper, all am doing is poking holes at Gerhard's illogical theory of Mary's THREE trips to the grave; first*

*time alone, then accompanying Peter and John, many finally accompanying the women*

**GE:**

And this post is just to show how FALSE you represent what I say, YOU LIAR! Nothing is uglier than a LYING ‘Christian’! Like you LIE, HERE! “~So Sapper, all am doing is poking holes at Gerhard’s illogical theory of Mary’s **THREE** trips to the grave; first time alone, then accompanying Peter and John, many finally accompanying the women~” — “~Mary’s . . . trips to the grave; first time alone, then accompanying Peter and John~” — “~Mary . . . accompanying Peter and John~”.

It is no use to converse with you. But I will finish for those who nevertheless do read these exchanges.

**Vooks:**

*Gehard is a sabbatarian. Sabbatarians usually try to validate their sabbath beliefs by claiming that Jesus resurrected on a Saturday and not Sunday. **They do this by the most dishonest and retarded harmonization attempt of the resurrection accounts on the 4 gospels.***

**GE:**

Another misrepresentation of my position, a calculated misrepresentation in order to associate me with legalists, the greater body of ~sabbatarians~ who believe the Sabbath for no other reason than do Jews who reject Christ for the Essence and Substance of their ‘Sabbath keeping’.

Vooks said, “~How nonsensical can it get?~” I say, How ~dishonest~ can he, get! I am jealous of the truth and very thankful for the very few of ~Sabbatarians~ who pride themselves of Jesus Christ who rose from the dead : “in the end and fullness of the Sabbath’s-PURPOSE and TIME” ~to validate their Sabbath beliefs~. Sola fides; Sola gratia; Solus

Christos; Soli Deo Gloria; Sola Scriptura : for every speck of my—and our, faith in the Faith of Christ.

**Vooks:**

*You just wish we would thaw our brains and believed in your trash. You are incapable of holding a sober debate. Are you a drunk? Get us a brief paragraph of the visits to the tomb. No verses, nothing just the visits. Questions will be aksd later Show us the FIRST mention of Saturday Resurrection in history outside scriptures.*

**GE:**

The first mention of a Sunday Resurrection in history outside the Scriptures, was Justin as you know. The only name in nearly two hundred years. The first MENTION was the first CORRUPTION as direct and blatant as was possible for only a **theologian politician**, and, if you have the Scriptures and can read them in Greek, as direct and blatantly CORRUPT as impossible not to see and break both one's legs to stand on, over it. IF ONE HAD THE SCRIPTURES. But scarcely anybody had the Scriptures in those days and scarcely anybody could read them for themselves. So Saint Justin had a free hand in his underhanded dealings with the kings of the kingdom of darkness. Writing letters to Caesars is not writing Letters to the Church of Christ. But if you choose to attach greater authority to politicians' rhetoric, it's up to you. So, for “~the FIRST mention of Saturday Resurrection in history outside scriptures~”.

You referred to Barnabas and Ignatius. Ja, naturally at the hand of Sunday worshipping wranglers of simple reality. For your information, both believed Jesus' Sabbath's Resurrection. The first true Christian martyr after the apostolic era—Polycarp, believed Sabbath Resurrection. Irenaeus was a Sabbath Resurrection believer, because he was pro quarto-decimen.

The whole Greek or eastern part of Christianity to this day has been quarto-decimen and therefore has believed Jesus' last passover was (as proclaimed in contemporary phraseology) "Crucifixion Thursday", "Burial Friday" and "Resurrection Saturday". You can google them in any year the fourteenth day of the month Nisan will fall on a Thursday.

The Serbian Orthodox Church the same. Their farok told me personally.

Before the great division caused Eastern and Western Catholicism, the whole of Christianity were quarto-decimen and therefore believed the Sabbath's Resurrection of Jesus.

The Celts were quarto decimen and Sabbath believers.

The Roman or Western catholic Church at the time of the split in the 13th century, was the minority who, because they have adopted the pagan Sunday instead of the 'Jewish Sabbath', wanted 'Easter' always to be on Fridays and 'Resurrection Sunday'.

**Vooks:**

*Cut your Boer rants. Let's go to school*

*Barnabas 15:9 Wherefore also we keep the eighth day [Sunday or Saturday?]for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens. (The Epistle of Barnabas, 100 AD). When you are not busy hallucinating, try and quote your sources to support your claims son. All those who hang around me experience a sharp spike in their IQ. I will teach you how to think.*

**GE:**

*"~Quote (my) sources~"? You quoted them!*

*Is "~the eighth day~" Sunday or Saturday? Neither, because in Barnabas' letter, "the seventh day"—the Sabbath—symbolised "the eighth day"; not the First Day or Sunday.*

**Vooks:**

*Patented nonsense. Prove EIGHTH symbolizes SEVENTH.*

**GE:**

Barnabas says “Jesus rose from the dead on the eighth day, and ascended into the heavens”, “on the eighth day” as well. So, according to you Jesus rose on Sunday and, according to you, after forty days it was Sunday again when He ascended into heaven because you claim Sunday was Barnabas’ “eighth day”. Or are you trying a joke on yourself?

**Vooks:**

*Don't misquote Barnabas you ignorant primate  
Barnabas 15:9 Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into the heavens.  
Read that verse under any translation you can find. EIGHTH DAY is connected to resurrection and resurrection alone....Not ascension.*

**GE:**

Exactly! Resurrection was, “On the Sabbath in Sabbath's fullness in the Sabbath's mid-afternoon as it began to dawn towards the First Day of the week...” NEW Testament SCRIPTURE!

**Vooks:**

*Burden of proof for your trash lies squarely on your puny brains!*

**GE:**

So you have also aged, brother, I see, like meself. Eish!  
PS: Something of course that has long since been clear, is, that Vooks is an ex-Adventist.

**Vooks**

*Gehard is a sabbatarian. Sabbatarians usually try to validate their sabbath beliefs by claiming that Jesus resurrected on a Saturday and not Sunday. They do this by the most dishonest and retarded harmonization attempt of the resurrection accounts on the 4 gospels.*

**GE:**

“~usually try to validate their sabbath beliefs by claiming that Jesus resurrected on a Saturday and not Sunday ~”  
 Denied. No Sabbatharians I know of, of the past since the apostolic age until the present twenty first century, ever, directly believed the Sabbath because of Jesus’ Resurrection on it. They have consistently been relying on the Law for their Sabbath doctrine and Sabbath keeping—strictly to the dictating and tenets of their own times and worldviews which predominantly if not exclusively have somehow or other been Roman Catholic.

Ours—’Sabbaths’ Feast of Christ Home Assemblies’, has been a present day Christian faith given rise by the rediscovery of original Scripture and original meaning of Scripture.

Contemporary translations or rather mis-translations and the misconceptions of Saturdarians\* and Sundaydarians\* alike, against their nature, of course have contributed (positively) to our dogmatics. But ‘thanks but no thanks’, we and our Faith and Church and Church life, can do well and do, do well without any non-Bible and extra-Biblical assistance. [\*I can’t remember whose terminology but it’s not mine.]

### **Vooks:**

*Am still waiting for a brief paragraph of the visit to the tomb son Keep your Madiba rants to yourself. John 20:1-3 (KJV)  
 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him On this verse, Gehard has insisted that Mary Magdalene visited the tomb FIRST and ALONE, and upon finding the stone rolled, she quickly concluded that Jesus’ body must have been moved from the tomb, never bothers to confirm*

*her assumptions by peeping in, and she runs and reports her missing body assumptions to Peter and John. These two run to the tomb, find the stone rolled and they get in and believe for themselves.*

**GE:**

This verse *~insists~* that Mary Magdalene “comes to” the tomb, ALONE. The time given of her “coming to the tomb”, IMPLIES it had to be the FIRST “SIGHT / SEEING of the STONE-ROLLED-AWAY from the tomb”. That is what this texts states—*~insists~* upon—, “she sees the ROLLED-AWAY-STONE”. That was Mary’s ONLY and first observation—her sight from where she was “coming”—“comes”. Not at the grave *~stooping~* or *~peeping~* in ---those are Vooks’ corruptions.

SEEING the “stone-rolled-away FROM the tomb, means Mary saw the stone from far “away”, “away from the tomb”— as far away as the angel of the Lord was able to fling the thing away . . . as were the thing a pebble. Mary therefore SAW, far away from the tomb, the stone rolled or cast or flung aside and “AWAY from the tomb”. Not just shoved or rolled until right next to the opening, and she, so near she could *~peep inside~*.

Vooks the liar now thinks I am going to put my trust in HIS lying *~report~* and submit myself to his perversions of what went on in Mary’s mind AFTER she had run back and told Peter and John just what she thought, and of course, also what she had seen. That what Mary had seen hasn’t been *~recorded~*, in no way means Mary didn’t tell the two disciples it. That the men were informed by no one other than Mary because she and the other Mary were the only two who “SAW WHERE they (Joseph and Nicodemus) laid Him”, is certain in view of their undemurred race to the tomb.

But according to Vooks, Mary talked to others than Peter and John; and according to Vooks Mary was *~stooping~* down



and *~peeping~* into the tomb; and in Vooks' own emphatic words elsewhere, Mary "*~ENTERED IN~*" into the sepulchre. Yet John recorded not a word of it.

Then, according to Vooks, Mary still followed up with another "*~trip~*" to the tomb, "bringing spices with" in order to come and anoint the body she had just now, seen with her own eyes, was "*~missing~*"!

Who here is the person hallucinating blaming others —me—, they are "*~hallucinating~*"?!

Mary did NOT "*~upon finding the stone rolled away ... quickly conclude... that Jesus' body must have been moved from the tomb~*". She said that as she concluded that, when she got back to Peter and John, in Vooks' estimation at least one mile's sprint after!

Exactly Vooks, Mary "*~... never bothers to confirm her assumptions by peeping in~*". How can she if she's one mile away from the tomb?

And what sense is there in "*~report(ing) ... her missing body assumptions to Peter and John~*". Any sane person *~reports~* real findings; not "*~missing~*" things and those things, mere *~assumptions~*. No, Mary reported her real findings whether John wrote them down or not. And Mary's unrecorded words must have been to Peter and John, "I saw, the stone rolled away from the tomb." (It is unequivocal proof no disciple of the twelve even knew the body was buried.) Had John recorded Mary told him and Peter that people (whom she did not know or had seen) removed the body, both he and Mary would have been liars ---liars just like Vooks.

**Vooks:**

*You are incurably daft. You are extremely silly or senile or both How did she see a stone rolled off the mouth of the borrowed tomb in the dark from a mile away? So Mary in total darkness finds not the tomb open but a stone which she positively identified as the one that had been used to seal the tomb, lying a mile from the tomb??*

*Admin should ban willful senility on this forum. It's disgusting. But worse than that is blasphemy by this Boer*

**GE:**

So Mary not only “sees the stone rolled off the mouth of the tomb”, she “~in the dark ... peeps in~” and “~in total darkness ... finds~”: “~the tomb empty~”! **Everything I can do, you can do better chum! What a song!!**

**Sapper Woody:**

*I'm beginning to see the picture, here. Gerhard, I'll be honest, I'm trying to make out your argument, but your posts are difficult to read.*

*For clarity, do you think you could acquiesce to Vooks' request of posting a timeline of visits you believe happened?*

**GE:**

Nothing can give me greater pleasure, Sapper Woody to place it again. Allow me,  
'Ten Visits at the Tomb ...'

**Vooks**

*Incorrigibly daft. Which manuscript have the stone flunged as a pebble a mile away? . . . Simple*

**GE:**

'apokulindoh' ~ 'apokulioh' ~ 'apo' + 'kulioh' . . .

interesting word. In the NT used for three things,

A) the stone door of the grave “rolled away” . . .

1) “rolled away” in action as “explained (by) the angel to the women” in Matthew, “late on the Sabbath”;

2) first “see(n) taken / forced / cast [‘ehrmenon’] out and away from the tomb” [‘ek tou mnehmeiou’]

3) afterwards by “the women found / confirmed rolled away” in Luke “deepest morning of dark”. But this time the women were more interested in what they might find inside the tomb than the stone outside which Mary must have told them about already;

4) finally “inspected / looked at again [‘anablepsasai’] and seen / concluded [‘theohrousin’] was rolled / cast UPWARDS and away” [‘anakekulistai’] the stone [‘ho lithon’] for it was extremely big.” No neat round little primitive stone-wheel was that massive shapeless ROCK! “WHO will roll away [‘apokulisei’] for us (such a) stone out of and up-hill away from the door of the tomb [‘ek tehs thuras t.m.’]!? Amazing! Absolutely intriguing! Impossible! NOBODY—NO MAN could do that for our lives not! (Proving they did not ‘witness’ the grave’s opening.) B, C) ‘kulioh’ / ‘kuliomai’ - “rolled”, “to wallow (in the ground)” Mark 9:20 2Pete 2:22. No neat sight, but one can see the disc-shaped rock hitting the ground and like a plate on the floor spin and wobble and stop, spun / rolled half-way into the ‘garden-soil’ “about” / “round-about” [‘kuklo-oh’]. So the angel went and SAT on the rock’s upper part still sticking into the air. A more likely scenario as “suddenly there was a great earthquake” I dare say— “like lightning at the angel’s appearing”, and all “in the twinkling of an eye and The Dead ROSE from the dead incorruptible”. The angel of the Lord, a great earthquake, and lightning the works and the stone was carefully unsealed, and one hundred guards inch by inch helped the strange gentleman to “roll” the stone downhill into the place Joseph had designed for it to rest in when the grave would be opened for some reason or other.

**Vooks:**

*idiotic glib Your Greek is horrendous but not as sick as your logic. Be wise, quit flossing your illiteracy and stick to the Truth*

*Matthew 28:2-6 (KJV) rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know*

*that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay*

*Am not disputing whether he dragged, kicked or commanded to stone to move. Am saying the stone was not a mile away from the tomb for these reasons;*

*1. He rolled it*

*2. He sat on it*

*3. He spoke to the women*

*4. In #1 to #3 he is quite near the tomb enough to say, 'he is not HERE'. 'Here' is where the angel was. 'Here' is where the body OUGHT to have been. 'Here' is at the tomb not a mile away. Withdraw that statement and apologize and repent for reading your fantasies into the Holy Scriptures. Or explain what sane man believes the angel kicks a stone a mile away, flies/runs and sits on it, then returns to the tomb running/flying and addresses the women.*

**GE:**

...well enough explained by yourself.

Which statement of mine am I supposed to withdraw?

“~'Here' is ... a mile away ... not at the tomb~”?! It is your ~statement~— not mine!

Also, your statement,

“~1. He rolled it

“~2. He sat on it

“~3. He spoke to the women

“~4. In #1 to #3 he is quite near the tomb enough to say, 'he is not~”, demands that Scriptures-realities of Divine Truth must be ignored and be pretended never happened or mattered. Because you try to create the perception the angel physically ~rolled~ the stone door like a mere human would. But Matthew using Participles, wrote that “the angel from heaven descending the brilliance of his appearing like lightning cast the stone away from the grave.” The angel did not touch the stone or come near it before he went to it “and

sat on it—rested on it”. Not touching it with his hands nor speaking with or saying a word to anyone, the brilliance of his appearance flung the stone away. These are the bare facts and no imagination or surmising.

The angel “spoke” to no women before he had “EXPLAINED” to them what HAD happened on the day before “on the Sabbath” Matthew 28:1-4— which was not “the First Day of the week He, risen, appeared to Mary Magdalene on first” (John 20:11-17 Mark 16:9) when two angels sat and watched from inside the sepulchre as Jesus approached Mary for the first time since He resurrected. The angel in Matthew, STOOD, and from OUTSIDE the grave addressed the OTHER women than Mary Magdalene, and after having “INFORMED” them on the event(s) “of the Sabbath Day before (this) the First Day of the week ... told them: Do not worry, because I know for sure that Jesus the Nazarene whom you are looking for, IS NOT HERE but had been raised as He told you!” 28:5,6.

“The angel ANSWERED the women...” which implies they had asked him a question—such as... ‘Please tell us, what had happened here, and when did it happen, and how?!’

“And the angel INFORMED the women... Late on the Sabbath (yesterday), mid-afternoon exactly as it began to dawn towards the First Day of the week... there suddenly occurred an earthquake (remember? Well, that was...) AS THE ANGEL OF THE LORD DESCENDING... cast the stone away from the tomb...” and Jesus of course, rose from the dead!

This was on the spot information by the angel on Sunday morning about the previous day’s events. This is ‘reporting’ by Matthew in graphic terms which exposes your 4-point statement and reduces it to its vacuous untruth.

**Vooks:**

### *Questions*

*1. Do you believe Jesus FIRST appeared to Mary Magdalene as per Mark 16:9?*

### **GE:**

Yes. And Mark 16:9 is as per John 20:11-17. These are the only two passages with exactly the same persons, place, time of day ---with the same EVENT, the event of Jesus' first appearance, his appearance to Mary Magdalene early on the First Day of the week; to Mary first of anybody and therefore Jesus' first appearance to her, ALONE-- He alone and she alone-- He appearing the first time and Mary seeing Him appearing the first time ---while two angels sat inside the tomb and could see nothing (unless angels can see round corners) where Jesus and Mary were because, remember, John tells us Mary TURNED towards Jesus when she first saw Him, He, AWAY FROM the tomb coming towards her and the tomb where she had had stood after at the tomb after the other women had fled from the tomb and didn't return to or told anybody anything.

### **Vooks:**

*Peter's second trip to the tomb alone. It is at the women's report.*

*Luke 24:8-13 (KJV) And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre*

*Your 'harmony' claims that Peter made a second errand BEFORE the angels spoke to any woman but it is clearly AFTER. What could possibly prompt Peter to dash to the tomb again? Is it a 'new' report of an empty tomb, something*

*he already knew and had seen for himself? Is it not rather the additional information of the vision from angels and possibly an encounter with the risen Christ recorded in Matthew?*

**GE:**

**Re:** “~Peter’s second trip to the tomb alone~”

Peter’s ~second trip~ was his only trip to the tomb ~alone~. Peter’s first trip to the tomb was his and John’s (first) ~trip~ together.

Peter and John were the first to enter the tomb and find it empty. That was after Mary had told them that she had seen the stone was cast away from the tomb. John 20:1-10.

Peter went to the tomb a second time, alone.

He went after and because all the women had “astonished” him with what the TWO ANGELS had told them that Jesus had been raised. Compare that with the initial information of an opened tomb which Mary singlehandedly had given him. One can understand that Peter didn’t hurry this time. He went slowly, all the way puzzled, thinking. But he STILL could not understand or believe. I think either the women could not. Anyway they were the women who brought Peter and the other men the new news about the angels’ story that He had raised from the dead as He had told his disciples before his death. So you are quite right, Peter made his second errand AFTER the angels had spoken to the woman (in **Luke 24:3** further).

Here is my synopsis . . . **Luke 24**

10 It was Mary Magdalene and Joanna  
*Ehsan de heh Magdalehneh Maria kai Iohanna*  
and Mary of James and other women with them  
*kai Maria heh Iakohbou kai hai loipai sun autais*  
which told these things unto the disciples.  
*elegon pros tous apostolous tauta.*

11 And their words seemed to them as  
*Kai ephanehsan enohpion autohn hohsei*

idle tales, and they believed them not.

*lehpos ta rehmata tauta, kai ehpistoun autais.* [Cf. Mark 16:8.]

### **7. Peter has another look**

#### **Luke 24**

24 And certain of them which were with us went to the sepulchre

*Kai apehlthon tines tohn sun hehmin epi ta mnehmeion*  
and found it even so as the women had said:

*kai heuron houtohs kathohs kai hai gunaikes eipon:*  
but him they saw not.

*auton de ouk eidon.*

24:12 Then arose Peter, and ran unto the sepulchre;

*Ho de Petros anastas edramen epi to mnehmeion*  
and stooping down, he beheld the linen clothes laid by themselves,

*kai parakupsas blepei ta othonia keimena mona,*  
and departed, wondering in himself

*Kai apehlthen pros auton heauthaumadzohn*  
at that which was come to pass.

*to gegonos.*

8. Women return to “see again”

Mark 16

2 And very early in the morning the First Day of the week

*Kai lian proh-i tehi Miai tohn sabbatohn*

they came upon the sepulchre

*erchontai epi to mnehma*

at the rising of the sun.

*anateilantos tou hehliou.*

3 And they said among themselves, Who shall roll us away

*Kai elegon pros heautas, Tis apokulisei hehmin·*

I think, Vooks, it is your identifying the visit in Luke 24 before Peter went the second time to the tomb, with the visit in Mark 16:2-8, the visit the women made and they all had left again except Mary who had stood after at the grave



which causes the confusion. The times GIVEN for each of the women's visits, clarifies everything. All the women went together (three of them) "carrying their spices prepared and ready" to anoint the body THEY THOUGHT WAS STILL THERE in Luke 24, "orthrou batheohs" which is right after midnight morning. These women returned and told the men where they were all together. (Not where Mary told Peter and John only of the stone.) In Luke the women are told by the angels Jesus had raised / was raised / rose / is resurrected. They go and tell and "astonish" the men where they were all together in the City. Peter goes to the grave at this stage, by himself and returns puzzled as ever.

"Very early before sunrise", 3, 4, 5 a.m.? Mark 16:2-8 the women "check / measure up again" (the 'ana-' Verbs) everything they already had seen. The angel sternly rebukes the women for not believing and they flee from the tomb and keep total silence.

But Mary had had stood after at the sepulchre in John 20:11! Once you've identified Mark's ~trip~ with Luke's ~trip~, or any Gospel's ~trip~ with another's, you're lost! Not even Peter's ~trip~ will make sense or fit in anywhere.

I'm sure that is where you made your mistake, Vooks.

**Vooks:**

*Gerhard, One thing at a time. The harmony attempts end up being a hopeless exercise when you have two competing attempts. That's why I have been asking for yours. Let's continue looking at it*

**GE:**

I do not understand you, sorry. I have given you the only ~harmony~ possible --that of the Scriptures verbatim.

**Vooks:**

*Thank you Gerhard. It takes humility to admit mistakes. Look at what you wrote You place Peter's second trip somewhere near #2 AFTER the women report to the eleven yet the Angels show up on the third visit to the tomb by the women in*

*#5 The essence of this is, there is not a trip by women to the tomb where angels never appear and you have been busy reconstructing one up there in #2. Was there really an 'angel-less' trip to the tomb by the women? Why would women who have just seen an empty tomb, been told that Jesus is resurrected by Angels make another trip to the tomb armed with spices again a few hours later?*

*Read Wenham again. I had a copy but once my house flooded and the book was destroyed. I wept bitterly but the seeds of harmony had been sown.*

**GE:**

Ah, thank you Vooks, I have now seen where I indeed made a mistake. I was wrong when I described Peter's second ~trip~ TO the tomb as slow and while meditating. In fact I contradicted Luke and myself. I completely missed this. His return ~trip~ though was slow and while he wondered about the angels and the women's news of the risen Jesus. Next time I'll be more careful to improvise on what "IS WRITTEN"!

**Vooks:**

*Is your mistake in describing Peter? I have no problem whatsoever with that. My question was on your claim of an angel-less visit to the tomb by women in #2. Do you still insist that the women in your #2 had not seen Angels?*

**GE:**

I do not claim ~#2~ was "*~an angel-less visit to the tomb by women~*" – "*~... women~*". ~#2~ was an "*~angel-less visit to the tomb~*" by "Mary Magdalene" on her own, who "comes unto / approaches / nears (Singular) the tomb, sees (Singular) the stone ... runs (Singular) back". Where do you read in my ~#2~ --Mary's approach to the tomb when it still was dusk-- of another woman? I have always *~insisted~* Mary acted alone.

**Vooks:**

*You place Peter's second trip somewhere near #2 AFTER the women report to the eleven yet the Angels show up on the third visit to the tomb by the women in #5*

**GE:**

No, “~Peter's second trip~” was after the women's first visit together when “they found not his body”, both visits recorded in Luke 24. I see now Vooks, what is going on which causes the anarchy here. Please know that I gave TWO sets of visits.

There is the synopsis of the (bare) Scriptures titled “TEN visits at the tomb”--- the comprehensive one, which includes all mentions of human activity at the tomb, that of the males as well. (Not only the women's visits.) The long list includes all the women's visits whether collectively or Mary's two alone visits in ~#4~ and ~#9~ (the first appearance). Men are not in the ‘CONDENSED’ list at all.

In the “CONDENSED” list, I give the **women's visits** only. In this list Luke 24:1-3 is ~#2~, but in the synopsis Luke 24:1-3 is ~#6~.

I did not include Peter's second and alone visit in the CONDENSED list. But you will find it in ~#7~ in the Ten Visits synoptic list. I hope this clarifies the difficulty you have encountered as follows, “~...somewhere near #2 AFTER the women report to the eleven yet the Angels show up on the third visit to the tomb by the women in #5~”.

**Vooks:**

*You are confusing your own account. #1 is where Mary visits the tomb alone and runs back to Peter and John. Look at your #2; DID ANGELS APPEAR TO THE WOMEN DURING THIS TRIP?*

**GE:**

So now I can answer your question, dear Vooks. Thank God. Yes, in Luke 24:1-10 there were two angels--verse 4 on, re-recorded in 23b. Luke 24 was the women's first collective

visit and Mary Magdalene's second, realised, ~trip~ to the tomb and her first entry into the tomb.

**Vooks:**

*The essence of this is, there is not a trip by women to the tomb where angels never appear and you have been busy reconstructing one up there in #2.*

**GE:**

Yes, where more than one woman—Mary Magdalene included—visited the tomb and actually went into the tomb there were angels or was an angel:

Luke 24—two angels outside surprising the women as they came out of the tomb; and Mark 16—one angel “at the right”—carefully observed inside “sitting” on an already familiar place.

And where Mary by herself having “had had stood after / stayed behind”, “at the tomb and stooped over and peeped inside and spoke to them. There were two angels inside the tomb sitting where the body was laid down.

Where at last the women came to the tomb while Mary was no longer among them because the Lord already had appeared to her early on the First Day of the week, an “angel explained to them and told that Jesus was resurrected, and they for joy ran to tell his disciples, Jesus met them, while the angel must have felt great for the honour he received to be the messenger of Glad Tidings.

But where it was Mary on her own who “comes UNTO the tomb” viz. “is on her way to the tomb, sees the stone cast away, runs back”, no angels are seen or mentioned. Also where Peter and John ran to the tomb, and after several hours Peter again hastened to the tomb, no angels are mentioned because no angels were there.

**Vooks:**

*Was there really an ‘angel-less’ trip to the tomb by the women? Why would women who have just seen an empty*

*tomb, been told that Jesus is resurrected by Angels make another trip to the tomb armed with spices again a few hours later? Read Wenham again. I had a copy but once my house flooded and the book was destroyed. I wept bitterly but the seeds of harmony had been sown.*

**GE:**

One woman—Mary—have just seen an OPENED tomb, in actual fact a stone cast away from the tomb. Next thing which happened wasn't she "*~been told that Jesus is resurrected~*". Next thing was she running back and telling Peter and John of what she saw.

Next *~trip~* was Peter and John's—no angels near.

Next thing Mary did, was *a few hours later*, when she and the other Mary—"the two women and others with them—, made another trip to the tomb "*~armed with spices~*".

You asked, Vooks, "*~Why would women who have just seen an empty tomb, been told that Jesus is resurrected by Angels make another trip to the tomb armed with spices again a few hours later?~*"

Well, you have also answered your own question, Vooks! It isn't possible they could just have seen an empty tomb, and been told that Jesus is resurrected by Angels. That's why the women make their first trip collectively. It was "*~another trip~*" for Mary Magdalene, yes—, but for the whole group, Luke 24:1-3 was their first trip to the tomb. The women made this *~trip~* because Mary must have told them that she saw the tomb was opened somehow she KNEW NOT.

Therefore the body should be in the tomb still; how would anyone know it wasn't there still? So let's go and see for ourselves! And off they went, "*~armed with spices~*" to anoint the body they were convinced was in the tomb still—opened or not opened, Mary! How would you know Mary, if it's not in the tomb, still?! And Mary eagerly would agree with the others, wouldn't she?

I would have posted my Wenham for you if I haven't just two weeks ago given all my books to the University. But Wenham holds to the single visit at the tomb and Resurrection together explanation--- the most futile method to understanding the so-called "Easter Enigmas". Ja, the theory is as old as Tradition itself . . . and as falling short of comprehensibility as . . . who knows what . . . I have read Wenham and studied it at least a dozen times over, and couldn't catch its drift, what understand its genealogical detail and other stuff everything and anything but the PLAIN SCRIPTURES!

**Vooks:**

*I believe you should work on your communication. What is clear to you is hodgepodge to everyone.*

*I had asked for a brief chronology of the visits to the tomb. Something like this;*

- 1. Mary Magdalene visits the tomb alone and returns to tell of a missing body to Peter and John*
- 2. Peter and John dash to the tomb and find it empty*
- 3. Some women visit the tomb and finding it empty they return and share this with the 11*
- 4. Mary Magdalene returns.....and gets Josephus and Clement and a female angel tells them Jesus rose last week.....*

*Kindly do this WITHOUT Greek or verses. Just a simple narrative. You will fill us in on the details as we move on*

**GE:**

If I would do what you are asking for, I would have to just repeat your example, "*~Something like this~*". I'd have to compromise and just hand you back what you gave me.

Klug! I shall have to compromise as follows . . .

*"~1. Mary Magdalene visits the tomb alone and returns to tell of a missing body to Peter and John~"*

But that is your story, not John's. Instead the truth is just what IS written in John 20:1-3. Now until you can QUOTE

verbatim in John 20:1-3 “~Mary Magdalene visits the tomb~”, I can’t oblige. And until you can QUOTE verbatim from John 20:1-3 “~Mary Magdalene returns to tell of a missing body~”, how can I believe you?!

**Vooks:**

*Your narrative would be a starting point. My example was just what I have in mind NOT my harmonization. I could have said Elijah and Samson visited the tomb. So stop making meat out of it..... Get us your brief narrative. No verses, no Greek*

**GE:**

I’m sorry I cannot do that. For me, it’s Scriptures as far as possible -- ~verses~, and preferably Greek verses. I am also not able to improve on the two ~harmonizations~ I have placed in this discussion, the synopsis of the 4 Gospels and the women’s visits condensed from the synopsis. The synopsis is COMPLETE and contains every word and verse in all the Gospels at the relevant ~verses~. It is yours, Vooks, against the Scriptures’ OWN ~harmonization~. And they CLASH!

**Vooks:**

*Why won’t you do that? There are no scriptures that talk of a stone hurled miles away from the tomb for starters. You have utter disregard for scriptures. But that’s not the point. **Start** with a narrative, no scriptures and no Greek. From your narrative, we can examine scriptures to see if it adds up. But when you start pasting a mishmash hodgepodge that makes sense ONLY to yourself, nobody can question it. Not because it is accurate but because it is easier to decipher hieroglyphics than your posts. nobody wants you to improve, we seek you to present your harmonization in a legible fashion not ramblings of a mad fool. As it is, your posts don’t make sense to ANYBODY here **START** with a simple narrative. You will substantiate as we proceed. It is a statement of your belief. The only reason you are on this*

*forum is because you imagine you have something WORTH sharing with the world. You are not communicating anything as it were. So once again, START with a brief statement of your harmonization. Unless of course you don't believe it can stand scrutiny. It only makes sense to you , your alters, your imaginary debaters and of course your poor wife!*

**GE:**

Luckily I didn't send you my Wenham

**Confession of Faith**

I believe in God, the Almighty, Father, Creator of heavens and earth, and in Jesus Christ his only-begotten Son, our Lord, conceived of the Holy Spirit and born of the virgin Mary, who under Pontius Pilate suffered and was crucified, who descended into hell, died and was buried and on the third day according to the Scriptures rose from the dead, who ascended to heaven and sits on the right hand of the power of God, hence He shall come to judge the living and the dead,

I believe in the Holy Spirit;

I believe one Christian Church of the elect,

the holy communion of believers,

the forgiveness of sin, the everlasting life and the resurrection, in the glorified body of flesh.

**C. H. Spurgeon** If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college.

**GE:**

. . . nor one frenzied fribble frothing fossil of a freak

**Vooks:**



*A simple question, The women, your 'two Marys'. Did they encounter angels on this trip?*

A. YES

B. NO

C. I DON'T KNOW

**Revmitchell**

*What are all the ~”~”“~”~~ about?*

**Walter:**

*They serve the same purpose as the 'tin-foil hat' for so many others!!*

**Vooks:**

*Weed will make you shake dreadlocks on your bald head*

*The question; The women, your 'two Marys'. Did they encounter angels on this trip?*

A. YES

B. NO

C. I DON'T KNOW

**GE:**

Luke 24:1 “they came” [‘ehlthon’] ‘unto the tomb’ KJV but ‘upon the tomb’ Marshall [epi to mnehma’].

I prefer “AT the tomb”.

“and entering” [‘eiselthousai’] “they found not the body” [‘ouch heuron to sohma’]

**Vooks:**

*Did they encounter angels on this trip?*

**GE:**

No. BUT: “as they were much perplexed thereabout

---AFTER THAT THEY HAD ARRIVED AND FOUND NO BODY ---”behold suddenly, TWO ANGELS

stood-over-by them” [‘andres duo epestehsan autais’] : as

they exited the tomb for “they were bending their faces to the earth” as they

exited and outside the two angels confronted them.

Therefore: Did they encounter angels or did angels encounter them AFTER “~this trip~” to the tomb?

Yes. Luke 24 was the women's FIRST *~trip~* TO and FIRST visit IN the tomb. Two angels were there, outside.

AFTER the LAST visit at the tomb according to Matthew 28, and these same women minus Mary Magdalene were on their way back FROM the tomb and on their way to the city to tell the disciples what "the angel (had) EXPLAIN(ED) to them" : "Jesus met them".

**Vooks:**

*A trip means they leave their houses, head for the tomb, get to the tomb, and return back. Call it a ROUND trip.*

*Here is a trip illustrated;*

*HOME~~~~~TOMB~~~~~HOME*

*So once again, did the women at ANY point either on their way to the tomb, at the tomb or from the tomb meet any angel(s)? Remember we are on your point #2. It can't be YES and NO. Even a brain dead Neanderthal mongoloid and his pet Orangutan would know that*

**GE:**

I have answered your question fully. What one-dimensional thinking is it which claims "*~It can't be YES and NO~*"! If "*~Here is a trip illustrated;*

*HOME~~~~~TOMB~~~~~HOME~*", the answer in this case must be and, in this case, is, No, and, Yes, like this:

Here is THIS Luke 24 *~trip~*, illustrated . . .

*Angel or angels from HOME~~~~~TOMB?*

Answer: No;

*Angel or angels AT TOMB?*

Answer: Yes, two angels;

*Angel or angels from TOMB~~~~~HOME?*

Answer: No.

**Vooks:**

*Gerhard Ebersöhn*

*Angel or angels AT TOMB? : Answer: Yes, two angels;*

*Thank you Gerhard Learn to answer the questions you are*

*asked. Parading your Greek illiteracy here is not helpful, just funny in a stupid way.*

*Next question.*

*Please, from the scriptures show us this visit to the tomb...everywhere the visit is mentioned*

**GE:**

Sorry, I cannot because “~this visit to the tomb~” IS NOT “~everywhere mentioned~” It is mentioned or referred to in only Luke 24, twice. Show you, me and us, where “~this visit to the tomb (is) everywhere mentioned~” in the Scriptures.

**Vooks:**

*Here you have told us the midnight trip is referred to ONLY in Luke Do you still stand by this?*

*Give us the specific verse(s) for this visit*

**GE:**

You are only provoking me to react in un-Christ-like manner. For the last time, I will not address you in person again no matter in which discussion or forum.

**Vooks:**

*I discovered humans especially babies get irritated when their bubbles are burst. Am bursting your silly ‘harmonization’. Vooks is not your imaginary debaters you love to knock off. If you don’t want your fickle theories to be questioned, then don’t post them in a public forum Please give me the specific verses of Luke 24 , the ONLY ones that describe the women’s FIRST and midnight visit to the tomb. Once you do that, give me the specific verse(s) that describe the women’s SECOND early morning trip. put differently,*

*This is Gerhard’s midnight trip, recorded NOWHERE else in the scriptures Luke 24:1-11(NKJV)*

*1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. 2 But they*

*found the stone rolled away from the tomb. 3 Then they went in and did not find the body of the Lord Jesus. 4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. 5 Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? 6 He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, 7 saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"*

*8 And they remembered His words. 9 Then they returned from the tomb and told all these things to the eleven and to all the rest. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. 11 And their words seemed to them like idle tales, and they did not believe them.*

*While this, Mark 16:1-8 (NKJV)*

*1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. 3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?" 4 But when they looked up, they saw that the stone had been rolled away—for it was very large. 5 And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. 6 But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. 7 But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you." 8 So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.*

*And this Matthew 28:1-10 (NKJV)*

*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. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. 3 His countenance was like lightning, and his clothing as white as snow. 4 And the guards shook for fear of him, and became like dead men. 5 But the angel answered and said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. 6 He is not here; for He is risen, as He said. Come, see the place where the Lord lay. 7 And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you." 8 So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.*

*The Women Worship the Risen Lord 9 And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him. 10 Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me."*

*Form the early morning second visit Gerhard is this so? Is Luke 24:1-11 your 'midnight' first visit to the tomb BY THE WOMEN? Is Matthew 28:1-10 & Mark 16:1-8 your 'early morning' second trip BY THE WOMEN?*

*Read this verse carefully; John 20:2 (KJV)*

*Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him*

*What does Mary Magdalene mean by WE if she alone visited the tomb?*

*Matthew 28:1 (KJV)*

*In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre*

*The answer is she didn't, they went there with the women, finds the stone rolled away, she dashes back to tell Peter no John. They come back to the tomb and peep in, and leave. Mary is left inside the tomb and Jesus appears to her.~”*

### **GE:**

Matthew 28:1-4 is not the event that happened in John 20:1-10. In Matthew, Mary Magdalene “set out to go have a look at the tomb”. Having just quoted John 20:1,2 and Matthew 28:1, Vooks claims “~Mary Magdalene and the other Mary~” not “~alone visited the tomb~” but “~they went there with the women~” nowhere mentioned or alluded to in either John or Matthew but in Luke 24.

Then he claims that ~she~, Mary, “~dashes back to tell Peter no John~”— nowhere in any Gospel!

Then that ~they~, Mary and Peter, “~come back to the tomb and peep in, and leave~”— again nowhere in any Gospel.

Vooks tells, Peter and Mary “~peeped in and left~”. Peter went in-- he did not merely ~peep in~.

Vooks actually tells these ‘things’ as though they were written in Matthew!

Vooks says Mary “~is left inside the tomb and Jesus appears to her~”. . . . what a direct untruth!

Then Vooks has the temerity to ask his ridiculous question, “~What does Mary Magdalene mean by WE if she alone visited the tomb?~” for crying out loud!

### **Vooks:**

*Gerhard is this so? Is Luke 24:1-11 your ‘midnight’ first visit to the tomb BY THE WOMEN? Is Matthew 28:1-10 & Mark 16:1-8 your ‘early morning’ second trip BY THE WOMEN?*

### **GE:**

Never say never; I shall address you directly, dear Vooks, because this is a civilized and reasonable question. I request that we start a new thread on this one, because it is not so simple as it may seem.

For now, I don't have a "*~Luke 24:1-11 'midnight' first visit~*"; it's the only Luke 24:1-11 just AFTER midnight first visit made by the women together, Mary M the leader of the group. Meantime, please read (my) Synopsis FROM THE FIRST VISIT, TO, AND, ESPECIALLY THE LAST.

I must go now. DV I'll be back.

So let's begin . . .

**GE:**

**Peter and John did not know that, the body was buried, or where, it was buried.**

**Vooks:**

*Gerhard you are one irredeemably silly and dishonest primate with little regard for Holy Spirit inspiration  
The highlighted. HOW did they find their way to the tomb?  
John 20:3-4 (KJV) Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.*

*Did Mary give them the GPS coordinates? Or did they sprint after Mary?*

**GE:**

You knew the answer. Why bothered asking me? If Mary did not "*~give them the coordinates~*", how do YOU think they knew where the tomb was?

**Vooks:**

*Questions to Gerhard;*

*1. What is the PURPOSE of the last two visits ? The women visit the tomb, are perplexed by the empty tomb, and angel or Angels tell them Jesus is risen and sends them off to inform this to the disciples, only for them to return a few hours later with spices to anoint Jesus' body*

**GE:**

FALSE! Quote me stating or even implying or so much as suggesting the women

1) “~visit the tomb~” at the before-last --that is, the ninth-- visit. You LIE.

2) “~are perplexed by the empty tomb~” at the before-last --that is, the ninth-- visit. You LIE.

In any case, you refer to the first two visits by women; not to the last two. In any case, you LIE unless you are referring to my ‘condensed’ visits by only more than one women.

And if you are referring to the women’s visits only, you are STILL LYING, claiming I said or created the impression that an “~angel or Angels tell them Jesus is risen and sends them off to inform this to the disciples, only for them to return a few hours later with spices to anoint Jesus' body~”. None of this happened during any or both of the last two visits by women.

It is not that you don't have a clue of what I'm saying. You have all the time known exactly what I have been saying. You purposely misrepresent me and what I write, hoping to make a fool out of me. But carry on, like you have been doing right here and everywhere. We will see. Because --I'm saying to you for the second time now-- God Almighty does not sleep nor does He slumber. Be warned.

**Vooks:**

*Here is what Gerhard thinks They made two other trips 'to make sure'*

**GE:**

Yes, they made the ascertaining visit according to Mark 16:2-8 to make sure—specifically about finer detail and



possibilities which could explain the *~missing~* body. And—incidentally—, the women made the first Luke 24 visit also to ascertain what Mary had had told them about the removed stone she had noticed before, but mainly to salve the body they must have thought was still in the grave— but had to find out, was in the grave no longer.

And indeed the women to whom Jesus had not appeared when He revealed Himself to Mary Magdalene, first, came to the grave (Matthew 28:5-10) with the same questions on their mind for which they through their previous visits to the tomb have found no answers.

**Vooks:**

*Apparently, an empty tomb and a resurrection message from angels was not enough*

**GE:**

*~Enough~* for what? The Luke 24 visit was after midnight, several women etc. Mary’s solo “approach to the tomb” was after sunset, “dusk”. No “*~resurrection message~*” then! But even two resurrection messages were “*~not enough~*” for the women. Because they received the first after midnight and the second “very early before sunrise” but instead of believing, fled for fear and told no one because of their fearful unbelief. Therefore it’s nothing strange they went a third time to the tomb, recorded by Matthew.

**Vooks:**

*2. Mark is the second trip for the women and also for Mary. Why were they worried about the stone seeing three hours earlier they had visited the tomb and found the stone rolled away?*

**GE:**

That’s your story! It’s not “*~they~*” who “*~had visited the tomb and found the stone rolled away~*” in the first place; it was Mary by herself, alone—John. Then on Mary’s second visit and the other women’s first visit—Luke, “*~they found*

*the stone rolled away~” as Mary must have told them some time in between her discovery of the rolled away stone and OPENED, tomb, and their discovery together of the rolled away stone and EMPTIED, tomb after midnight.*

**Vooks:**

*Mark 16:3-4 (KJV) And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great*

*In responding to #1 and #2, Gerhard should bear in mind that on the first trip of Luke, something happened;*

*Luke 24:9 (KJV) And they remembered his words, The women remembered how Jesus had told them he would suffer,,be killed and resurrect. But despite remembering, they troop to the tomb two more times to anoint Jesus’ body*

**GE:**

Exactly. You see, you do understand what the Scriptures say. The women’s experience at and after the Luke 24 visit answered no question of theirs. The two angels had told them that Jesus had raised but the women believed it as much as the men did. THEY STILL UNDERSTOOD NOTHING. THEY NEVER HAVE BELIEVED ANYTHING at that stage.

But let two angels tell Vooks what they told the women and Vooks would believe so firmly he’d forget it and go home and sleep as if nothing happened. Vooks would believe and worry no further. Those women --Vooks would show them what it is to be a Christian. Why did they not believe the angels, the unbelievers! Why needed they to go to the tomb yet another time? “~*The women remembered how Jesus had told them he would suffer,,be killed and resurrect. But despite remembering, they troop to the tomb two more times to anoint Jesus’ body~”*

Then Vooks' cover-up icing and cherry LIE on top: “~two more times to anoint Jesus' body~”. Who said that but Vooks the liar!

**Vooks:**

*You Boer fool, Facts*

1. You claim there are three visits by the women to the tomb

2. You claim the FIRST one is recorded in Luke

*Since there are THREE recorded visits to the tomb by the women, obviously the second and the third visit must be those referred outside Luke, that is in Matthew and Mark. Now you moron, Both Matthew and Mark have angel(s) at the tomb talking to the women who have visited. So even if you never said they met Angels, scriptures tell us EACH of the women's trip there were angels. But you insisted they met angels*

*Question*

*Where was this angel that 'explained' to them?*

*The angel was AT THE TOMB*

*So they met an angel on their THIRD. trip by your own admission but you are now denying.*

**GE:**

At the after-midnight—Luke 24 visit, there were two angels; at the very early before sunrise—Mark 16, visit, there was one angel. At the Matthew 28 “REPORT”-visit on Sunday morning after sunrise, 28:5-10, there was one angel “EXPLAINING to the women Mary Magdalene excluded because the Lord had already appeared to her, John 20:11-17 and Mark 16:9.

**Vooks:**

*Either you are a lunatic who does not know what they are doing, or you are senile. I'd hate to think you are neither and that you are lying because I have exposed you!*

**GE:**

First, learn the difference between ONE woman and more than one WOMEN. I think that will be all that's necessary to

answer every question you might have had to ask, and RETURN EVERY INSULT you have found necessary to hurl around like babies' brains splashed against tree trunks.

**Voooks:**

*So they went THREE times? Let's look at Luke*

*Luke 24:4(KJV) And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining These are angels but no message to the disciples.*

*Still, the women go and tell the disciples all these things*

*Let's go to Mark Mark 16:5,7 (KJV) And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were*

*affrighted.....7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you*

*And finally Matthew Matthew 28:5,7(KJV) And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.....And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.*

*So, on ALL Gerhard's visits to the tomb by women, the scriptures tell us there were angel(s).and in his last two of Mark and Matthew, the Angels instructs them to tell the disciples But he as usual in his antiChrist posture is rejecting scriptures, saying it is not so.*

*Gerhard is a heretic!*

**GE:**

I may be deemed a heretic. It doesn't change a iota or tittle of what IS WRITTEN . . . written in Scripture, or, written by myself. Now quote me denying that there were two angels in Luke 24:1-4; quote me denying there was an angel in Mark 16:2-8; quote me denying "the angel explained to the women" in Matthew 28:5-10. You cannot because you're a

fraud. And you're a liar because here you have placed all proof needed that proved you one.

I'm stopping my conversation with you, Vooks, right here and now, because I became convinced that you need psychiatric help. Please, I say this in all sincerity, go and see your pastor and your psychiatrist.

I hope that if we meet again, you will be better.

Gerhard Ebersöhn

**Vooks:**

*I have better chances engaging a satanist than a serial liar with 40 years of experience in stupidity*

*You are a sick man, you have memory loss. See a doctor and repent your blasphemies. Hell is real son*

*The gospel according to one heretic Boer*

*The women troop to the tomb at midnight to anoint Jesus body (Luke 24). They find the tomb empty and an angel appears and tells the, that Jesus is risen. They return and share this with the Eleven. Three hours later they are back to anoint the body. An angel appears and tells them that Jesus is risen and they should go and tell this to the disciples. The women full of fear run back and tell nobody. Three hours later, they return to anoint the same body. An angel appears to them the third time and tells them Jesus is risen, sends them back to share wthus with the disciples. On their way back, they run into the Risen Lord.*

*Why does the admin admit heretics on this board?*

*John 20:1,2 'Women's, angel-less, visit'*

*I'm not the one to confuse sabbatarians with fact so I will suffer you to wallow in your mire and logic that ONLY makes sense to you.*

*I'm not going to quote Paul nor the ultra rich Christian stretching back to first century because swine have zero need of pearls.*

*Lets get down to Emmaus. Sunday, that same day was the*

*THIRD, Saturday was the SECOND, and Friday was the FIRST*

**Vooks:** ↑

*Back to the subject*

*If Sunday was the THIRD day since 'these things, when did they happen, what day of the week*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/>

If Sunday was “the THIRD day SINCE these things had happened”,  
the Sabbath was the SECOND “day SINCE these things had happened”,  
Friday was the FIRST “day SINCE these things had happened”,  
and Thursday was THE “day”, THAT “these things had happened”.

**Vooks:** ↑

*If Sunday was the THIRD day, then Saturday was the SECOND day, and Friday was the FIRST day which is when 'these things' happened.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/>

Vooks himself vitriolating his vulpine woof, Compare the very Vooks (with his wrong emphasis corrected) in this place, “~If Sunday was the third day SINCE 'these things, when did they happen, what day of the week~”

**Vooks:** #32

*First you amateur failed theologian with zero credentials and logic, and who has only excelled in nothing. Explain to me WHY there is zero collections on the supposed sabbath meetings but Sunday meetings are convened specifically for collection If Jesus rose on sabbath, then from [Luke 24:18](#) and 21 He rose on the SECOND day since 'these things' because Sunday was the THIRD day since 'these*

*things'. You urgently need a brain transplant but I'm not sure there are ready donors*

**Vooks:** ↑

*THIRD day is either the day AFTER tomorrow or the day BEFORE yesterday. This is what thinking people do.*

*Example/proof*

[Exodus 19:10-11](#) (KJV)

*And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 11 And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.*

*Question for you Gerhard.*

*Supposing YHWH spoke these words to Moses on Friday, which day were they supposed to be ready against?*

- (a) Friday*
- (b) Saturday*
- (c) Sunday*
- (d) Monday*
- (e) I don't know*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/>

I cannot imagine God said the above on a Sixth Day of the week because that would be impossible because “the Lord (came) down in the sight of all the people upon mount Sinai the third day” on the Sabbath Seventh Day of the week which was the Fiftieth Day ‘Shavuot’ or ‘pentecost’, and THEREFORE included that day the “Holy Sabbath of the LORD your GOD” in the Law of Ten Commandments.

**Hark:** ↑

*It would have been better to just ask... “The women made three trips TO ANOINT Jesus Christ and on EVERY trip angels informed them that Jesus was resurrected?”*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/#post-2204560>

My answer: No, the women did not make three trips TO ANOINT Jesus; They only went once. Mark alludes to that visit in 16:1b, “they would anoint Him when they would go (to anoint Him”. Now where did they actually “arrive at the grave CARRYING THEIR SPICES READY (to anoint Him)”? In Luke 24:1-3 when “they got to the tomb, saw the stone away, entered in, FOUND NOT the body.” That was “On the First Day of the week earliest / deepest of morning of night” just after midnight.

Luke records this occasion again in 24:22-24.

Angels also have not “on EVERY trip informed them that Jesus was resurrected”.

TEN TIMES had the grave been visited. Mary Magdalene was the first person who saw the stone was cast away from the tomb; in other words, who discovered the tomb was opened. THERE WAS NO ANGEL OR ANGELS.

The several women who went to anoint Him THINKING HE WAS IN THE TOMB STILL, discover the body was not there and that the grave was EMPTY.

TWO angels spoke to those women.

Then women “again went and again saw the stone” according to Mark 16:2-8.

One angel spoke to them.

When “Mary had had stood after at the grave” in John 20:11-17, she saw TWO angels but they only asked her why she cried. They ‘reported’ nothing about Jesus’ whereabouts. Naturally not, because Jesus at that moment approached the grave from the direction of the garden and appeared to Mary. Then when the OTHER women to whom Jesus had NOT appeared yet, had gone to the grave “and the ANGEL EXPLAINED” to them what had happened “On the Sabbath Day” before, and told them to go tell the disciples He was raised, it was the last time an angel or angels ~reported~ anything to anyone.



**Vooks:** ↑

*All of Gehard's nonsense to prop a Saturday resurrection. What insanity believes that the women made three trips TO ANOINT Jesus Christ and on EVERY trip angels informed them that Jesus was resurrected? The OP is projecting his madness on the sacred actors of the Resurrection narrative*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/#post-2204091>

It is not my, GE's, "*~insanity (that) believes that the women made three trips TO ANOINT Jesus Christ~*"

and it is not my, GE's "*~insanity (that) believes that ... on EVERY trip angels informed them that Jesus was resurrected~*" ... simply.

**Vooks** ↑

*You are inconsistent in your arguments which makes it impossible to reason with you. That's why I call your ramblings insanity. You said the women made three visits, recognize this to be a visit, a 'last' visit but deny it is none of the three Was it a fourth trip?*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/#post-2204091>

**Visits at the tomb "on the First Day" by women**

1) "Mary sees the stone removed", "while being early darkness still", dusk. Then Peter and John go to the tomb to see what Mary has told them. (Jn20:1-10)

2) "Earliest morning- darkness", just after midnight, "the two women" (variant – the two Marys), "and certain others with them", for the **first** time, "came to the sepulchre, bringing the spices they had prepared". (Lk24:1) "They returned from the sepulchre, and told all these things to the eleven and to all the rest." ("Then Peter stood up and ran to the tomb; and bending low over, he saw the linen clothes. He went back, wandering by himself about that what had happened." (Lk24:9-12) Cf. John's account in 20:1-10. Luke talks of another visit by Peter, because for one thing, he doesn't

mention John.)

3) These women to make sure, a **second** time came to the tomb “very early before sunrise”. (Mk16:2)

4) Mary from after the others had fled in fear (Mk16:8) “had had stood after without at the grave” (Jn20:11). At the time a gardener should begin work, about sunrise, Jesus “early ... first appeared to Mary”. (Mk16:9)

5) Soon after – after they a **third** time have visited the tomb and “the angel explained” to them what had happened during the Resurrection – Jesus appears to the other women “as they went to tell his disciples”. (Mt28:5, 9)

**Mary** went to the tomb, **three** times, Jn20:1, Lk24:1, Mk16:2, and **Mk16:9 when** she “had remained standing behind” until, Jn20:11, Jesus appeared to her, “first”, Mk16:9, and alone, “at the grave”, Jn20:16.

**The other women** also went to the tomb, **three** times, Lk24:1, Mk16:2, and **Mt28:5 when** ”the angel explained” to them what had happened during the Resurrection, and Jesus, as “they went to tell his disciples”, appeared to them. (Mt28:5, 9)

### **Vooks:**

*So Sunday is the Third day, Saturday is the Second Day, Friday is the First day but Thursday is **The** day?*

*The First day of creation was not the day **AFTER** God started creation but the very day he started creating.*

*The **First** day of anything is **The** day it started or happened.*

*Similarly, the First day Jesus was dead is the very day he died. If Sunday was the Third day, He died on Friday...which blows your Boer logic to the nether parts of the earth.*

*You can only wriggle out if by ‘these things’ is meant events or activities that took place the day after Jesus died. But we have a full definition of ‘these’*

*Luke 24:19-20 (KJV)*

*And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. All these happened on Friday*

**Vooks:**

*So Sunday is the Third day, Saturday is the Second Day, Friday is the First day but Thursday is **The** day?*

**GE:**

No. “~Sunday~” was “the third day SINCE crucified”; “~Saturday~” was the second day “SINCE crucified”; “~Friday~” was the first day “SINCE crucified”; and “~Thursday~” WAS “~**the** day~” THAT they crucified Him on.

**Vook:** ↑

*the First day Jesus was dead is the very day he died. If Sunday was the Third day, He died on Friday...which blows your Boer logic to the nether parts of the earth.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-3#post-2204657#post-2204657>

You say, “~If ...~” --- “~If Sunday was the Third day~”. “~Sunday~” was NOT “~the Third day~”. “~Sunday~” was “the third day SINCE the day they crucified Him and he died” PERIOD

But Joseph BURIED Him on the day after the day they had crucified Him and He had died on. Then Joseph had Jesus BURIED “and THAT DAY was The Preparation and the Sabbath was approaching mid-afternoon.”

**Vooks:** ↑

*You can only wriggle out if by ‘these things’ is meant events or activities that took place the day after Jesus died. But we have a full definition of ‘these’*

[Luke 24:19-20](#) (KJV)

*And he said unto them, What things? And they said unto him,*

*Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*

*All these happened on Friday*

### **[#57 Gerhard Ebersoehn,](#)**

I have never tried to “~wriggle out if by ‘these things’ is meant events or activities that took place the day after Jesus died~”. On the contrary, who has been the one who consistently has argued “these things” EXCLUDED THE BURIAL?! Excluded the Burial exactly like [Luke 24:19-20](#) (KJV) And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him”, **excludes the Burial.**

### **Vooks: ↑**

*First, ‘These things’ are clear, there is no mention of his burial Secondly, His burial happened on the SAME day he died Now, go and rehash your hare/boer-brained early morning burial theories we tear them to shreds*

### **[#63 Gerhard Ebersoehn,](#)**

Worth no reply except to point out “~His burial happened on the SAME day he died~” cannot be quoted or proven from Scripture and is against Scripture.

### **Vooks: ↑**

*Listen Gerhard, We don’t believe things simply because you wish us to, we believe what is written, what Holy Spirit EXPRESSLY sayeth, not what Boers hallucinate. You have ZERO proof that chapter 15 is a sermon on itself let alone that it was delivered on sabbath, and both of which are irrelevant to the subject; Charity was to be collected on*

*Sunday. Why is this seeing they are regularly meeting on Saturdays?*

**[#64 Gerhard Ebersoehn,](#)**

Thanks.

**[#66 Vooks,](#)**

*Welcome and start using your brain*

**Vooks:** ↑

*You are not a bright boer by any stretch of imagination.*

*Look at your horrible inconsistency;*

*First, you argue that since Sunday is the THIRD day, Saturday is the Second day, Friday is the First day, and Thursday The day. Next you argue that by ‘these things’ refers to Friday events (burial according to the Boer apocryphal gospel). This would necessarily make it The day, Saturday First and Sunday Second! But Sunday is the THIRD day since ‘these things’ Sunday can’t be the THIRD day with respect to events transpiring on two different and consecutive days simultaneously. So, is Sunday the THIRD day from the ‘Thursday crucifixion or ‘Friday burial’?*

**[#67 Gerhard Ebersoehn,](#)**

*This, “~Sunday is the THIRD day, Saturday is the Second day, Friday is the First day~”, is not ‘my’ ~argu(ment)~; it is Vooks’.*

*This, “~Next you argue that by ‘these things’ refers to Friday events (burial according to the Boer apocryphal gospel)~”, is simply the opposite of what I ~argue~; it is what Vooks, corrupted what I ~argue~ into his own corruption.*

**[Vooks:](#)** ↑

*Jesus died on Friday and was buried on the same day. Thus saith Holy Spirit.*

**[#68 Gerhard Ebersoehn,](#)**

Thus saith Vooks!

**[#69 vooks,](#)**

*Gerhard, Sunday can’t be the THIRD day since events spanning two days because if it is THIRD day with respect to*

*the earlier of the two days, it is the SECOND with regard to the other. Stop blaspheming the Holy Spirit.*

*The burial of Jesus was private and how would it have caused the disciples to be downcast?*

**Vooks:** ↑

*The answer is simple;*

*Three phrases capture the duration of Jesus' death;*

*(a) Three days*

*(b) Third day*

*(c) Three days and three nights*

*I wish to submit to you that all these three are interchangeable, and refer to the same duration. To understand the duration of our Lord's death which is the crux of your post, all we need is to accurately measure the duration of any of these phrases. If our measurements of say (a) and (b) give different values, then we are wrong.*

*Do you agree with this or are you of different opinion?*

*If you do,*

*(a) please tell me which day of the week a 3-day activity commencing on Sunday would terminate.*

*(b) please tell me which day of the week a 6-day activity commencing on Sunday would terminate.*

*If you don't agree that the phrases capture the exact same duration,*

*(a) Kindly explain why they are all used to indicate the duration of our Lord's death*

*(b) Kindly give me the exact duration captured by each of the phrases say in terms of ~hours*

**GE:**

<http://www.baptistboard.com/threads/three-days-and-three-nights.76678/page-13#post-2204925>

*How wrong you are after all these discussions about “~the crux~” of my “~understand(ing) the duration of our Lord's death~” : AGAIN!*

*I do not say or believe and never argued “~the duration of our Lord's death~” was “~(a) Three days~”, or, “~(b) Third*

*day~”, or, “~(c) Three days and three nights~”*

Jesus died “the ninth hour”—3 p.m. “on the first day they always had to kill the passover”; was buried “That Day (which) was The Preparation” from “when it had become evening” : “at the first night” : “solemnly to be observed” but never observed because of Jesus’ death “At that Night” in which Joseph had undertaken “to bury the body of Jesus to the Jews’ ethics-Law” the books of Moses on the Passover of Yahweh, to, or, until, “That Day had been The Preparation and the Sabbath was nearing mid-afternoon”; and rose from the dead “Late on the Sabbath as the First Day of the week was beginning to dawn in the mid-afternoon daylight on Sabbath Day inclining towards the First Day of the week”—3 p.m.. Which gives Jesus in dead status exactly 2 x 24 hours = 48 hours over three days within which He was crucified and died on the first day; was buried on the middle, second day; and rose on the third and last of the “three days” of the God-given and therefore eschatological imperative WHOLE AND WHOLENESS of the “three days and three nights” of these “three days”, “on the third day” of which “CHRIST ACCORDING TO THE SCRIPTURES ROSE FROM THE DEAD”. So, after having SUFFERED DYING the death of death “on the first day they always had to KILL the Passover”, “the LORD after two days” of having been buried and dead and put in the grave, “will REVIVE us” so that “in the third day He will raise us (Jesus) up and we (Jesus) shall live (be resurrected) in his sight” —and “waved First Sheaf Wave Offering Before the LORD”.

**Vooks:** †

*Third day is the day before yesterday or the day after tomorrow. Jesus rose the THIRD day;*

*1 Corinthians 15:3-4 (KJV)*

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the*

*scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*

*And, Sunday was the third day since he died, since 'these things were done'*

*Acts 24:21 (KJV)*

*But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-6#post-2204940>

Repeating got you mixed up between Acts and Luke. That is how far repeating must get you.

**Hark:** ↑

*I have to admit that it would be a challenge to line up all those accounts of that resurrection day to make sense of it, but with His help, we may be able to come to an agreement with what had happened that day.*

**Vooks:** ↑

*Agreed. But besides prayer, one can interrogate the logical conclusion of their theological castles and dismiss them right away. That's how I kicked out Calvinism because it makes God the author of sin. Remember Gerhard's is not an innocent study of scriptures but a complex theological construct with multiple assumptions and presumptions leading to impossible conclusions. Three trips by women to bury Jesus properly within a span of 6 hours, and on each trip an angel appears to them and tells them of the resurrection. Do you need special spiritual discernment to see through this nonsense?*

**Hark:**

*I see what you are trying to do is to make sense of [John 20th](#) chapter in relation to the other scriptural references, but do try to consider that [Mark 16th](#) chapter is just referring to the one visit for now, and then try fitting [John 20th](#) chapter into [Mark 16th](#) reference without dividing the one visit that*



*Mark was talking about which was in relation to what the angel told Mary to tell the disciples about meeting Him along the road later.*

**Vooks:** †

*His Friday. It takes far less than common sense to figure it out. And it takes exceptional obtuseness to miss it THIRD day is the day before yesterday or the day after tomorrow. His FIRST day in death was the very day he died.*

*Your FIRST day in school was the very day you went to school, -President Obama is serving his SECOND not his FIRST term -The FIRST day of creation was the VERY day God commenced creation. Can you that it is the FIRST day SINCE creation? That's not English it is self-evident that Saturday resurrection hinges on idiotic semantics*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-2#post-2204945>

First of all, there is no agreement to come to regarding the fact none of “~all those accounts~” was an account “~of that resurrection day~”. The First Day of the week was not the Resurrection Day.

**Vooks:** †

*Little wonder his theories have zero traction nowhere in Christian theological circles. They don't pass the simplest test of logic let alone faithfulness to the Written Word. John Wenham, he simplified such a complex task and made lots of sense.*

**GE:**

Wenham achieved NO ‘harmony of the Gospels’ because he attempted to fit in “~all those accounts~” of visits to the tomb like sardines into the same tin the Resurrection is supposed to have fitted in.

**Vooks:** †

*When torn between garbage and Holy Spirit, I never hesitate to pick wisdom;*

*Jesus rose the THIRD days, in THREE DAYS, after THREE*

*DAYS and THREE nights*

*Therefore, THREE DAYS= THIRD DAY = THREE DAYS  
AND THREE NIGHTS*

**GE:**

<http://www.baptistboard.com/threads/three-days-and-three-nights.76678/page-14#post-2204947>

Vooks inspired, where did you get written, your wisdom, “~after *THREE DAYS and THREE nights~*”, and how do you get your arithmetic, “~Therefore, *THREE DAYS= THIRD DAY = THREE DAYS AND THREE NIGHTS~*”?

Miracles do happen which is neither of inspiration or wisdom. What must it be then since you left yourself a choice “~between garbage and Holy Spirit (and) wisdom~”?

**Vooks:** †

*All of Gehard’s nonsense to prop a Saturday resurrection. What insanity believes that the women made three trips TO ANOINT Jesus Christ and on EVERY trip angels informed them that Jesus was resurrected?*

*The OP is projecting his madness on the sacred actors of the Resurrection narrative*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/#post-2204091>

Which one of the two above, Vooks, is it? Which one of the TWO, LIES?!

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-2>

Start with the CORRECT TIMES as they are supplied in the Gospels, and get the true chronology of EVENTS VISITS AT the tomb “on the First Day”

- 1) “Mary sees the stone removed”, “while being early darkness still”, dusk. Then Peter and John go to the tomb to see what Mary has told them. (John 20:1-10)
- 2) “Earliest morning- darkness”, just after midnight, “the two women” (variant – the two Marys), “and certain others with them”, for the first time, “came to the sepulchre, bringing the spices they had prepared”. (Luke 24:1) “They returned from the sepulchre, and told all these things to the eleven and to all the rest.” (“Then Peter stood up and ran to the tomb; and bending low over, he saw the linen clothes. He went back,

wandering by himself about that what had happened.” (Luke 24:9-12) Cf. John’s account in 20:1-10. I can’t say Luke talks of another visit by Peter, but it seems true because Luke doesn’t mention John.)

3) These women to make sure, a second time came to the tomb “very early before sunrise”. (Mark 16:2)

4) Mary from after the others had fled in fear (Mk16:8) “had had stood without at the grave” (John 20:11). At the time a gardener should begin work, about sunrise, Jesus “early ... first appeared to Mary”. (Mark 16:9)

5) Soon after – after they a third time have visited the tomb and “the angel explained” to them what had happened during the Resurrection – Jesus appears to the other women “as they went to tell his disciples”. (Matthew 28:5, 9)

Mary went to the tomb, three times, John 20:1, Lk24:1, Mark 16:2, and Mk16:9 when she “had remained standing behind” until, John 20:11, Jesus appeared to her, “first”, Mark 16:9, and alone, “at the grave”, John 20:16.

The other women also went to the tomb, three times, Luke 24:1, Mark 16:2, and Matthew 28:5 when “the angel explained” to them what had happened during the Resurrection, and Jesus, as “they went to tell his disciples”, appeared to them. (Matthew 28:5, 9)

The answer to the ‘Easter enigma’ (title of John Wenham’s book) is simple: Each Gospel contributed to the whole with one of several sources; each added a personal part that, put together, will bring the whole story of the Resurrection into proper perspective.

Tradition, that is, the Sunday-resurrection approach like Wenham’s, makes of these several stories of several visits, the one and simultaneous occasion of Jesus’ resurrection. Contradictions, discrepancies and total confusion are the inevitable result! It was bad enough that this ‘solution’ to a self-created ‘riddle’ was ever offered just to protect Sunday’s presumed status of being the day of the Resurrection. It

became a comedy of tragic proportions when Sunday-protagonists began to defend their presumptuousness through unlawful improvements on the Scriptures.

**Hark:** ↑

*Are you still trying to work out something to lead into a point you are trying to make about the sabbath day? I mean, if this whole dissecting the scripture going back to the Greek to get what you want to lead into your point about the sabbath day, then may I ask a question towards that end result?*

*Now if this thread isn't about proving your P.O.V. in this thread that will lead into the point of the sabbath day, then just disregard this question.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3>

Hark though angels singing, Hark before had decided, that if GE was “~trying to work out something to lead into a point ... about the sabbath day~”, his patience, like Vooks’, has reached its end....

By the way, the context here and the “~point~” of discussion here, have been with regard to the visits implied in [Mark 16](#). Not with regard to [Matthew 12](#) which is more than halfway the relevant chapter 28 of Matthew, back.

Dear Hark, what seems obviously likely to you, just may be exactly observed and deduced by yourself, NOT FROM ME, BUT, FROM “~this whole dissecting the scripture going back to the Greek~”. YES! “~this whole dissecting the scripture going back to the Greek~” has been what led you, yea, has brought you “~into your point about the sabbath day~”. “~this whole dissecting the scripture going back to the Greek~” is what has forced you “~trying to make ... your point ... about the sabbath day~” and ask your “~question towards that end result~”. Correctly observed dear Hark! You ARE seeing the light in the end of the tunnel YOU had dug for yourself to escape from that very “~point~” and “~end result~” about the Sabbath, which you inevitably

cannot at this stage simply “~disregard~” because “~this whole dissecting the scripture going back to the Greek~” allows you no turning back in your tunnel. You will just have to press on forward to the “~end result~” where the Sabbath promises you to escape into the full daylight of “The Lord’s Day”—the very day He arose “IN THE END OF THE SABBATH IN THE VERY DAYLIGHT MIDST-INCLINING as it began to dawn towards the First Day of the week.”—’Opse de sabbatohn tehi epiphohskousehi eis Mian sabbatohn’. What risk does disregarding this point about the end result of “~this whole dissecting the scripture going back to the Greek~” hold!

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2205655>

### **Hark:** ↑

*I was asking if the point of this thread was a tie in to something about the sabbath, but if it wasn't, then ignore the question. But if you wish to be witty about it at my expense, I can't blame you. The discussion in this thread does seem to get rather heated and temptations to bite and devour has been present. I shall withdraw. Thanks, anyway.*

### **GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-6#post-2205494>

Vooks, you have at last verbalised your logic needed for your viewpoint. You must be given credit for at last having very clearly defined and explained through what only your understand of the ‘three days issue’, is possible. You wrote, “~it is self-evident that Saturday resurrection hinges on idiotic semantics~”. “~Semantics~”! That’s it!

No Vooks; it is not on semantics that your definition and explanation of the ‘three days issue’ and a Sunday resurrection hinge. It hinges on VOOKS’ ~semantics~. VOOKS’ Semantics illustrated ...

*“~THIRD day is the day before yesterday or the day after tomorrow.*

*His FIRST day in death was the very day he died.*

*Your FIRST day in school was the very day you went to school,*

*-President Obama is serving his SECOND not his FIRST term*

*-The FIRST day of creation was the VERY day God commenced creation. Can you see that it is the FIRST day SINCE creation? That's not English~"*

Yes! In VOOKS' semantics, exactly! But in

English—"~common sense~" English, it looks a little bit—one word different—, as follows . . .

THIRD day is the day before yesterday or the day after tomorrow.

But "third day SINCE" the day before yesterday is "today"!

And SINCE yesterday today is the first day;

and SINCE the day after tomorrow will be 3 days later :

tomorrow (1 day) and the day after tomorrow (2 days), and the third, from or since or on which it will be the first day later of an undetermined period of days after.

It only takes VOOKS' common sense English that has the distinguishing characteristic that when it doesn't suit it, it hasn't got in its vocabulary the word or concept of "SINCE". Therefore it is true Jesus' "*~FIRST day in death was the very day he died.~*"

So "according to the Scriptures" Jesus was *~serving~*, NOT his first day in death, but his SECOND day "SINCE evening had come The Preparation which is the Fore-Sabbath" until "mid-afternoon That Same Day The Preparation the Sabbath nearing".

So, the FIRST day of creation was the VERY day God commenced creation. Can you see that it is the FIRST day SINCE creation? That's not the creation story! Can you see that the creation story in Genesis, has the word "since" in it? Can you see the VOOKS' common sense here? Who cannot help but see the VOOKS' common sense in all of this? It

only takes VOOKS' common sense semantics that has the distinguishing characteristic that when it suits it, it inserts into its vocabulary the word or concept of "SINCE".

**Hark:** †

*If we remember that a Jewish day starts at sunset to sunset, then we can understand this below that this was the early morning hours before sunrise as it was yet still dark.*

*[John 20](#): 1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:** [#137](#)

If we remember that a Jewish day starts at sunset, then we can understand [John 20:1](#) that this was, literally correctly, Quote~being the early of dark still~EQ = 'prohi SKOTIAS eti ousehs' ---before proper night had set in, so that Q~it was evening or dusk still~EQ.

This was the opposite of "*~the early morning hours before sunrise as it was yet still dark~*" in [John 20:1,2](#).

**Hark:** †

*[John 20](#): 1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-7#post-2205869>

The translation is wrong. 'prohi SKOTIAS eti ousehs' means "early-OF-DARK still being" ---not, "*~early, when it was yet dark~*". 'Skotias' is not a Nominative and subject of the adverbial Participle 'ousehs'. The 'early-of-dark' -- 'prohi-skotias' is the subject of the adverbial Participle, 'eti ousehs' -- "was / having been still"

The grave had not been entered yet nor the missing body discovered yet. Mary only, for the first time since the burial "sees the stone away from the sepulchre; runs back". Mary's discovery of the moved away stone is the first visit to the

tomb which yet produced nothing but her surmising about a reburied body of Jesus. All the rest in all the four Gospels about further visits recorded, had to be of later visits after Mary's discovery of the cast away stone door.

**Hark:** †

*[John 20](#): 1The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

*It cannot be the sabbath day when no one is allowed to move the stone from the tomb so then the whole point to anoint Jesus would be moot if it was on the sabbath day.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-7#post-2205869>

“The angel of the Lord” cast the stone away from the tomb-door. Angels have only one Law and one Lawgiver ---God Himself. Angels don't keep Sabbath-rest. Only God does ---through “the all-exceeding exercise of his mighty power having raised Christ from the dead” -- HIS HOLY REST. [Ephesians 1:19,20](#). The Resurrection of Christ from the dead was God's ULTIMATE REST on the Sabbath. All the rest in all the four Gospels about further visits recorded, had to be of later visits after Mary's discovery of the cast away stone door.

**Hark:** †

*If the Jews were so religious as to hurry the death of Jesus, because the sabbath was coming, but found that He was already dead, you better believe he was buried on that day of preparation before the sabbath.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-7#post-2205869>

Maybe if what you allege here were true. But it all is o so pot-pour-i of false and true it's nauseating.

In fact “~he was buried on that day of preparation before the sabbath~”; like fact is it He was not also killed on the day He



was buried on, because He was killed on the day BEFORE “evening was now come and the Preparation which is the Fore-Sabbath had begun. [Mark 15:42](#) [Matthew 27:57](#) [John 19:31](#) [Luke 23:50](#), “That Day having begun ending mid-afternoon before the Sabbath” and “the Jews’ preparations (for the Sabbath) were due to begin” [Luke 23:54-56](#) [John 19:42](#).

**Hark:** ↑

If the Jews were so religious as to hurry the death of Jesus, because the sabbath was coming, but found that He was already dead, you better believe he was buried on that day of preparation before the sabbath.

**GE:**

Reply 2,

Since when can you mix up [John 19:31](#) and [Luke 23:54](#) like you do?!

Jesus’ side was pierced at least three hours AFTER HE HAD DIED ---three hours between [John 19:30](#) and [John 19:31](#)! Because in between [John 19:30](#) and [John 19:31](#) happened that “it already had become evening” and JOSEPH only STARTED his undertaking TO, BURY the body of Jesus according to the ethics-LAW of the Jews with regards to “That Very Selfsame Day”, “because on the sabbath That Very Selfsame Whole Day was great-day-of-sabbath” of the passover. JUST IGNORE THESE SCRIPTURES AND VOILA you get what Hark supposes ... that Jesus’ side was pierced before sunset and the end of the day which He was crucified on!

**Hark:** ↑

*If the Jews were so religious as to hurry the death of Jesus, because the sabbath was coming, but found that He was already dead, you better believe he was buried on that day of preparation before the sabbath.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-7#post-2205869>

Therefore the FINAL reply is here being given by Hark himself,

**Hark:** † . . . [Mark 15](#): 42 *And now when the even was come, because it was the preparation, that is, the day before the sabbath, 43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he knew it of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.*

*So evening had come and that was after sunset on Friday, meaning starting the day of the Jewish Friday at the first sunset; which was a whole day before the next sunset before it ends Friday to start the sabbath day.*

*That would mean Jesus was crucified on Thursday as the sunset had approached; and He was buried on Friday after sunset that evening.*

*Sabbath day did not start until the next sunset that Friday.*

*If people have a hard time understanding when [John 20:1](#) was, then [Mark 16:1-3](#) should clear it up that it was not on the sabbath day at all.*

*Jesus was in the tomb, Friday sunset to sunset; Saturday sunset to sunset, and that is two days of the three in the earth as prophesied.*

*The third day started at sabbath day ending at sunset.*

*Jesus had risen on the third day; the first day of the week; which is Sunday before sunrise apparently that Sunday.*

*It doesn't matter how many visits there was to the tomb*

because [John 20:1](#) places that visit on Sunday before sunrise and the other visit of [Mark 16:1-3](#) was also on that Sunday.

**GE:**

... in which reply GE can see absolutely nothing wrong except in the already refuted words, “~It doesn’t matter how many visits there was to the tomb because [John 20:1](#) places that visit on Sunday before sunrise and the other visit of [Mark 16:1-3](#) was also on that Sunday~”, AND THAT ALL THE ABOVE CLEARLY CONTRADICTS HARK’S OWN ARGUMENT IN JUST THE PARAGRAPH BEFORE, OF BURIAL AND CRUCIFIXION ON THE SAME DAY. . . .

**Hark:** ↑

*If the Jews were so religious as to hurry the death of Jesus, because the sabbath was coming, but found that He was already dead, you better believe he was buried on that day of preparation before the sabbath.*

**GE:**

...because “the third day” started at ‘Friday’ ~ending at sunset~, [Luke 23:56b](#), “because That Day was great-day-of-sabbath-of” **the passover!**

How can you have the Crucifixion on the Fifth Day of the week (“~Thursday~”) but “the third day”—Resurrection day—on Sunday? It’s crazy; Sunday is a fourth day, the day after “the third day”!

And it is impossible the Burial was on Friday the day after the Crucifixion, but it only was the third day after the real “third day” which, clearly it says, was the day of Jesus’ resurrection? It’s crazy.

**Hark:** ↑

*Another cheap shot, brother. I forgive you.*

*I have tried to respond to the points in your reply but you do seem to want to avoid Matthew 12:1-8 .*

*When you want to discuss it, feel free to start a thread, and hopefully I shall spot it and join in to see your P.O.V. on it as to why it does not affect your sabbath day theology, but I'm not going to pressure you on it if you do not want to discuss that now or that you do not have an answer for it yet or something.*

*My point about dissecting the scripture in going back to the Greek is that any one can avoid what is plainly written in English and just go to the Greek words to find one of the definitions to their liking or to their theology.*

*If there was a question between Bible versions, that is one thing, but if you had a version of the Bible that supports what you are saying as true, you would not need to go back to the Greek words to make your case.*

*If the Bible version you are using does not support your point that you have to go to the Greek to translate it yourself, you may want to prayerfully reconsider your point or at the very least, how you are going about it.*

*Take for example one contention that I have; as I see no Bible version being clear about the meaning of this verse; not even the KJV.*

*Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. KJV*

*If you go to this link to compare the Greek words in the Greek texts mirroring the Revelation 3:5 in English.*

*<http://www.sacrednamebible.com/kjvstrongs/B66C003.htm>*

*And click on the Greek words " ov un " which you will find at the end of the first Greek line mirroring that verse, you would find this definition.*

*It would give weight to Revelation 3:5 as a promise that this was something Jesus would never do, but I think no translator dares to add to His words of that actual meaning because of the warning in Revelation about adding to His*

*words in that book, even though “not” falls short of the actual meaning in English even though its meaning should be clear in Greek. This point would lead into OSAS, but that’s another topic. I was just sharing this as an example as in this case, I had no recourse; no other Bible version to get that actual meaning.*

*But I do not believe that is the case for you. I tried to see why you felt you had no recourse, but when you go translate everything, it just comes across as avoiding what is plainly written in all the English Bible versions.*

*Anyway, I’m just trying to be civil about this in what you are trying to share or minister about. I mean, it is hard enough trying to harmonize all the gospel event surrounding the resurrection with what is just plain written in English, but if you have to go back to the Greek and translate it back to English, you will lose your audience.*

*Ever heard the saying, “Missing the forest for all the trees”? Well, I think readers are going to miss your point for all this back and forth translation.*

*Just saying. Mayhap if you try a different approach in this thread, like something even children can follow, it might be better. That way you are trying to come across in a simple clear way without appealing to the intellectual capacity of only the college graduates and beyond.*

*Anyway, that’s all I have to share with you on this thread. I did learn that there are two visits mentioned in Mark 16th chapter where I had only saw one, and so in that respect, you are correct, but I have not agreed with you in other things.*

*Thanks for your time, patience, and sharing.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2205794>

*My “~cheap shot~” has been Scripture—nothing than precise Text and translation of Text according to the KJV and myself. SHOW one deviation from my claim before you call THE SCRIPTURES a “~cheap shot~”!*

And don't make your every post in one single thread discussion, a showcase of your total ignorance as far as knowledge and understanding of both the Scriptures and the Greek Text are concerned!

**Rstrats:**

*Mary's trip to the tomb in John 20:1-2 doesn't mention any angels. It says she arrives at the tomb, sees the stone removed and then goes and tells Peter that the Messiah has been taken and that she doesn't know where He is. However, Matthew and Mark say that Mary was told that the Messiah had risen and would be seen in Galilee. In the John account she didn't know any of that but in the Matthew and Mark accounts she does. So it may be safe to say that if an angel had been present in the John 20 visit that it didn't give Mary that information.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2205794>

Mary's trip to the tomb in John 20:1-2 doesn't mention any angels, so there were no angels, not hidden from or appearing to her. Unless the Text said there were angels, there were no angels.

John 20:1-2 does not say Mary Magdalene “~arrives at the tomb~”. RStrats says it contrary John 20:1-2. John 20:1,2 says “Mary Magdalene \_comes towards\_ the tomb, sees the stone [lying] having been thrown out of and away from the tomb, then therefore she runs ...” away, back to where she went out to the tomb from. She did not reach or arrive at the tomb—, what entered it, what saw that the body was gone! Stop writing your own gospel, you're no apostle!

Mary Magdalene thus had gone back and told Peter and John WHAT SHE THOUGHT had happened with Jesus' body. She told them no reality or fact, “~that the Messiah has been taken~”. That is you, RStrats, again telling; not John or Mary.

From what Mary Magdalene had actually spoken to Peter and John, you're right, "*~that she d(id)n't know where He (wa)s*".

And nothing "*~However~*". That again, is you, RStrats, saying, "*~However Matthew and Mark say that Mary was told that the Messiah had risen and would be seen in Galilee.~*" In John 20:1,2 Mary was told NOTHING "*~that the Messiah had risen and would be seen in Galilee.~*" NOTHING! That is you, RStrats again, falsely alleging, Therefore, yes, "*~In the John account she didn't know any of that~*" because there happened nothing of that in the John account at that time at or in or near or away from the grave! Therefore yes, "*~Mary was told that the Messiah had risen and would be seen in Galilee~*" in the Mark account in 16:2-8. Not in the Matthew account.

So it is certain, that in the John 20:1,2 story before the two men went to check up Mary's story, no angel had been present but in the John 20:11-17 story, Mary Magdalene had spoken to two angels rather than they to her while they only asked her one question why she cried, while she informed them on all her fears and anxieties.

Crux of the matter, The Gospels' are each different stories but not differing stories of different events at different times experienced by different people at or on different exact places under different circumstances during different phases and stages during the evening of Saturday night and the morning after Saturday night—, all climaxing in the two events of Jesus' TWO APPEARANCES, the first one "early on Sunday morning to Mary Magdalene, first" in John 20:11-17 and Mark 16:9; and shortly after on the same Sunday morning, Jesus' second APPEARANCE to the other women in Matthew 28:5-17.

**Vooks:** ↑

*Dear Gerhard,*

*If this is not a visit to the tomb, what is it? What constitutes a visit to the tomb?*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2205794>

You are referring [Matthew 28:8-9](#). It tells of the women other than Mary's, last visit AFTER WHICH and while they were walking to Jerusalem, Jesus met them not at the tomb but away from the tomb. Mary was not present because Jesus had appeared to her alone, "first" (in [John 20:11-17](#) and [Mark 16:9](#)). Note that also in this account, nobody saw Jesus rise or come out of the tomb, But the story tells Jesus approached Mary at the tomb from the direction of the garden away of the tomb.

It's so simple, NO story of whatever happened "on the First Day of the week", tells that Jesus actually rose from the dead and grave. The ONLY story of the CIRCUMSTANCES AND TIME that Jesus actually rose, "the angel of the Lord ANSWERED" the women's every question and doubt about in [Matthew 28:1-4](#). Nowhere else in the Gospels. There are people who pretend they know better and tell stories of Mary and other followers / disciples of Jesus who SAW Jesus arising inside and coming out of the tomb, Like Jakob Lorber and E.G. White -- both who claimed they were inspired by the Holy Spirit to tell their lies for the Gospel truth.

**Vooks:** ↑

*Please learn to read questions first before embarrassing yourself.*

*I asked of WOMEN not WOMAN. Not sure if English is your first, second or tenth language but you surely ought to understand plural or else you should go back to school.*

*Gerhard insists WOMEN made three trips in a span of 6 hours. This is besides Mary's trip(s)*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2205794>



If I may answer myself . . . Read my synopsis of the COMPLETE Text verse by verse, which I have posted several times now already. Goodness, what can I do more? Read the Gospels and read them together where they are together and also where they are not together, but alone on this or that point in some places. But read them in chronological historical ORDER. No one including myself can do better than let the Gospels / Gospel writers tell the whole story themselves.

**Vooks:** †

*You have this because THIRD day from today is the day AFTER tomorrow and nothing else.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206070>

And you have this because “the third day SINCE they delivered Him to be crucified” from “the first day they Killed the passover” [Luke 24:21](#)[Luke 22:7](#), is “today on the First Day of the week” [Luke 24:1](#) and [24:21](#) which is neither “~the day AFTER tomorrow~” (Vooks) nor “~nothing else~” (Vooks). E.g., Vooks, in [Luke 24:21](#) : Sunday supposed to be is the third day including the first day that they delivered Him over to be crucified.

The Gospel have “the third day since the day they had delivered Him over to be crucified”; Vooks has, Sunday was the third day including the day they had delivered Him over to be crucified. Well then, then Sunday is the third day that they crucified Him. But Luke does not have the First Day of the week is the third day; Luke has “the First Day of the week today, is the third day SINCE they delivered Him over to be crucified.

**Vooks:** †

*I don't want your bipolar schizophrenic 'synopsis', just a simple 'it is written....'*

*You should quote portions of scriptures*

*showing women visiting the tomb and back without no angels at all.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2206101>

SHOW where my “~bipolar schizophrenic ‘synopsis’~” is not “~just a simple ‘it is written’~”. Come on, let us see where or how, now Vooks! SHOW it!

**Vooks:** ↑

*I don’t want your bipolar schizophrenic ‘synopsis’, just a simple ‘it is written....’*

*You should quote portions of scriptures showing women visiting the tomb and back without no angels at all.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-3#post-2206101>

And for what must I “~quote portions of scriptures showing women visiting the tomb and back without no angels at all~”?

Why me? Who claimed there were or were not any visits “~showing women visiting the tomb and back without no angels~”?! Why you demand of me, to answer your totally senseless, baseless and needless question?

. . . AFTER I have several times placed the FULL TEXTUAL ACCOUNT of every and all TEN visits ever made to and or at the tomb?

**Vooks:** ↑

*‘First day since they killed the passover’ is a figment of your fertile but wild Boer hallucination*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206100>

I wrote above: Quote “the third day SINCE they delivered Him to be crucified” from “the first day they Killed the passover” [Luke 24:21](#)[Luke 22:7](#), is “today on the First Day of the week” [Luke 24:1](#) and 24:21End quote.

You obviously glaringly shamelessly out of context, MISS-quote me.

Again, you just QUOTE me where I wrote, and when and in

what context I wrote, “~‘First day since they killed the passover’~”! YOU CAN’T!

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206100>

We are witnessing what it means and what it is to worship Sunday as one’s god and saviour.

**Hark:** †

*The point was that the women were wondering whom would roll the stone away for them on Sunday so they can anoint His body. I am sure they were not considering an angel to do the job for them on what you claim to be the sabbath day. If the women were wondering whom would roll the stone away for them, then it had to be Sunday, otherwise, they ought to know that no one would roll the stone away for them on the sabbath day, and thus they would be going to the tomb for nothing.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206128>

“~The point was that the women were wondering whom would roll the stone away for them on Sunday so they can anoint His body.~” Denied! ~The point~ in Mark 16:3 is made right there, “And they said among themselves, WHO will roll away for us the stone out of the door of the tomb!? “And again measuring it up they realised that the stone had been rolled away upwards despite (the fact) its size was exceedingly big.” ~The point~ was made, the stone is so big, WHO was it WHO rolled it out of the tomb’s doorway for us?” It is impossible any human could do it! That’s ~the point~! Look at the size of the stone! See! It was thrown uphill! Observe the distance away! This is frightening! This is unimaginable! This is amazing! . . . “And they were affrighted . . . and they went out quickly and fled from the tomb trembling and bewildered for fear!” That is ~the point~ made in Mark 16:2-8! Not something not observed or not thoroughly realized; not something still to be done; but something done, however unbelievable it had been!

This visit mentioned in Mark 16:2-8 was of certain women who “very early before sunrise came (to) check up again” or make sure they had seen what they had seen earlier, before in that night—which in fact was when they much earlier, “deepest of morning of night”—’orthrou batheohs’, “had come to the tomb carrying their spices ready and prepared, and had noticed the stone was away from the tomb [as Mary must have had told them even before that “while early-of-dark still” John 20:1,2] and had entered the sepulchre . . .” (thinking “~they can anoint His body~”) . . . BUT, FOUND NOT THE BODY!” Luke 24:1-3.

**Hark:** †

*You said the resurrection was on the sabbath day... and I say that reference is saying it is not the sabbath day, but past it and on the first day of the week, Sunday.. as sunrise was approaching.*

*That means the women are nowhere near the time of the sabbath day ending at sunset. There is no way for them to say it happened on the sabbath day when they are discovering His resurrection on the first day of the week.*

*You could say that Jesus rested on the sabbath day, and rose on Sunday, but that is about it if you want to exalt the sabbath day out of that.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-4#post-2206134>

Re: “~You said the resurrection was on the sabbath day... and I say that reference is saying~” First, what ~reference~” is it? This one, where

**Hark:** †

*Mark 16: 1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2*

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

*It was Sunday before sunrise when this visit had happened.*

*I am reading the scripture as is. It is YOU that have to be understanding and patient when I am NOT taking your translation to heart.*

**GE:**

...? Fine. Now you, dominee Hark, is saying here, **Hark** said: † *You said the resurrection was on the sabbath day... and I say that reference is saying it is not the sabbath day, but past it and on the first day of the week, Sunday.. as sunrise was approaching.*

**GE:**

Now, what is “~it~” here, “~I say that reference is saying \_\_\_ it \_\_\_ is not the sabbath day~”? The Resurrection of Jesus? Seems so, reading your sentence, “~You said the resurrection was on the sabbath day... and I say that reference is saying it ... the resurrection ... is not the sabbath day, but past it (the sabbath day) and on the first day of the week, Sunday.. as sunrise was approaching.~”

Shucks now, dominee Hark . . . Where do you read that, “~the resurrection~”, in or from this ...

**Hark:** †

*Mark 16: 1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.?!*

**Hark:** †

*That means the women are nowhere near the time of the sabbath day ending at sunset. There is no way for them to say it happened on the sabbath day when they are discovering His resurrection on the first day of the week.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-4#post-2206134>

“~That means the women are nowhere near the time of the sabbath day ending at sunset.~”

“~nowhere near~” what? “~Near~” the grave?

That’s what I say, thanks—they were going shopping spices

I think.

But they “bought spices” I recall [Mark 16:1](#) says, **not** “~the time of the sabbath day ending~”, **but** “when the Sabbath had passed” which was time of day AFTER the Sabbath.

Dominee o dominee ---jou stouter!

**Hark:** ↑

*You could say that Jesus rested on the sabbath day, and rose on Sunday, but that is about it if you want to exalt the sabbath day out of that.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-4#post-2206134>

“~exalt the sabbath day~” by saying “~that Jesus rested on the sabbath day, and rose on Sunday~”?! That is not “~exalting the sabbath day~”; it is worshipping Sunday through that! Because through rising Jesus rested and through having been “rested up again HIS NAME IS THE MOST HOLY PLACE”. [Isaiah 57:15](#).

**Hark:**

*It is time to walk away from this discussion when all it is now is about addressing the poster. It is obvious that neither side is hearing the other for the progress of this discussion to continue to benefit any one other than the flesh.*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-4#post-2206532>

**Quote: Vooks:** ↑ *Please learn to read questions first before embarrassing yourself. I asked of WOMEN not WOMAN. Not sure if English is your first, second or tenth language but you surely ought to understand plural or else you should go back to school. Gerhard insists WOMEN made three trips in a span of 6 hours. This is besides Mary’s trip(s)*

**Rstrats:** ↑

*[John 20:2](#) has Mary saying "...and we do not know where they have laid Him." Are you suggesting that Mary is speaking in the third person?*

**GE:** [#73](#)

Good post! RStrats, please supply the link with your quotes? It will make cross referencing so much easier. Thanks.

**Vooks:** ↑

*You are very silly.*

**GE:** [#74](#)

No, RStrats has had a brilliant moment for a change.

**Elijah:** ↑

*The discovery of Resurrection was done on Sunday, no argument can exist.*

*Where is it mentioned that Jesus was resurrected on the first day of the week?*

*[Mark 16:9](#) ? Read TR in Greek.*

*[Luke 24:21](#) mentions the third day after all the events, maybe even including the Passover Sabbath.*

*Third day concept is different from 3 days and 3 nights issue as it can indicate a certain neutral day.*

*I don't believe Jesus was in the tomb only for 36 hours.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206487>

*“~The discovery of Resurrection was done on Sunday, no argument can exist.~”*

No argument the Resurrection was done in the sense of ‘happened’ on Sunday? Sure, “~no argument can exist~” that it happened on Sunday.

No argument the Resurrection was done in the sense of ‘was finished / was past’ on Sunday? Sure, “~no argument can exist~” that Jesus’ Resurrection was not over on Sunday.

**Eliyah:** ↑

Where is it mentioned that Jesus was resurrected on the first day of the week? [Mark 16:9](#) ? Read TR in Greek.

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-8#post-2206487>

Nowhere in no Received Text. You should have asked according to what the Text forces you to ask. It forces one to ask, Where is it mentioned that “Jesus APPEARED resurrected on the First Day of the week”? And the answer is, in Mark 16:9. But no Text compilation from the manuscripts allows such thing as “~*that Jesus was resurrected on the first day of the week*~”—no single one.

**Eliyahu:** ↑

[Luke 24:21](#) mentions the third day after all the events, maybe even including the Passover Sabbath.

**GE: #162**

“~*After all the events*~”, yes; but not “~*including the Passover Sabbath*~”. Verse 21 refers to only those thing <<Luke 24:21 mentions>> that had happened on the day “they delivered Him over”, and had “Him crucified”—viz., everything until **before** <<the Passover Sabbath>> began in Mark 15:42.

“Today ... on the First Day of the week ... is the third day since ... they delivered Him over to be crucified” and He was crucified and they had killed Him—, three hours “from the ninth hour” BEFORE “evening had come ... and the Preparation ... on the sabbath ... had begun ... because on the sabbath That Day was great-day-of-sabbath-of (passover).” John 19:31.

**Eliyahu:** ↑

Third day concept is different from 3 days and 3 nights issue as it can indicate a certain neutral day.

**GE: #163**

“The third day according to the Scriptures” is “the third day” of the “three days”, “three days and three nights”. They are ~*different concepts*~, but not different days nor differing days. They are the “three days thick darkness” of the plague of the Passover-Suffering-of-Yahweh.



**Eliyahu:** ↑

*3 days and 3 nights issue can indicate a certain neutral day. I don't believe Jesus was in the tomb only for 36 hours.*

**GE:**

<http://www.baptistboard.com/threads/sunday-vs-saturday-resurrection.98159/page-9#post-2206896>

About ... “~Third day concept ... can indicate a certain neutral day.~” I have no idea what or which day “~a certain neutral day~” is. Can you tell us what it is or which day it is? About ... “~I don't believe Jesus was in the tomb only for 36 hours.~” Neither do I. So, from when was He in the tomb? From ... Joseph “laid Him in a sepulchre and rolled a stone unto the door of the sepulchre” [Mark 15:46b](#) “and went home.” [Matthew 27:60b](#). “And that day was the Preparation mid-afternoon the Sabbath drawing near.” [Luke 23:54](#). . . until ... “the following morning (until ‘Saturday morning’) that was after the Preparation ... and they (the Jews and Romans) secured the sepulchre by sealing the stone and setting a watch ... for the third day ... until ... “late(r) on the Sabbath in the midst-inclining daylight as it began to dawn towards the First Day of the week there occurred a great earthquake and the angel of the Lord coming down from heaven cast the stone from the door ...”and Jesus resurrected. [Matthew 27:62,66](#); 28:1-4. Which was 1 day—24 hours, IN the grave; two days—48 hours, OUT of “death’s pains” (Acts 2:24)—and “three days”— “three days and three nights” “passing through the valley of the shadow of Death ... dwelling in the secret place (sanctuary) of the Most High abiding under the shadow of the Almighty.” “Thou preparest a table before Me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.” (Psalm 91:1 Psalm 23) ... “On the third day”— “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and THE KING SHALL COME IN” ... “being rested-up again” ... “exalted at the right Hand of God ... in the greatness of Thine Excellency” ... “HIS NAME THE MOST HOLY PLACE”. “Who is the

King of Glory? The LORD strong and mighty, the LORD, unconquerable in battle” ... “given to the Church as Head.” “The LORD is a Man of war ... the LORD shall reign forever and ever!” (Psalm 24 [Colossians 2 Exodus 12](#))

**Vooks:** ↑

But from scriptures, THIRD day from today is consistently the day after tomorrow. If you know of any instance of third day being any other day other than the day before yesterday or after tomorrow, please share

**GE:**

<http://www.baptistboard.com/threads/three-days-and-three-nights.76678/page-15#post-2206488>

You say, “*~from scriptures~*”. Which Scriptures? In all of the Scriptures there is never written, “*~THIRD day from today~*” ---never.

And have you had anyone who shared with you one “*~instance of third day being any other day other than the day before yesterday or after tomorrow~*”? Please share with me that Scripture, that’s what I’m after ---the Scripture(s) saying “*~third day being any other day other than the day before yesterday or after tomorrow~*”.

Was this your 100th time you have shared it with others on this Board? But not once said from which Scripture?

**TCassidy:** ↑

*I dealt with that in my article.*

**GE:** [#297](#)

Please give the web page?

**TCassid:** ↑

This thread. Post # 102.

**GE:** [#299](#)

I wonder how you dealt with the Wednesday crucifixionists. Do you mean your posting the chart with 1st Abib based on first sighting of the new moon ... I think you said just minutes after sundown?

Would it be possible to let us see a similar chart based on

calculated real first new moon after spring equinox? I hope my terminology is near enough correct. The COG in Armstrong's time had a chart like that by her Majesty's Nautical Almanac society or something. I must be drinking too much, because it seems to effect my memory so that I cannot remember the detail of her Majesty's almanac that well. Anyhow, does NASA perhaps have one?

**GE: #300**

Isaiah 32:6 "For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail."

**Vooks: ↑**

The Sabbatarian preferred route of taking three days and three nights as three daytimes and three nighttimes is fraught with logical contradiction

It stretches the time Jesus spent on the tomb to four calendar days and as such it contradicts the biblical clear evidence of the third day being the day after tomorrow.

To get around this, proponents of this theory force the fourth day to be the third day so that it may fit with the Jesus rising the THIRD DAY narrative. But why would Jesus' resurrection account suffer a different time reckoning than elsewhere in th scriptures including his own words?

**GE:**

The Sundaydarians do precisely the same, in order to get Jesus' Resurrection onto the First Day of the week. For example, here, [http://www.sabbat.biz/html/die\\_falschung\\_des\\_auferstehung.html](http://www.sabbat.biz/html/die_falschung_des_auferstehung.html) A Sunday morning before sunrise is on Sunday, not on the Sabbath. All Sunday resurrectionists <<force the fourth day to be the third day so that it may fit with...>> THEIR <theory> of <<Jesus rising the THIRD DAY>> according to THEIR version of Luke's <<narrative>> in 24:21.

Re: Vooks: “~The Sabbatarian preferred route of taking three days and three nights as three daytimes and three nighttimes is fraught with logical contradiction~”

<http://www.baptistboard.com/threads/another-blow-to-saturday-resurrection-sabatarian-theory.98330/#post-2207167#7>

Kindly, dear Vooks, don't 'generalise' so unfairly?

What you are here defining, “~*It stretches the time Jesus spent on the tomb to four calendar days and as such it contradicts the biblical clear evidence of the third day being the day after tomorrow.*~” is not “~*Sabbatarian preferred route*~”. It is the WC preferred route!

**Vooks:** †

*Day and night has repeatedly been pointed out as an idiom. I don't see it that way, I see it as a synonym of day. So if you embark on a fast on Monday at 0600H and break on Tuesday 1800H, in first century, you could have said you had gone without water or food for two days and two nights  
We have THREE days, we also have THIRD DAY and we have THREE DAYS & THREE NIGHTS.*

*A sensible question would be, of all these three phrases which point to exact same duration of Jesus' death, which can we positively confirm from the scriptures its exact duration?*

*I say we work with THIRD DAY*

*THIRD DAY is the commonest and I just gave a shining example. Do you need others?*

*Once again, here is my logic;*

*1. THIRD DAY=THREE DAYS & THREE NIGHTS=  
THREE DAYS*

*2. THIRD DAY is the day after tomorrow or the day before yesterday*

*Conclusion*

*THREE DAYS & THREE NIGHTS or THREE DAYS = day after tomorrow.*

**GE: #8**

Vooks, with all due respect, no one is asking for your

*~logic~*. Everybody is only asking for Scripture. You NEVER give us Scripture, just your *~logic~* and never another *~example~* of your *~logic~* than this one!

**Percho:** ↑

*Maybe but we should at least use all the scriptures concerning the topic. Jesus in [John 11](#) spoke of day and night with the day part containing twelve hours. That is a fact. Jesus also said the Son of Man would be in the heart of the earth three days and three nights. Peter said David was speaking of the resurrection of Christ in that his soul would not be left in Hades.*

*Now lets assume Christ died at three in the afternoon on Wednesday sending his soul to Hades and his soul was in Hades three days and three nights relative to the twelve hours of daytime in a day; What time and on what day would his soul have departed Hades?*

**GE: #12**

[Matthew 12:40](#) doesn't say "*~hades~*";

[Matthew 12:40](#) doesn't say "*~sending to Hades~*";

[Matthew 12:40](#) doesn't say "*~departed Hades~*";

[Matthew 12:40](#) doesn't say "*~his soul~*";

[Matthew 12:40](#) says, retrospectively "the Son of Man shall have been in the heart of the earth, three days and three nights".

It says it of the Divine Human Being "the Son of Man" the Son of God ---the whole Man of Nazareth of whatever constituted his constitution of body, person, spirit flesh and blood, mind and soul ---the very One and Same who in PERSON, SUFFERED alive, living, willing, consciously, obediently at once fulfilling all his Father's will, Eternal Purpose and Council in Full Fellowship of the Father and the Son and the Holy Spirit.

**Vooks:** ↑

The bulk of consumers and purveyors of this nonsense are Sabbatharians so my point remains

**GE: #13**

Yes, I regret I have to agree with the fact; you're right about the "*~bulk~*". But you're wrong to generalise. You, dear Vooks, are not God the Only Judge.

**Vooks:**

Gerhard, With all due respect DEDUCTION is part of how we gain knowledge. All my deductions are derived from biblical facts and they make sense to all but the brain dead. You for once failed to prove an angel-less visit to the tomb by women yet you tout it as facts. Shameless boer

**GE: #15**

All right, I'll phrase my protest like this, Vooks, with all due respect, no one is asking for your *~DEDUCTION~*. Everybody is only asking for Scripture. You NEVER give us Scripture, just your *~DEDUCTION~* and never another *~example~* of your *~DEDUCTION~* than this one!

And the *~logic~* of your *~DEDUCTION~* is nowhere better illustrated than in your hackneyed : FALSE : allegation against me that I "*~tout as fact~*", "*~an angel-less visit to the tomb by women~*".

Now you quote me where I did . . . Waiting . . .

It shouldn't take you long to find a place where I tried "*~to prove~*" it because I have posted the visits made by women at the grave dozens and dozens of times on BB.

**Vooks: ↑**

Show me any non Sabbatharian who holds on to this. It is not judging to associate them with this madness.

**GE: #16**

It's irrelevant now, what "*~non Sabbatharian(s) ... hold on to~*", but I think "*~any non Sabbatharian~*" won't take it

lightly that you “~associate them [or him or her] with this madness~”. It’s irrelevant

**Vooks:**

*Except there is no such no -Sabbatarian in the first place. Once again your thinking has lived up to its true self; hollow*

**Vooks:** †

[Luke 13:32](#) (KJV) *And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do curesto dayandto morrow, and thethird dayI shall be perfected.*

(a) Today

(b) Tommorow

(c) Third Day

*From the words of our Lord and Savior, THIRD day is the day after tomorrow. Working backwards, from the day after tomorrow, today is the third day.*

*This particular verse may/may not have been talking about his death and this is irrelevant, as all it helps us with is reckoning the THIRD day. Now let’s look at a specific reference to His death.*

[Mark 9:31](#) (KJV) *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; andafter that he is killed, he shall rise the third day.*

*So Jesus would rise the third day after he is killed.*

*Sabbatarians in a bid to shift Jesus’ resurrection from Sunday to Saturday their idol day, invent all manner of arguments but with one thing in common; Jesus died on Wednesday.*

*But if Jesus was killed on Wednesday, the third day would fall on Friday 🍌🤔*

*Now, What this means is whatever duration you reckon of Jesus’ death, his resurrection MUST have happened the day after the day he died. If there was any sense in Sabbatarian camp, they’d settle on Thursday as the day he died and Saturday as the day He resurrected*

**GE: #17**

If I drank beer, Vooks old chap, I would have offered you one on the compliment, from you, so by my kool! So wrintie, this “~shameless Boer~” is basking in his moment’s Vooks sun.

**Vooks: ↑**

*If there was any sense in Sabbatarian camp, they’d settle on Thursday as the day he died and Saturday as the day He resurrected.*

**GE: #17**

Angel, see that the dogs don’t lie in the doorway when I get home, I might fall and brake ... a ... hip! See you maybe midnight; me and Vooks are going to ‘church’ now . . . What you say?! --- You remember, that, ‘church’? OK? Cheers then my angel!

**Vooks: ↑**

*whatever duration you reckon of Jesus’ death, his resurrection MUST have happened the day after the day he died.*

**GE: #18**

You’re alright, Vooks? Vooks! You’re alright?!

**Vooks: ↑**

[Luke 13:32](#) (KJV)

*And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do curesto day and to morrow, and the third day I shall be perfected.*

(a) Today

(b) Tommorrow

(c) Third Day

*From the words of our Lord and Savior, THIRD day is the day after tomorrow. Working backwards, from the day after tomorrow, today is the third day.*



*This particular verse may/may not have been talking about his death and this is irrelevant, as all it helps us with is reckoning the THIRD day. Now let's look at a specific reference to His death.*

**GE: #21** Look at “~(a) Today (b) Tommorrow (c) Third Day From the words of our Lord and Savior, THIRD day is the day after tomorrow. Working backwards, from the day after tomorrow, today is the third day.~”

Ever considered the more likely because more ~logical deduction~ . . .

(a) Today

(b) Tommorrow

(c) Third Day

‘(c) THIRD Day’ is the day after ‘(b) Tommorrow’. Working backwards, from ‘(c) Third Day’ after ‘(b) Tommorrow’, is ‘(c) Third Day’. 🍌🍷

**Vooks:** ↑

*You are wasting my time.*

*Here is my CLAIM*

*THREE DAYS AND THREE NIGHTS=THREE*

*DAYS=THIRD DAY from scriptures*

*Evidence?*

*All three phrases were used to indicate the duration over which Jesus would be dead*

**GE: #22**

. . . would be “~dead~”?! You waste your own time and opportunity to have made amends.

Not exactly “~dead~”. Because for 3/4 of “the first day they always killed the passover”---no, sorry, for 7/8 of the 24 hours night and day of “the first day they had to kill the passover”, **Jesus ACTUALLY DIED THE DEATH OF DEATH consciously, and wasn't ‘physically’ and ‘consciously’, “~dead~”**. Therefore one cannot say He was physically and consciously “~dead~” “~THREE

*NIGHTS~*”--- unless He rose from the dead on a **fourth** and not “on the third day”.

**Vooks:** ↑

I have done this on the relevant thread and even highlighted your response. In bold and red. It would be derailing this thread to post your garbage here. Let’s meet on that thread.

Please

**GE:** [#23](#)

I’m following you like a boerboel blood-hound, everywhere. You have made your allegation all along and the last time you made it was on this thread. Place here the reference you say you have made here, and now.

**Vooks:** ↑

*You are really silly It matters not what part of the day the Passover is killed, it only matters that Passover was killed on that day. And it matters not at all whether Jesus was killed at the exact hour the Passover was killed if at all there was such an hour. Jesus was not dead for three nights, it was ‘three days and three nights’ a duration equally captured by three days and also by third day.*

*Do yourself a favor and stick to one claim instead of a mishmash of nonsense. I suggest you start with biblical proof dispute that the third day is anything but the day after tomorrow*

**GE:** [#26](#)

Jesus was not “~dead~” for “~three days and three nights~” or for “~a duration of three days~” or for “the third day” only, or for “the third day” fully. He said He would be “in the heart of the earth”, which is not “~dead~”, “three days and three nights”. He said He would be “in the heart of the earth”, which is not “~dead~”, but would “build the temple” of the killed and raised up again temple of his body and person, “in three days”; He said He would be “in the heart of the earth”, which is not “~dead~”, but would “rise again on the third day” that He would be and had been “in the heart of

the earth”.

It really is hard for me to reason with someone like you; with someone of your class or kind or standing. You are a bigger challenge to anyone’s patience than you are to intelligence, integrity and or debating ethics, combined. I only pray that God help me defend his Word worthily.

**Re: Vooks,** “*~It matters not what part of the day the Passover is killed~*”

God thought it of importance enough, first, to command the passover “MUST be killed”, “was ALWAYS killed “on the fourteenth day of the First Month”, “the FIRST day they killed the passover”; “the FIRST day you must REMOVE leaven”. In fact on “THE VERY first day / the HEAD first day”. In fact “NOT on the feast (of the passover)”---twice! And Jesus warned his disciples, “Ye know that after two days is the passover and the Son of Man is betrayed to be crucified!” Prayed Jesus before He went out on the Last Supper, “The hour is come ... lest a Corn of Wheat fall into the ground and die.” “O my Father ... let this cup pass Me: not as I will but as Thou wilt”. “The Son of Man goeth AS IT IS WRITTEN OF HIM: ... Thou shalt kill it between the late watch quarters of days”. And then eventually Jesus DIED precisely to God’s will and predestination: “and it was the NINTH hour.”

God Vooks declares, “*~a mishmash of nonsense~*”.

But “*~the third day is anything but the day after tomorrow~*” is “*~biblical proof~*”.

**Vooks:** †

*So please show me a single visit to the tomb by women where there were no angels Or one which had angels but they never informed the women of the resurrection*

**GE:**

<http://www.baptistboard.com/threads/another-blow-to-saturday-resurrection-sabatarian-theory.98330/page-2#post-2207214#27>

It’s time I start yelling at you!

What did I write: Do you see I wrote: “*~a single visit to the*

*tomb by women where there were no angels~”?!*

Or did I write: Q~*Angels also have not “on EVERY trip informed them that Jesus was resurrected”~EQ!?*

Does the fact Q~*Angels also have not “on EVERY trip informed them that Jesus was resurrected”~EQ* imply angels were present?

Well, then where is it where I wrote of any visit by women where there were no angel(s) present?!

What shall I call you!!!

God help me . . .

PS

I am not on BaptistBoard to argue my words but to discuss the Word of God. Don't again ask me something about what I had said in the past. I'll as far as possible say everything needed to be said by myself in every post.

**Vooks: #31**

*It is my duty to call out your insanity and guide you to the saving truth of the Word of Life.*

*You make moronic claims and you ascribe them to the holy scriptures! That's blasphemy. You further compound your blasphemy by lying about it! Satan is the father of all lies...what a dad you have in lucifer @Gerhard!*

**Vooks: #29**

*Don't be a moron any more than you already are.*

*I have given you proof. Here is [@Hark](#), suggesting how i should phrase my question;*

*Hark said: ↑*

*It would have been better to just ask...*

*“The women made three trips TO ANOINT Jesus Christ and on EVERY trip angels informed them that Jesus was resurrected?”*

*And here is your response;*

*Gerhard Ebersoehn said: ↑*

*My answer:*

*Angels also have not "on EVERY trip informed them that Jesus was resurrected".*

*Vooks:*

*So, who are these 'them'? Rock Hyraxes or salamanders? Or a pack of Leviathans? Here is a chance to redeem yourself. Did an angel or Angels inform women of Jesus' resurrection on each of their trips to the tomb?*

**GE: #30**

**Visits at the tomb "on the First Day"**

1) "Mary sees the stone removed", "while being early darkness still", dusk. Then Peter and John go to the tomb to see what Mary has told them. (Jn20:1-10)

**No angel; no angels; no telling.**

2) "Earliest morning- darkness", just after midnight, "the two women" (variant – the two Marys), "and certain others with them", for the **first** time, "came to the sepulchre, bringing the spices they had prepared". (Lk24:1) "They returned from the sepulchre, and told all these things to the eleven and to all the rest."

**Two angels telling**

3) These women to make sure, a **second** time came to the tomb "very early before sunrise". (Mk16:2)

**One angel telling**

4) Mary from after the others had fled in fear (Mk16:8) "had had stood after without at the grave" (Jn20:11). At the time a gardener should begin work, about sunrise, Jesus "early ... first appeared to Mary". (Mk16:9)

**Two angels telling MM sultsch.**

5) Soon after – after they a **third** time have visited the tomb and "the angel explained to" them what had happened during the Resurrection – Jesus appears to the other women "as they went to tell his disciples". (Mt28:5, 9)

**Vooks:** ↑

*Don't be a moron any more than you already are.*

*I have given you proof.*

*Here is [@Hark](#), suggesting how i should phrase my question;*

*And here is your response;*

*So, who are these 'them'? Rock Hyraxes or salamanders? Or a pack of Leviathans? They are the women [@Hark](#) talked about.*

*Since you reckon they made three trips, and you contend that 'Angels also have not "on EVERY trip informed them that Jesus was resurrected"', does it not follow that on at least one of their three trips they never met no angels, or they met an angel or Angels but they never informed them of Jesus' resurrection?*

*Here is a chance to redeem yourself.*

*In your 'synopsis', is there any instance women visited the tomb and they either;*

*(a) never met no angels, or*

*(b) met Angels but they were not informed of Jesus' resurrection?*

**GE: #33**

It was a chance to redeem yourself which you, Vooks, let slip past you. But tell me Vooks, after all, what do you want to proof with the proof you have gathered in confirming there every time were angels at each visit the women accomplished at the tomb? And what would you do if you could ~prove~ GE was wrong or did not agree with Vooks? What on earth dear Vooks? Because you've got me there for sure!

**GE: #37**

<http://www.baptistboard.com/threads/another-blow-to-saturday-resurrection-sabatarian-theory.98330/page-2#post-2207229#post-2207229>

**Vooks: ↑**

*Since you reckon they made three trips, and you contend that ‘Angels also have not’ on EVERY trip informed them that Jesus was resurrected’’, does it not follow that on at least one of their three trips they never met no angels, or they met an angel or Angels but they never informed them of Jesus’ resurrection?*

**GE: #37**

Fine. Now it is clear what your intention was with all your bickering about irrelevant meaningless minuscule misinformation. And you illustrated and proved it right here where you have for the first time revealed your covert ideas and ideals. Therefore, first of, let’s get the emphasis right in the above . . .

“~you contend that ‘Angels also have not “on EVERY trip informed them that Jesus was resurrected””~” --- which remark of mine, you, Vooks, intentionally misinterpreted as were I claiming there was at least one visit at the tomb where there were no angels. And you thought the moment I would consent ---to your, instigated blunder---, you could shout hurray and prove me the fool you nevertheless have been calling me all the while without proof. So you searched and prayed and lied and concocted to get me so far as to say, Ok Vooksie, I was wrong and you were right.

But now it’s clear for anyone interested that you have hoped that I would supply evidence for you which you could use against me and make the following claim, “~*It follows that on at least one of their three trips the women never met no angels, or they met an angel or angels but they never informed them of Jesus’ resurrection~*” NB: Negation changed into Affirmation and emphasis adapted by CGE.

Do I now understand what Vooks had in mind with all this? Less than ever! What does Vooks want to prove?!

**Vooks:** †

*This is your post*

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/#post-2204613>

*Gerhard Ebersoehn said:*↑

*And for what must I “~quote portions of scriptures showing women visiting the tomb and back without no angels at all~”? Why me? **Who claimed there were or were not any visits “~showing women visiting the tomb and back without no angels~”?! Why you demand of me, to answer your totally senseless, baseless and needless question?***

*. . . AFTER I have several times placed the FULL TEXTUAL ACCOUNT of every and all TEN visits ever made to and or at the tomb? **On it you claimed Angels never appeared to the women on ALL THREE visits to the tomb!***

**GerhardEbersoehn:**↑

I asked, Why me? Why must I quote explanation while it’s your, false claim. Angels have **not** on **any** trip informed any women or woman that Jesus was resurrected, except **at** the tomb, **after**, the women’ last visit when Mary was absent.

**Vooks:**

*So please show me a single visit to the tomb by women where there were no angels Or one which had angels but they never informed the women of the resurrection*

**GE:**

<http://www.baptistboard.com/threads/mark-contains-three-four-visits-to-the-tomb.97996/page-4#post-2207217#79>

Inevitable conclusion forced upon me by Vooks :

This, “~*On it you claimed Angels never appeared to the women on ALL THREE visits to the tomb!~*” is such a clumsy and blatant, naked, yelling, smelling in bad taste UNTRUTH I would rather refrain from saying anything more. I would not have the revenue at my disposal to pay for libel and defamation of another’s character.

**Vooks: #81**

*So the Boer moron had enough presence of mind to concoct lies and then vigorously deny them, before admitting.*



**Vooks: †**

*Gerhard Ebersoehn said: †*

*No, RStrats has had a brilliant moment for a change.*

*[[RStrats: re: Vooks, “Please learn to read questions first before embarrassing yourself. I asked of WOMEN not WOMAN.”*

*RStrats: [John 20:2](#) has Mary saying “...and we do not know where they have laid Him.” Are you suggesting that Mary is speaking in the third person?]]*

*Vooks:*

*Matthew has a trip to the tomb by the women accompanied by angels as does Mark and Luke. Where is your [GE’s] angel-less trip? And how many of your three trips by women were angel-less?*

**GE: #80**

*One lie that spread like a cancer . . .*

*[QUOTE=“vooks, post: 2207250, member: 12370”]It is not proof but prove! Go back to school Can you be humble for once in your wretched and unproductive life and withdraw the Angel-less visit to the tomb by women claim, and unconditionally apologize for denying this.*

*After this you may want to hypothesize about my intent. But I will not have your puny brains overheating trying to second guess me, my intent is to demolish your moronic ‘synopsis’ bit by bit. [/QUOTE]*

*Thanks, to prove, proof what Vooks can spell, but fails to do.*

**Vooks: #45**

*Third day is day after tomorrow. This saith Holy Spirit*

*Jesus rose the third day*

*He died the day before the day he resurrected*

*Vooks: ↑ ... withdraw the Angel-less visit to the tomb by women claim, and unconditionally apologize for denying this.*

**GE: #46**

**HUH?!**

**Vooks: ↑**

*Why did you deny advancing an angel-less tomb visit by the women?*

**GE: #46**

**... HUH?!**

<http://www.baptistboard.com/threads/another-blow-to-saturday-resurrection-sabatarian-theory.98330/page-3>

**Vooks: ↑**

*So, what took you eternities to respond to such a question? Are you bipolar because if you are I can excuse your frail recollection of what you said Once again, I'm glad you have succeeded in derailing this powerful rebuttal to Saturday resurrection idiocy, but it is well.*

***Were the women informed of Jesus' resurrection on each of their 'three' trips to the tomb by an angel/angels?***

*Watch yourself digressing and pretending the question to be non-existent.*

**GE: #47**

Just keeping this for reference.

Vook's question at first: April 15 2015 [#10](#)

**Vooks: ↑**

*You for once failed to prove an angel-less visit to the tomb by women yet you tout it as facts. Shameless boer*

**GE:**

Vook's question intermediate: 4.12 AM today [#25](#)

**Vooks: ↑**

*So please show me a single visit to the tomb by women where there were no angels Or one which had angels but they never informed the women of the resurrection*

**GE:**

Vook's question at present: Today at 8.02 AM

**Vooks: ↑**

*Were the women informed of Jesus' resurrection on each of their 'three' trips to the tomb by an angel/angels?*

**GE: #49**

Emphasis CGE: . . . **Vooks:** † *So, what took you eternities to respond to such a question? Are you bipolar because if you are I can excuse your frail recollection of what you said*  
*Once again, I'm glad you have succeeded in derailing this powerful rebuttal to Saturday resurrection idiocy, but it is well.*

*Were the women informed of Jesus' resurrection on each of their 'three' trips to the tomb by an angel/angels?*

*Watch yourself digressing and pretending the question to be non-existent.*

**GE: #50**

How long did it take Vooks to formulate his latest versions of his question?

From 4.12 AM Today until 8.25 AM today --- with GE leading him like Gretel Hänsel through to himself, unknown territory. How would I have known? Because I kept to the Text to lead me. But Vooks did not.

For nearly 10 months Vooks had one thing on his mind, but never realised what it was ---something I never gave a moment's thought: because I simply stuck to the Text. But Vooks did not.

But he is a clever man, this Vooksie of us. Quick enough, very quick was he to see, o @@@@ here comes trouble!

Make it look like it's old GE who's the retard.

But 10 months ago old GE already questioned Vooks what is it, Vooksie, said old GE, what's up that upsets you so with regard to women's ~trips~ to the grave?

Originally Vooks had a skirmish with someone else on BB who dared ask him something about a woman – Singular and he nearly blue his top off.

Now again, dear Vooks, I ask you again, WHAT FOR?

UNTIL WE HAVE FOUND OUT W.T.H. IS GOING ON

[apologies president Trump] I can't be of any help to you :  
WHAT IS THE RELEVANCE?! Relevance to anything you  
can tell me about with regards to the day and time of day on  
which Jesus Resurrected?!

It will really help – if not you, then me!

**Vooks:#50**

*Crazy moron*

*How old are you?*

**GE:**

Finis

**John 20v1 “early darkness”**

by

Gerhard Ebersöhn

<http://www.biblestudents.co.za>[biblestudents@imaginet.co.za](mailto:biblestudents@imaginet.co.za)

2 / 7 November 2012

ISBN.....

...../...../.....

**Matthew 28:1 in ‘old’ and ‘new translations**<http://biblehub.com/goc/matthew/28.htm>

**1**Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. **2**καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. **3**ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. **4**ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. **5**ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί·

**1**Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ‘opse de sabbatohn tehi epiphohskousehi eis Mian sabbatohn’:-

**KJV 1611,**

“In the end of the Sabbath as it (the end of the Sabbath) began to dawn towards the First Day of the week....”

Literal: “In Sabbath’s fullness being-in- the mid-inclining-day-light towards the First Day of the week”, ‘opse sabbatohn’, “Sabbath’s fullness-of-day” ‘tehi’, “in the” ; ‘epi’, “mid-inclining” ; ‘phohs’, ”day-light” ; ‘ous-ehi’, ”being(shining)” ‘eis’, ”beginning to dawn towards / against / before / unto” ‘Mian (hehmeran) sabbatohn’, “the First Day of the week”.

Αφού δε επέρασε το σάββατον, περί τα χαράγματα της  
 πρώτης  
 ημέρας της εβδομάδος ήλθε Μαρία η Μαγδαληνή και η άλλη  
 Μαρία, διά να θεωρήσωσι τον τάφον.

Μετάφραση Νεόφυτου Βάμβα. Greek: N. Vamvas (Bambas)  
 New

Testament. **[published after 1924]**

‘Αφού’ (‘aphíehmi’), ‘to let go’, ‘to let pass’; ‘aphosioûsthai  
 tohi theohi’, ‘time to make expiatory offerings to a god’.

‘επέρασε’ from ‘perisseúoh’, ‘surplus’, ‘excess’, ‘residue’;  
 ‘ta peritteúonta’, ‘what remains over’.

‘peri’, ‘the latter’, ‘about’.

‘το σάββατον’ Nominative Subject, ‘the Sabbath (Seventh  
 Day) of the week’.

‘τα χαράγματα’ from ‘to cháragma’, ‘palisade’, ‘mark’,  
 ‘trench’.

‘της πρώτης ημέρας’, ‘of the First Day’

‘της εβδομάδος’ for ‘sabbátohn’, ‘of the week’.

**Thus...**

**“The Seventh Day of the week the latter outgoing  
 remaining time at the marking (dawn) of the First Day of  
 the week.”**

Καὶ ἤγγισεν εἰς τὴν μίαν σαββάτων οὗ ἐπορεύετο / ἐπορεύθη  
 τὸ σάββατον [GE]

**Objector:**

I have no idea what you’re trying to say.

**GE:**

I’m saying in ‘alternative’ Greek just what Matthew 28:1a  
 says and means.

Literally, I am saying,

Καὶ ἤγγισεν εἰς τὴν μίαν σαββάτων οὗ ἐπορεύετο / ἐπορεύθη  
 τὸ σάββατον

“And drew near to the First Day of the week the Sabbath  
 while going out” or “Then while the Sabbath was ending and  
 approached the First Day of the week . . .”.

In other words, I make “The Sabbath” the Subject, Nominative, “drawing near to the First Day and going out at “Sabbath’s-ending when there suddenly was a great earthquake and the angel of the Lord descended.”

Does it now make sense?

### Turkish << Matta 28 >> Matthew 28

1 Şabat Gününü izleyen haftanın ilk günü, tan yeri ağarırken, Mecdelli Meryem ile öbür Meryem mezarı görmeye gittiler

a. ‘Sabat’—Sabbath

‘Gününü’—Daylight shining

‘izleyen’—Light surplus following in the end

‘haftanın’—of the week (Sabbath)

‘ilk’—middle moderate / coming (towards)

‘günü’—sun (down) eclipse (turning of)

‘tan’—dawn witness diagnose define towards

‘yeri’—seat rest

‘ağarırken’-’agir’—slow down lazy, and -’irk’—dark night

b. ‘Mecdelli Meryem’—Mary Magdalene

‘ile öbür Meryem’—with the other Mary

‘mezarı’—to the grave

‘görmeye’—to see / to visit

‘gittiler’—stepped out began to proceed (on purpose / by degree - began to)

Can you make out mention of “the First Day of the week”?!

Now what designed FRAUD is all this on Bible hub . . .

<http://biblehub.com/text/matthew/28-1.htm>

Strong's	Transliteration	Greek	English	Morphology
<a href="#">3796</a> [e]	<a href="#">Opse</a>	Ὁψέ	after	<a href="#">Prep</a>
<a href="#">1161</a> [e]	<a href="#">de</a>	δέ	moreover	<a href="#">Conj</a>
<a href="#">4521</a> [e]	<a href="#">sabbatōn</a>	σαββάτων,	Sabbath,	<a href="#">N-GNP</a>
<a href="#">3588</a> [e]	<a href="#">tē</a>	τῆ	it	<a href="#">Art-DFS</a>
<a href="#">2020</a> [e]	<a href="#">epinhōskousē</a>	ἐπινοεῖσκει	being dawn	<a href="#">V-PPA-DFS</a>
<a href="#">1519</a> [e]	<a href="#">eis</a>	εἰς	toward	<a href="#">Prep</a>
<a href="#">1520</a> [e]	<a href="#">mian</a>	μίαν	[the] first [day]	<a href="#">Adj-AFS</a>
<a href="#">4521</a> [e]	<a href="#">sabbatōn</a>	σαββάτων,	of [the] week,	<a href="#">N-GNP</a>

. . . scandalous! A shame on ‘Christian scholarship’!  
 But God Almighty sees; He is not blind or lame. God shall  
 take revenge  
 I have witnessed it myself. Check ‘Strong’s’, ‘Green’s’,  
 ‘Knoch’s’. Check them in the first written publications.  
 Check them in every place where TIME and DAY are of the  
 essence to an understanding of what you read in places like  
 Matthew 28:1 ---see the thread so titled.  
 In other words, note how ‘sources’ like the mentioned  
 CHANGED through the years, and, changed, even from the  
 time they first appeared on internet to the present.  
 For example, follow the way the word ‘opse’ in the Greek  
 (of Matthew 28:1) was ‘expounded’ through time.  
 At first, in printed academic books ‘opse’ was said to be an  
 Adverb. Period. [These books are nowadays stored up in  
 cellars under university and other libraries.]  
 ‘opse’ was said to mean “late”. Period  
 How long did ‘opse’ stay an Adverb meaning “late” since it  
 made its debut on internet? How long did it stay like that in  
 print since the late twentieth century?  
 Then one day, and you looked up ‘opse’ on internet (through  
 any ‘source’), or book, and there it stood (unobtrusive),  
 ‘opse’, Adverb, “late” / Preposition, “after”!  
 and today: ‘opse’, Preposition : “after” PERIOD  
 No more: Adverb, ‘late’!!  
 Now check up the ‘Translations’. Check the ‘ol’ KJV’  
 against the NKJV . . . and ask yourself, No longer is the  
 AV-AKJV the authority? Is it now the ANKJV -- the  
 ‘Authorized NEW King James Version’?  
 I SAW it happen. What is going on? Were the old guys  
 stupid, inferior, quasi scholars? Were they actually LIARS  
 who fraudulently “divided” God’s Word?  
 No! The old guys were the real scholars. And now a days  
 with all the electronic knowledge so increased and superior,  
 there ARE NO REAL MEN who are the learned teachers of



the masses. It is all machines!

And POLITICIANS are the machines' operators.

*Strong's Transliteration Greek English Morphology*

3588 [e]

τ *it Art-DFS*

**Have you ever heard of <it>, an Article?!**

*Strong's Transliteration Greek English Morphology*

2020 [e]

*epiphōskousē*

*πιφωσκούσ being dawn V-PPA-DFS*

Since when is the up-coming “dawn” of morning, “in the very epi-centre of daylight shining down, mid-inclining” [viz., the afternoon- ‘dawn’] ”against / towards” -- ‘eis’ : the First Day of the week (Accusative) and the night-beginning of it after sunset? Since Sunday is being worshipped openly like never before so enthusiastically the Scriptures shall be corrupted to base such idolatry upon.

**After mid-afternoon on “three days”**

**Mistakes-in-Easter-thinking**

**Josheb:**

*to be accurate the link linked to about 20 sites on the topic.*

*Given the response, it appears you've written this op without a completed understanding of the matter so I'm curious how any judgment, one way or another, can be rendered;*

*especially one so hyperbolized as the mistakes are “infinite” (numerous, maybe, but not infinite).*

*My chief complaints, both ones I've consistently posted*

*to you, Gerhard, about are the fact that the ops are*

*invariably accusatory and without evidence. Any poster can*

*win all the debates and still be culpable of Gal. 5:20. That's*

*a dubious accomplishment.*

*So... for example, when the claim, "Jesus was not crucified and he did not die and he was not buried on the same day" is made, some evidence to that effect should be provided.*

*Otherwise the new reader is reading nothing more than a baseless claim (or set of claims). "Why would anyone post baseless claims?" is amongst the first questions such ops generate. I am not the only one who has pointed this out to you.*

*A variety of dynamics then ensue. If you're the type to post evidence with no intent to discuss it that's one dynamic.*

*Posting it and discussing it without any room for correction is another. Not posting any evidence at all and posting in diverse ways to others who've reacted to the lack of evidence for the sake of avoiding the op (by both of you) and enjoining various tangents is another. The list of ways to have a fruitless conversation is long. The ways to effectively discuss the claims of this op are few and so far it's not begun well, imo. The onus isn't on the respondents to provide evidence. The op is yours. The op is yours to assert. It is yours to evidence, yours to support scripturally and rationally. It is yours to correct as the various responses warrant. And, if the evidence in the replies so warrant, then the op is yours to correct and if need be to discard entirely and begin anew.*

*This is true of any op. The onus is all on op in the beginning. Now, I don't mean to divert the conversation with the point that you've just confessed to posting a baseless accusatory op without complete knowledge. I'm simply highlighting what's actually going on and I do so in hopes you'll reply rightly (according to scripture and reason). If you've got a sound case for your claims then the discussion should be brief: you'll make your case, your case will be sound, and all readers will affirm the soundness of the case and post something to the effect of, "Well done." Of course, where there are flaws (real or perceived) you should pay attention, not merely defend. There's a world of difference between*

*defending the op apologetically, defending the op ideologically, and defending one's self through the appearance of an apologetic defense.*

*So, while I would encourage you to go back and re-word the op in a manner that removes both its accusatory reading and its baselessness, I understand the op is already out of the keyboard and into the forum. So provide some evidence, please. Begin with your own thesis:*

*Jesus was not crucified, nor did he die, and nor was he buried on the same day*

*...and explain how scripture, context, and reason prohibit such a conclusion and then, if you're willing and able provide an alternative that bears a measurably better integrity with the Bible, context, and reason.*

*Thanks in advance.*

### **GE:**

Therefore . . . In defence of what I believe is the Bible Truth: 'Jesus was crucified and died on the fourteenth day of the First Month and was buried on the fifteenth day of the First Month'

Proof texts A-group:

Three hours **before sunset** on Crucifixion day:

Mark 15:34,37,38,

Matthew 27:46,50,51,52,54

Luke 23:46,48

John 19:30

Darkness and after effect

Sudden light and after effect

Veil rent and effect

Lintel collapsed and effect

Earthquake and after effect

Fear and confusion reigning

Cross and place evacuated and deserted

Consternation at home  
 Sacrificial ceremonies to nothing  
 Three hours like in no time gone!

### **Proof texts B-group**

**After sunset** had begun the NEXT day:  
 “EVENING had come ... came Joseph” Mark 15:42  
 Matthew 27:57 John 19:31,38 Luke 23:50,  
 “At the First Night (of unleavened bread) came Nicodemus  
 ...” John 19:39,40  
 “Now in the place ... a sepulchre there laid they Jesus “ John  
 19:41,42a  
 “The women followed after ...” in the procession to the tomb  
 Luke 23:55  
 “by the time of the Jews preparations to start” John 19:42  
 “That Day was” Luke 23:54a  
 “mid-afternoon before the nearing Sabbath” Luke 23:54b  
 “And they returned and prepared spices and ointments and  
 began to rest the Sabbath according to the Commandment.”  
 Luke 23:56

### **Proof texts C-group**

“**Kill** the passover the **fourteenth** mid-afternoon / late”  
 Exodus 12:6 et al  
 “**Eat** the flesh in that **night** (late) before midnight” Exodus  
 12:8 et al  
 “That which remain the **next day**(light) burn with fire”  
 Exodus 12:10

### **Proof texts D-group**

“If thou hang him on a tree his body shall not remain ALL  
 NIGHT but thou shalt bury him That Day.” Deuteronomy  
 21:23  
 = “Joshua hanged them; and they remained hanging  
 [1] late (in the night). And at the time of the coming up

[2] of the sun, Joshua commanded, they took them down and cast them in the cave and laid great stones in the mouth of the cave ... That Day—Bone-Day”. Joshua 10:26,27

Note [1] ‘until’ is an error.

Note [2] “down” is an error.

### **Proof texts E-group**

All 12 incidences of ‘ha-etsem-ha-yom-hahu’ --short, ‘etsem yom’ - “BONE-DAY” of passover -- essentially have the meaning of “That Selfsame WHOLE DAY”, so that Jesus’ Day-of-Burial the passover’s “BONE-day”, “SUBSTANTIALLY” was “the WHOLE-DAY” : “THAT FULL DAY” on which Joseph had BURIED Him.

For the cause of The Truth I hate to be hugged and love to be hated.

This: “~Begin with your own thesis: Jesus was not crucified, nor did he die, and nor was he buried on the same day~”

...is not ‘my’ “~thesis~” ---in no single respect!

Let the theorizers, let Josheb, and not me, “~explain how scripture, context, and reason~” support “~such a conclusion~”!

And I, for the cause of The Truth would rather be hated and derided than “~hugged~” or applauded with “~Well done!~”

### **Joe Viel:**

#### ***Friday Aviv 15 Afternoon***

*The events in detail Let’s take a look at some of the events in detail that occurred when He died. It’s clear He died on Aviv 14.*

*Wednesday Night, Aviv 14 Y’shua celebrates Last Supper with His disciples.*

*Thursday Morning, Aviv 14 Y’shua tried by Pilate, sentenced, sent to Golgotha*

*Thursday 12noon to 3 pm Y’shua hung on cross. Darkness covered land at noon until He died at 3pm.*

*Thursday Afternoon 3pm to sunset, Aviv 14 Yochanan / John 19:39-40 says, "Nicodemus brought a mixture of myrrh and aloes, about 75 pounds. Taking Y'shua's body, the two of them [Nicodemus and Joseph] wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs." Now this raises the question, why did the women prepare other spices for Y'shua's body? Did Nicodemus not do everything? Did he not use the entire set of mixes that was part of the custom? Maybe he couldn't carry it all by himself - 75 litras is about 56 pounds and I'm not sure how far he had carry those 56 pounds.*

*The women must have known what Nicodemus did for it says in Luke 23:55 that, "The women who had come with Y'shua from Galilee followed Joseph and saw the tomb and how his body was laid in it." So yes, they didn't come back because they weren't aware Nicodemus had already done this. They saw what Nicodemus did. Thus what he did was probably only a partial effort.*

*Luke 23:56 says, "Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment." This probably refers to what they did Thursday afternoon, while it was still Aviv 14, using either spices they had at home or maybe spices they obtained from Nicodemus of what he had left over or from a friend. But this may have been a partial effort as well, since apparently they had to go out and buy more later on. Maybe they discovered they didn't have all the spices they needed. Maybe they ran out of time to do it all and had to stop before they were finished. The "spices and perfumes" here are "aromata" and "myrrhs". Nicodemus brought Myrrh and aloes. Maybe he gave them what he had left over.*

*Thursday Night, Aviv 15 High Sabbath - First day of Unleavened Bread*

*Y'shua in tomb, disciples rested, most Pharisaic Jews celebrate Passover.*

*Friday Day Aviv 15 Day of High Sabbath. When High Sabbath Ends, regular weekly Sabbath begins*

*Friday Night Aviv 16*

*Regular Weekly Sabbath Begins*

*Saturday Day Aviv 16*

*Weekly Sabbath ends at Sundown*

*Saturday Night Aviv 17*

*Matt 28:1 says, "At the end of the Sabbaths (plural, not singular)" Thus Matt 28:1 is talking about the two Sabbaths that happened back-to-back. The KJV mistranslates this as "Sabbath". The word here can mean "Sabbaths" or "Week" or "Sevens" or "High Sabbath" but only "Sabbaths" make sense given the translation, so the KJV probably erred here. The KJV may have been colored by the idea of a Friday crucifixion and they may have disregarded the plural nature of it as not making sense to them due to Catholic tradition. Now had it said "Sabbath" [singular] that would still have been correct, but the plural reference provides more detail.*

*In Mark 16 it says, "As the Sabbath was ending" the two Mary's "bought spices so they might go to annoint Y'shua's body." This could have been done Saturday evening. They could have bought some spices from a next door neighbor, friend, what Nicodemus had back at his house, etc. It does not say they went to the marketplace, so there's no requirement that any shops be open. It does not say they prepared these spices. Maybe they didn't. Maybe this third set of spices being dealt with was already mixed/ready. Or maybe they did more work. We don't know. Here it mentions "aromata" but no "myrrh". Maybe they got all the myrrh they needed from Nicodemus when they saw him Thursday and were only short on the "aromata". But then again "aromata" is a rather generic term that could include the "myrrh" as well. So the Bible may be recording 3 separate*

*partial efforts to prepare spices for the body of Y'shua, and each effort is duly noted and recorded separately. And what the women were too late to do may have already been done by another woman in Mark 14:3-9 who annointed Him BEFORE His death.*

*At "orthou batheos" or the crack of dawn, Aviv 17 Luke 24:1 tells us the two Mary's found the tomb empty at "orthrou batheos". Sunday Day, Aviv 17 Y'shua appears to all the disciples.*

**GE:**

How can you just assume it was "~Aviv 17~"?

**Joe Viel:**

*The events in detail Let's take a look at some of the events in detail that occurred when ..... Luke 23:56 says, "Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment." This probably refers to what they did Thursday afternoon, while it was still Aviv 14 .....*

**GE:**

"~Probably~"? What makes it ~probably~?

**Joe Viel:**

*We take the chronological sequence of both the days and dates and "events that occurred ....." and try to work out the exclusively Scriptural, temporal and historical correlation between them, "when" Jesus was ....*

*1) crucified, 2) buried, 3) resurrected and 4) appeared : in that order.*

*1a) Wednesday Night Aviv 14 : Last Supper .....*

*1b) Thursday morning Aviv 14 : Y'shua tried by Pilate, sentenced, sent to Golgotha ....*

*1c) Thursday 12 noon to 3 pm : .... hung on cross .... died;*

*1d) Thursday Afternoon 3pm to sunset, Aviv 14 .....*

*2a) Thursday Night, Aviv 15 .....*

*2b) Friday Day Aviv 15 : Day of High Sabbath, ends;*



3a) *Friday Night Aviv 16 : Regular Sabbath Begins ....;*

3b) *Saturday Day Aviv 16 : Weekly Sabbath ends at  
Sundown;*

3c) *Saturday Night Aviv 17 : Matt 28:1 says, “At the end ....;*

**GE:**

With a quick glance through the above I have noticed

- 1) the absence in Joe Viel’s summary of Friday afternoon;
- 2) the dominance of just about all the old and usual obfuscations of the chronology and sequence of days and events at the Passover of our Saviour Lord Jesus Christ because of one thing, to not notice what started to happen at and directly after “~2a) “*Thursday Night, Aviv 15 .....*”~”

**Joe Viel:**

*(1a) Wednesday Night, Aviv 14 Y’shua celebrates Last Supper with His disciples.*

**GE:**

CONFIRMED by these Scriptures, Mk14:12/17;  
Mt26:17/20; Lk22:7/14; Jn13:1/29, 1Cor11:23b.

**Joe Viel:**

*(1b) Thursday Morning, Aviv 14*

*Y’shua tried by Pilate, sentenced, sent to Golgotha ....*

**GE:**

CONFIRMED by these Scriptures,  
Mk15:1/Mt27:1/Lk23:1/Jn19:14

**Joe Viel:**

*(1c) Thursday 12noon-3pm, Aviv 14 Y’shua hung on cross.  
Darkness covered land at noon until He died at 3pm.*

**GE:**

CONFIRMED by these Scriptures, Mk15:37–41;  
Mk27:50–56; Lk23:44–49; Jn19:28–30. But, what happened AFTER “~Thursday 12noon-3pm, Aviv 14 Y’shua hung on cross. Darkness covered land at noon until He died at 3pm.~”... what happened AFTER?

The chaotic scene of the cross and Jesus’ death was DESERTED by ALL; because HERE is found the LATE

NOON AND MID–AFTERNOON of the FIRST of the “three days”, “according to the Scriptures” ENDING, LATE NOON AND MID–AFTERNOON of the FIRST of the “three days” STILL, UNTIL sunset 6pm. and “Suddenly a man named Joseph came there...” (Lk23:50). Which is contrary Joe Viel: “~*Thursday Afternoon 3pm to sunset, Aviv 14 ..... John 19:39-40 says, “Nicodemus brought a mixture of myrrh”~*”

**Joe Viel:**

*(1d) Thursday Afternoon 3pm to sunset, Aviv 14 Yochanan / John 19:39-40 ....*

**GE:**

DENIED by these Scriptures, Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38, 1Cor11:23b. For HERE BEGINS the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – the day whereon Joseph WOULD BURY the body of Jesus.

**Joe Viel:**

*Thursday Afternoon 3pm to sunset, Aviv 14 Yochanan / John 19:39-40 says, “Nicodemus brought a mixture of myrrh and aloes, about 75 pounds. Taking Y’shua’ body, the two of them [Nicodemus and Joseph] wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.”*

**GE:**

DENIED by these Scriptures, Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38, 1Cor11:23b, because “Nicodemus” or “the two men” acted not “afternoon”, but, “evening” and “night”, after sunset;

and,

DENIED by these Scriptures, Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40, 1Cor11:23b.

For HERE is the NIGHT of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – wherein Joseph begged the body, and

according to the law of the Jews – the passover’s law (Ex12, Lv23) – undertook and prepared to bury Jesus.

**Joe Viel:**

*Now this raises the question, why did the women prepare other spices for Y’shua’s body? Did Nicodemus not do everything? Did he not use the entire set of mixes that was part of the custom? Maybe he couldn’t carry it all by himself - 75 litras is about 56 pounds and I’m not sure how far he had carry those 56 pounds.*

**GE:**

To clarify:

John says Nicodemus brought those spices to where Joseph already was busy preparing the body for “treatment ... according to the custom / law of the Jews” – the passover-instructions according to Ex 12-14 and Lv23.

Whatever we say more, we say more than the Gospels say.

**Joe Viel:**

*The women must have known what Nicodemus did for it says in Luke 23:55 that, “The women who had come with Y’shua from Galilee followed Joseph and saw the tomb and how his body was laid in it.....”*

**GE:**

To clarify:

Those two women were the two Marys. No other women joined. Only they are mentioned or referred, Mk15:47, Mt27:61, Lk23:55 / 24:24. Only they were present. No other men, either, than Joseph and Nicodemus knew because they only are mentioned; only they were present; only they, “prepared / handled the body”, and only they, and the two women, buried Jesus. It’s totally a different picture and personae than on the afternoon before— the afternoon of the death and forsaking of the Lord, Lk23:48c.

**Joe Viel:**

*So yes, they didn’t come back .....*

**GE:**

To clarify:

In fact, it says in Mark 15:46c, Joseph “rolled a stone in the door of the sepulchre”, and in Mt27:61c, Joseph “departed”, and in Luke 23:56a, the women, “went home, and prepared spices and ointments”.

So yes, the **women “left”**, and “**everybody left**”

(Lk23:48c-49a), and neither ‘came back’ again. That was after “the ninth hour” “~*Thursday Afternoon ..... Aviv 14~*”.

Mk15:34a. Nobody came back .... not until it was

“~*Thursday Afternoon ..... Aviv 14~*” NO MORE, and

“Evening already it was, The Preparation Day which is the Fore-Sabbath having begun already .... when suddenly a man named Joseph ....”. Mk15:42, Lk23:50.

It says in Lk23:54, “and that day was the Day of Preparation still” – ‘epfohsken’ : ‘epi’ (‘midst-over’) + ‘phohs’

(‘light-day’) + ‘(k)en’ (‘was’)” – “midst-over lightday-was” = “mid-afternoon”,

“towards the Sabbath” (‘eis sabbaton’), Imperfect, literally, “mid-afternoon still”, the same time of day John stipulates in 19:42, where it says exactly,

“by the time of the Jew’s preparations”

for the pending Sabbath Day (3 pm to 6 pm)”.

So yes, the women left, and the men left, and neither again ‘came back’ again until after, “They (had) rested the Sabbath according to the (Fourth) Commandment.” (Lk23:56b)

Because the women, according to Luke 23:56a, after they had their preparations done, according to Lk23:56b “began to rest (Ingressive Aorist, ‘hehsuchasan’) the Sabbath Day according to the Commandment” --- the Sabbath-Law, the Fourth Commandment of the Decalogue— ‘kata tehn entolehn’, the ‘Moral Law’. Not, ‘ho nomos’ ‘law’ of the unusual, ‘ceremonial’, ‘sabbaths’ like the just before sunset, past, passover’s “great day sabbath”.

But this was the day **after** the day Jesus was crucified and died on!

This, was not “Thursday Afternoon 3pm to sunset, Aviv 14”; this was ‘Friday day’ = ‘Friday’ “afternoon” = ‘3 pm to sunset’ Aviv 15 for which Joe Viel has made no provision or space, nor gives account of, in his total scheme of hours, days or dates!

**Joe Viel:**

*They didn't come back because they weren't aware Nicodemus had already done this.*

**GE:**

To clarify:

The women weren't “near the place where He was crucified” again from after the crucifixion until they “followed after” as the two men must have carried the body to, and into the tomb, and the two women, “sat down over against the grave and looked on how the body was laid.” They knew nothing of the men's undertaking until such time as they must have been called upon by them to come and “follow after” in the procession to the sepulchre from the place where the two men had prepared the body.

Again, this, a totally different picture than at the cross while and after Jesus died.

**Joe Viel:**

*They saw what Nicodemus did. ....*

**GE:**

Denied! The women did not even know what Nicodemus did. Joseph and Nicodemus had had the body prepared for the tomb before the women got there.

**Joe Viel:**

*Thursday Afternoon 3pm to sunset, Aviv 14*

*Yochanan / John 19:39-40 says, “Nicodemus brought a mixture of myrrh and aloes, about 75 pounds. Taking Y'shua' body, the two of them [Nicodemus and Joseph] wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs”*

**GE:**

Therefore once again DENIED:

DENIED as far as time of day is concerned, and therefore DENIED as far as date of day, is concerned.

DENIED by these Scriptures, Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42.

For HERE is the LATE NOON AND MID–AFTERNOON of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – when Joseph and Nicodemus had laid the body and had closed the tomb; and men and women together left for home, so that HERE is found day’s ending from 3 pm. until sunset while ..... as Joe Viel quoted, “Luke 23:56 says, “Then they went home and prepared spices and perfumes”— the equivalent time of day and afternoon found in Jn19:42, of Sabbath’s “preparations” .... three hours left for “the Jews’ preparations”, and before day’s end with sunset— end of the Sixth Day “That was The Preparation Day and mid-afternoon the Sabbath was pending”, (‘sabbaton epefohsken’).

**Joe Viel:**

*But they rested on the Sabbath in obedience to the commandment.” This probably refers to what they did Thursday afternoon, while it was still Aviv 14, .....*

**GE:**

DENIED again, by these Scriptures, Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; JN19:41–42. For HERE is the LATE NOON AND MID–AFTERNOON of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – when Joseph and Nicodemus had laid the body and had closed the tomb; and men and women together left for home, so that HERE is found day’s ending from 3 pm. until sunset while ..... as Joe Viel quoted, “Luke 23:56 says, “Then they went home and prepared spices and perfumes”— the equivalent time of day and afternoon found in Jn19:42, of Sabbath’s preparations .... three hours left of, before day’s end with sunset!

**Joe Viel:**

..... using either spices they had at home or maybe spices they obtained from Nicodemus of what he had left over or from a friend. But this may have been a partial effort as well, since apparently they had to go out and buy more later on. Maybe they discovered they didn't have all the spices they needed. Maybe they ran out of time to do it all and had to stop before they were finished. The "spices and perfumes" here are "aromata" and "myrrhs". Nicodemus brought Myrrh and aloes. Maybe he gave them what he had left over.

**GE:**

To clarify:

Unnecessary side-issues .....

**Joe Viel:**

*Thursday Night, Aviv 15 High Sabbath - First day of Unleavened Bread.....*

**GE:**

This time CONFIRMED by these Scriptures, Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38, 1Cor11:23b. For HERE BEGINS the SECOND of the "three days", "according to the Scriptures" – the passover–Scriptures – the day whereon Joseph WOULD BURY the body of Jesus.

**Joe Viel:**

*Thursday Night, Aviv 15 High Sabbath - First day of Unleavened Bread*

**GE:**

CONFIRMED by these Scriptures, without interruption upon which followed, NOT, "~Thursday Afternoon 3pm to sunset, Aviv 14~, BUT, "Now being evening The Preparation Day that IS the Fore-Sabbath", Mk15:42, John 19:31 saying, "since it was The Preparation Day being that great day sabbath", of the passover of course : simultaneously— when first, "The Jews .... and after these things (of the Jews), Joseph ...."

verses 31 and 38 in chronological as well as contextual order, 38 following after 31, in the night and beginning part of The Preparation Day and “*Thursday Night, Aviv 15 High Sabbath - First day of Unleavened Bread .....* Yochanan / John 19:39-40 says, “*Nicodemus brought a mixture of myrrh and aloes, about 75 pounds. Taking Y’shua’ body, the two of them [Nicodemus and Joseph] wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs*”“ — on “that NIGHT, solemnly to be observed.”

**Joe Viel:**

*Thursday Night, Aviv 15 : High Sabbath - First day of Unleavened Bread ..... most Pharisaic Jews having celebrated Passover.*

**GE:**

..... by now. Confirmed by these Scriptures – the passover Scriptures – Jn18:28 x 19:31.

**Joe Viel:**

*Thursday Afternoon 3pm to sunset, Aviv 14 .... Yochanan / John 19:39-40 says, “Nicodemus brought ..... Now this ..... in Luke 23:55 ..... “The women ..... saw the tomb and how his body was laid in it.” ..... Luke 23:56 says, “Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.” This probably refers to what they did Thursday afternoon, while it was still Aviv 14 .....*

**GE:**

Denied! Why, denied? Because these Scriptures CONFIRM: “Thursday NIGHT,” AFTER sunset 6 pm, Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40— “evening having come already” (Mk15:42a), “since it was The Preparation” (Jn19:31a), “and since that day was a great day sabbath” (Jn19:31b), “because it was the Preparation” (Mk15:42b), “which IS the Fore-Sabbath” (Mk15:42c), “~John 19:39-40 says, “Nicodemus brought .....~”.



Because CONFIRMED by these Scriptures is the fact that HERE is the NIGHT of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – Abib 15, wherein Joseph begged the body, and “according to the law / custom of the Jews” – the passover’s law – had undertaken to prepare to bury Jesus. BY THEN “it was” but “High Sabbath - First day of Unleavened Bread” “having begun”— the while Jesus’ body still hung on the cross, and Joseph was about to request for the body.

**Joe Viel:**

*Luke 23:56 says, “Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.” This probably refers to what they did Thursday afternoon, while it was still Aviv 14 .....*

**GE:**

DENIED indeed! Because, “~This~” – ~Luke 23:56~, **was after the next “afternoon” – after “mid-afternoon”** in fact – while it still was Aviv 15, “while still the Sabbath was approaching”. Indeed DENIED is it as by these Scriptures Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40 it is CONFIRMED the Thursday NIGHT AFTER sunset 6 pm, “evening having come already” (Mk15:42a), “since it was The Preparation” (Jn19:31a), “and since that day was a great day sabbath” (Jn19:31b), “because it was the Preparation” (Mk15:42b), “which IS the Fore-Sabbath” (Mk15:42c), Aviv 15 in fact HAD HAD BEGUN, and HERE is seen the NIGHT of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures – Abib 15, BEGINNING, wherein Joseph begged the body, and “according to the law / custom of the Jews” – the passover’s law – had undertaken to prepare to bury Jesus .....

These Scriptures every one, are that, that DENY and contradict Joe Viel, having said,

**Joe Viel:**

*Y'shua in tomb, disciples rested .... This time .... Thursday afternoon 3pm to sunset, Aviv 14”.*

**GE:**

DENIED because Jesus' body then still hang on the cross until “having become the Preparation” ..... on “~Friday Day Aviv 15 .... Day of High Sabbath~”.

**Joe Viel:**

*Thursday Night, Aviv 15, High Sabbath - First day of Unleavened Bread: Y'shua in tomb .....*

**GE:**

DENIED — again— (fourth time?) Friday, “mid afternoon towards the Sabbath”, Lk23:54, Aviv 15, “great day sabbath”, Jn19:31, on “First day of Unleavened Bread”, Jesus was in the tomb for the first time!

Joseph only began to undertake to obtain the body in order to prepare it in order to bury it, “Thursday Night, Aviv 15, High Sabbath - First day of Unleavened Bread”.

**Joe Viel:**

*When High Sabbath Ends, regular weekly Sabbath begins. Saturday Day Aviv 16 : Weekly Sabbath ends at Sundown*

**GE:**

CONFIRMED by these Scriptures:

Mk16:1, “When the Sabbath was over, Mary Magdalene and Mary of James and Salome, bought spices so that when they would go, they may anoint Him”;

Jn20:1, “Being early darkness still (‘proh-i skotia eti ousehs’), comes Mary to the tomb and sees the stone taken away from (it).”

Three Days and Three Nights

All these Scriptures are in PERFECT AGREEMENT in every respect :

And yes, they have everything to do with the “three days prophecy” BECAUSE :

1A) HERE BEGINS the NIGHT and the FIRST of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

wherein Jesus ENTERED IN in “the Kingdom of my Father” (Jesus’ Jonah’s descent to hell) :–

Mk14:12/17; Mt26:17/20; Lk22:7/14; Jn13:1, 1Cor11:23b.

1B) HERE BEGINS the MORNING of the FIRST of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

in which Jesus was delivered and crucified :–

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

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

when Jesus DIED and was deserted by all :–

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

2A) HERE BEGINS the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :– the day whereon Joseph WOULD BURY the body of Jesus :–

Mk15:42/Mt27:57, Lk23:50–51, Jn19:31/38.

2B) HERE is the NIGHT of the SECOND of the “three days”, “according to the Scriptures” – the passover–Scriptures :–

wherein Joseph begged the body, and according to the law of the Jews – the passover’s law – undertook and prepared to bury Jesus:–

Mk15:43–46a; Mt27:58–59; Lk23:52–53a; Jn19:31b–40

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

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

Mk15:46b–47; Mk27:60–61; Lk23:53b–56a; Jn19:41–42

3A) HERE BEGINS the THIRD of the “three days”,  
“according to the Scriptures” – the passover–Scriptures :—  
THAT JESUS WOULD RISE FROM THE DEAD ON :—  
Lk23:56b

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

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

Mt27:62–66

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

First Sheaf Wave Offering Before the LORD :—

Mt28:1–4.

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

that Jesus WOULD APPEAR on :—

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

4B) HERE is the EVENING of this day,  
Jn20:1–10 Mary sees the DOOR STONE was away from the  
tomb (discovers tomb has been OPENED);

4C) HERE is the NIGHT of this day,  
Lk24:1–10 “DEEP(EST) DARKNESS” — ”women with  
their spices” and ointments go to salve the body; “they found  
Him NOT” (discover tomb is EMPTY);

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

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

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

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

Mt28:11–15 Guard to high priests.

USE BIBLES OF BEFORE THE TWENTIETH CENTURY – they are not as wangled as the later ones. And compare those ancient translations with the modern ones to see the truth of the older ones!

**Observer:**

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

**GE:**

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

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

2) BECAUSE of its ONLY CORRECT literal meaning:

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

“sabbatohn” of the Sabbath

(“sabbatohn”) the Sabbath’s / Sabbath’s–time’s

“tehi” in the

“epi” very / midst

“phohs” light / daylight / (noon)

“ousehi” in the being

“eis” towards / before / tending / against

“mian (hehmeran) sabbatohn” Acc=excluded First (Day) of the week.

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

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

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

THEREFORE:

- 1) Fifth Day : Wednesday night and Thursday day — Abib 14, Remove leaven and slaughter lamb;
- 2) Sixth Day / “the Preparation WHICH IS the Fore-sabbath” : Thursday night and Friday day — Abib 15, “that which remaineth” carried out and burned (interred);
- 3) Seventh Day Sabbath “according to the (Fourth) Commandment” : Friday night and Sabbath, day — Abib 16, “First Sheaf Wave Offering Before the LORD”.

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**John 20v1 “early darkness”**

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‘John 20:1,2 “early of night” or ‘early of morning’?’

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