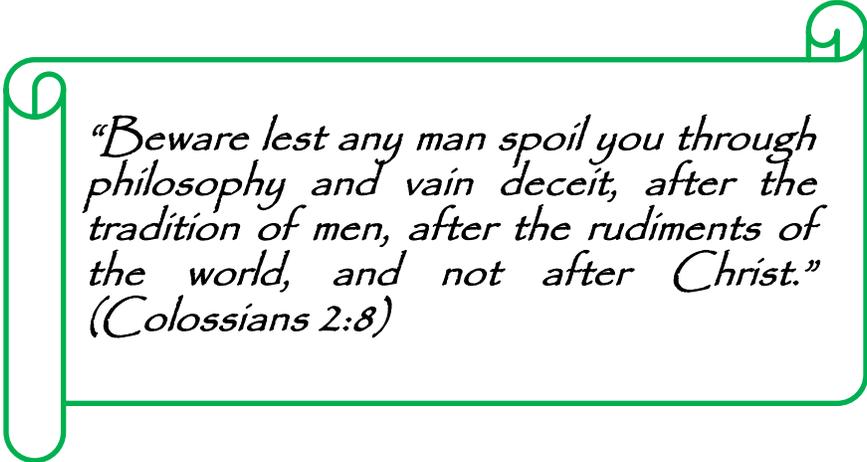


The Resurrection

Charts and Comments About the Myth of “Good Friday” and “Easter Sunday”

By Dr. Max D. Younce, Pastor
Heritage Baptist Bible Church
P.O. Box 573
Walnut Grove, MN 56180



*“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”
(Colossians 2:8)*

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THE MYTH OF “GOOD” FRIDAY AND “EASTER SUNDAY”

A SUMMARY OF THE BASIC FACTS

1. A Jewish day ran from 6:00 P.M. to 6:00 P.M. Roman time ran from 12:00 A.M. to 12:00 P.M. We must emphasize the fact that the Holy Spirit inspired Matthew, Mark, and Luke to use the Jewish way of counting the hours of the day; and for John to use the Roman way of counting the hours of the day.

From John 19:14, 15, we know that Christ was before Pilate at the sixth hour; but, in Matthew 27:44, 45, Christ was on the cross at the sixth hour.

He could not be in both places at the same time. There is not a contradiction in the Word of God. John was using the Roman time and Matthew was using the Jewish time.



2. The Lord was to spend 72 hours in the grave. (Matthew 12:40).
3. The Lord was placed in the tomb as it drew toward the Sabbath, which was the first day of Unleavened Bread. (Luke 23:54).
4. There were three Sabbaths in the 72-hour period that Christ was in the tomb: the Passover Sabbath, the first Day of Unleavened Bread, and the weekly Sabbath.
5. He was placed in the tomb as it drew toward the end of the Passover Sabbath (Luke 23:50-54), and arose as it drew toward the first day of the week. (Matthew 28:1).
6. Christ appeared first to Mary Magdalene before he anointed the Mercy Seat. Then He returned from Heaven to show Himself alive to other witnesses in the time before His ascension from the Mount of Olives. He anointed the Mercy Seat the day of His resurrection.

THREE IMPORTANT THINGS TO REMEMBER

1. **The Jewish day was divided at 6:00 P.M.; the old day ended and the new day began.** For example, look at “Diagram A” and you will see that Wednesday actually ended at 6:00 P.M. on Wednesday. Thursday actually began at 6:00 P.M. on Wednesday. Friday began at 6:00 P.M. on Thursday and etc. The Romans began their new day at Midnight.
2. **The Sabbath Day is always on Saturday, not Sunday. Sunday is the first day of the week.** Paul gave instructions to the Christians to “...lay by him in store, as God had prospered him, on the first day of the week” (Sunday, 1 Corinthians 16:2). The disciples always came together to break bread and fellowship on the first day of the week (Sunday, Acts 20:7).
3. **The Jewish day ran from “even” (evening) until “even” (evening),** (Leviticus 23:32) the time being set at approximately 6:00 P.M.

THE RESURRECTION DAY

1. Matthew 12:40. The Lord Jesus had to spend 72 hours in the grave to fulfill scripture.



"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." (also Jonah 1:17).

2. John 11:9. The Lord, Himself, determines how many hours in a day, "...are there not twelve hours in a day...? If there are **twelve hours in a day**, there are twelve hours in a night. Thus, three days and three nights equal 72 hours.

3. Matthew 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."

1 - Jonah Landing on the Beach at Nineveh.

- a) The "*end of the Sabbath*" is the last few hours before the Sabbath ends and the first day of the week, Sunday, begins. Dawn is the Greek word "epiphosko" and means to "*draw on.*" It was "*drawing on*" or approaching the first day of the week. This first day of the week is Sunday, which actually began on Saturday at 6:00 P.M. (Luke 23:54) .
- b) Remember, the first arrivals were there before 6:00 P.M. on Saturday, the Sabbath, and the tomb was already empty. "*He is not here, for He is risen as He said.*" (Matthew 28:6).

EXPLANATION OF DIAGRAM A

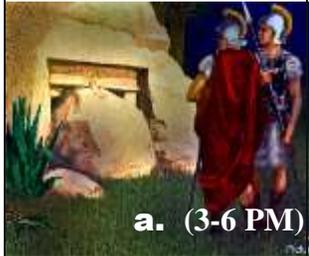
Notice letter "**d**". This is when the Lord has arisen. As we have seen, these are the last hours before the Sabbath ends at 6:00 P.M. When the first arrivals reached the tomb, Christ had already been resurrected, probably between 3:00 P.M. and 6:00 P.M. on Saturday.

Looking backward, from "**d**" to "**c**" is 24 hours, from "**c**" to "**b**" is 24 hours, and from "**b**" to "**a**" is 24 hours. The time of His burial is "**a**," which would have been in the last hours of Wednesday, between 3:00 P.M. and 6:00 P.M. This is the only way scripture could be fulfilled, as Christ had to be three days and three nights in the heart of the earth, thus seventy-two hours. A far cry from "Good Friday" and "Easter Sunday", which are strangers to the Word of God!

So, if you count backwards.

- 3 P.M. Saturday to 3 P.M. Friday = 24 hours.
- 3 P.M. Friday to 3 P.M. Thursday = 24 hours.
- 3 P.M. Thursday to 3 P.M. Wednesday = 24 hours.
- Three times twenty-four hours = 72 hours.

DIAGRAM A. - 72 HOURS IN THE GRAVE TO FULFILL MATTHEW 12:40

Tuesday		Wednesday		Thursday		Friday		Saturday		Sunday	
				Passover Sabbath		First Day of Unleavened Bread – (A Sabbath)		Weekly Sabbath		(First Day of Week)	
6 P.M.		6 P.M.		6 P.M.		6 P.M.		6 P.M.			
		<p align="center">Buried</p>  <p align="center">a. (3-6 PM)</p>		<p align="center">24 Hrs. b. (3-6 PM)</p>		<p align="center">24 Hrs. c. (3-6 PM)</p>		 <p align="center">24 Hrs. d. (3-6 PM)</p>		 <p align="center">Resurrected</p> <p>3 pm Wed.-3 pm Thur. = 24 hrs. 3 pm Thur.-3 pm Fri. = 24 hrs. 3 pm Fri.-3 pm Sat. = 24 hrs. 3 times 24 hrs. = 72 hrs.</p> <p align="center">= 72 Hours</p>	
<p align="center">"Three days & three nights in the heart of the earth..."</p>											
6 A.M.		6 A.M.		6 A.M.		6 A.M.		6 A.M.		6 A.M.	
Night 12 Hrs.	Day 12 Hrs.	Night 12 Hrs.	Day 12 Hrs.	Night 12 Hrs.	Day 12 Hrs.	Night 12 Hrs.	Day 12 Hrs.	Night 12 Hrs.	Day 12 Hrs.	Night 12 Hrs.	Day 12 Hrs.

THE TWENTY-FOUR HOURS BEFORE THE CRUCIFIXION

(Refer to Time Chart of Trial and Crucifixion.)

Introduction and the Cast of Characters

The following is an attempt to simplify the chain of events from the Last Supper to Christ's death on the cross. To understand why Christ was treated as He was, it is imperative to have some background concerning Pontius Pilate, Annas, Caiaphas and Herod Antipas. A diagram showing that Christ was crucified on Wednesday and arose on Saturday is included. (Diagram A.)

Lenten season, with the abstinence from eating meats, etc. are classified as "*doctrines of demons*" by the Word of God in 1 Timothy 4:14. We have included a list of illegal acts contrary to the laws of justice at that time.

To begin, let us examine the background of some who played a part in the arrest, trial and treatment of Christ.

1. *Annas, the High Priest:*



About 7 A.D., he was appointed by the procurator (governor) as high priest at Jerusalem. The son of Seth, an Alexandrian Sadducee, he opposed almost everything that Christ had taught. The family held sway for about 51 years as all 5 of his sons followed him as high priest. Annas had become old and was probably in his 80s when Christ was brought before him. He was rather feeble, but still possessed great wealth and political power in Jerusalem. He was sort of a "high priest emeritus."

(2. Annas (On the Left) and Caiphas (Right)

He had superb intelligence and seemed unacquainted with fear or remorse of conscience. His unholy philosophy was RULE or RUIN! He had been quite generous in providing numerous luxuries for his son-in-law, Caiaphas. He was not timid about reminding him of his unpaid debt of gratitude. Caiaphas showed his gratitude whenever he could without regard of ethics, law, morals, or any consequences whatsoever. Annas was not a religious man. Being a Sadducee, he held to:

- a) No life after death.
- b) No spirit world.
- c) No future rewards or punishment.
- d) No resurrection--the grave ended it all! (Acts 23:8, 4:1, 2).

One must remember that Annas also hated Christ for upsetting his lucrative scheme of fleecing money from the Jews through his hirelings (bankers or money changers) who worked in the temple. Christ had chased them out three times.

- a) The first time was at the beginning of His ministry, which is recorded in John 2:13-15.

- b) The second time we have the record given in Mark 11:11 with Matthew 21:12, which gives the same account explaining the cleansing of the Temple. Christ goes into the Temple just after entering Jerusalem, riding on the foal of an ass, and casts them out.
- c) The third time, which is the next day, He does the same thing. This is proven by the facts that, after Christ casts them out the second time in Mark 11:11, He leaves Jerusalem and goes to Bethany (Mark 11:11). The next day He leaves Bethany and goes back into Jerusalem and, again, back into the Temple and runs them out again. (Mark 11:12-17), this being the third time.

2. *Caiaphas, the High Priest:*

He was a son-in-law to Annas. (John 18:13). Caiaphas was co-reigning as high priest, with Caiaphas acting and ruling in the position while Annas was acting more as an emeritus high priest. Caiaphas filled the high priest's position from about 18 to 36 A.D., when he was deposed by Vitellilus. He and Annas were holding office at the time of John the Baptist's preaching. (Luke 3:2).



He possessed the same feelings as his father-in-law; i.e., void of ethics, honor, fairness and common decency. He took a leading part in the trial and condemnation of Christ. It was in his court that the chief priests, Sadducees and Pharisees, who together constituted the Sanhedrin, assembled "*that they might take Jesus by subtlety, and kill him.*" (Matthew 26:3, 4) His conduct at the preliminary trial of Jesus (Matthew 26:57-68), its time and its procedure, were entirely illegal from the standpoint of the existing Jewish law.

He is also mentioned as being among those who presided over the trial of Peter and John (Acts 3:1, 4:1, 6). He was a friend of Pontius Pilate and hated Christ. Caiaphas and Annas, as high priests of the great Sanhedrin, were both sworn by oath to fairness and upholding of the law, ensuring the right of a fair trial to the accused.

3. *Pontius Pilate, the Governor of Judea:*



The territory of Judea included Judea, Samaria and old Idumea. It is said he had married the step-granddaughter of the Roman emperor, Tiberius Caesar. Because of the marriage, he was appointed governor. Most governors disliked being stationed in a distant, difficult outpost like Judea. The governors were usually in charge of taxes and financial matters; but, in governing Palestine and the Jews, he had su-

preme judicial authority which he used regarding Christ. The historian, Josephus, tells us that he hung golden shields inscribed with the names and images of Roman deities in the temple, itself.

He was a vicious murderer as the perpetrator of the horrible incident mentioned in Luke 13:1, "...the Galileans whose blood Pilate had mingled with their sacrifices." No doubt the Roman soldiers slew these men while they were offering their sacrifices in the Holy Place. Pilate's headquarters were usually at Caesarea, but on the Jewish feast days he would come to Jerusalem to keep order. This was the reason he was in Jerusalem when Christ was brought to him.

Previously, Pilate had used power, murder, and scare tactics to keep the Jews under control, but in Christ's case he seems torn between offending the Jews and condemning an innocent person. Prior to Christ, he seemed void of ethics, justice or conscience. After hearing for three years of the miracles and the wonderful acts that Christ did, this must have affected his conscience to some degree. Since Pilate's position depended on the favor of Tiberius Caesar, the emperor, he quickly thought of politics rather than justice when the Jews cried, "*If thou let this man go, thou art not Caesar's friend.*" (John 19:12). The kind of man he was is revealed when he thought more of politics than justice by condemning an innocent man to crucifixion.

Historians differ as to how Pilate's life ended, but most agree he took it himself. The historian, Eusebius, says that soon afterwards, "wearied with misfortunes," he took his own life.

4. *Herod Antipas, Ruler of Galilee and Peraea:*

His father was Herod, the Great, who tried to kill Christ by murdering all the children under two years of age. Upon death, his will divided the kingdom, giving this section to Antipas. He had married his brother's, Philip's, wife and killed John the Baptist, who had rebuked him for this act. (Mark 6:14-27). In Luke 13:31,32, Christ called him, "*that fox.*" That name, no doubt, had reference to the Herodian cunning, the subtle diplomacy, and astute management of a difficult situation that enabled him to retain his puppet position and petty royal power until A.D. 39.

He had heard of Christ's miracles and power. After killing John the Baptist, he, no doubt, was haunted by guilty fears and wanted to get rid of Christ. When Pilate sent Christ to him, he displayed his tyrannical character and hate by mocking Christ. Probably fear made him withdraw from passing the sentence of execution on Christ, thus returning him to Pilate for that responsibility.



Herod (detail) by Giuseppe Fattori

TIME CHART FOR EVENTS DURING CHRIST'S TRIAL AND CRUCIFIXION

Tuesday	Wednesday----During the Night—Wednesday These Events Took Place Within this 12-Hour Period							During the Day on Wednesday												
	6 PM							6 AM					6 PM	6 PM	6 PM	3-6 PM				
								9 AM		Noon	3 PM		Thursday	Friday	Saturday	Sunday				
Last Supper	Prayer in the Garden	His Arrest	First Taken To Annas	Annas Delivers Him to Caiaphas	Peter Denies Christ 3 Times	Caiaphas Sends Christ To Pilate at Hall of Judgment	Pilate Releases Him to Be Crucified at about 6 AM	Events During 6 & 9 AM Wed. Morning	Crucified the Third Hour or 9 AM Wed. Morning	Darkness Over All the Land	Christ Submits Himself Unto Death		24 Hours Thursday At 3 PM	24 Hours Friday At 3 PM	24 Hours Saturday At 3 PM	The Tomb Was Empty!				
															Between 3 PM & 6 PM Christ Arose!					
1	2	3	4	5	6	7	8	9	10	11	12	72 Hours In the Tomb								

EXPLANATION OF THE TIME CHART OF EVENTS DURING CHRIST'S TRIAL AND CRUCIFIXION

1. *Passover; or Last Supper:*



Our Savior was crucified on Wednesday, which actually began at 6:00 P.M. on Tuesday. The Passover Feast was prepared in the last hours of Tuesday, between 3:00 P.M. and 6:00 P.M. It was then partaken of at the Last Supper, just after 6: 00 P.M. or the beginning of Wednesday.

Therefore, the feast was observed in the early hours of Wednesday; and Christ partook of the Passover on the same day He gave Himself to be the crucified Passover Lamb. This is substantiated by Matthew 26:19-21.

a) Preparation of the Passover (Tuesday),

"and the disciples did as Jesus had appointed them, and they MADE READY the Passover." (19)

b) Parting of Days ("even" occurred at approximately 6:00 P.M.),

"now when EVEN was come, He sat down with the twelve." (20)

c) Partaking of the Passover (Wednesday),

"and as they DID EAT, He said, Verily I say unto you, that one of you shall betray me."(21)

You can find further information on the Passover by reading Exodus 12 and Leviticus 23. The Feast of Passover and Unleavened Bread were actually two feasts in one. Passover began on the 14th day of Nisan (Abib) and continued through the next day, on which began the Feast of Unleavened Bread. This feast continued for seven days, making a total of eight days for the combined feasts. A lamb without blemish was selected and sacrificed. This was in type of the Lord Jesus Christ who sacrificed Himself for our sins. 1 Peter 1:18, 19, and John 1:29,

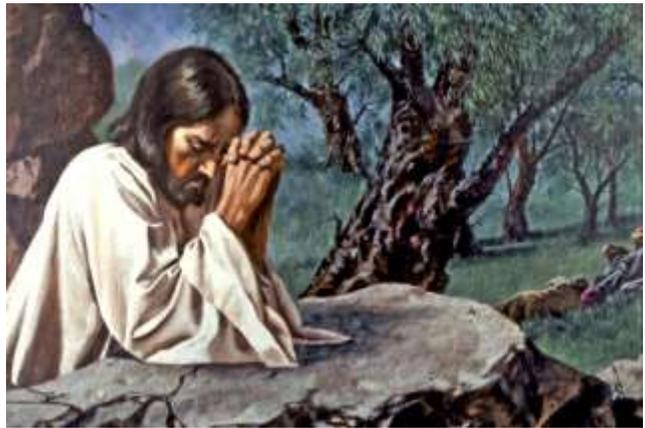
"Behold, the LAMB of God which taketh away the sin of the world."

2. *Praying in the Garden:*

It is called "Gethsemane" in Matthew 26:36. It was located on the Mount of Olives and was a place Jesus customarily resorted to (Luke 22:39). Christ was in the Garden within the first few hours of Wednesday, which began at 6:00 P.M.

Three times our Lord prayed,

"O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39, 42,44).



The significance of this is—since Christ had been with the Father for all time and eternity, He was saying, "If there be a way we would not be separated while paying for the world's sin, then let it pass." He did not want to bypass paying for sin, but to bypass separation from the Father in doing so. Christ suffered separation from the Father; so you and I, by faith, would never be separated from Him.

3. *The Arrest:*



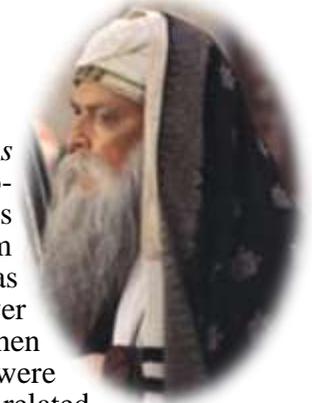
Details of the arrest are only given in John. The arrest took place at night (Matthew 26:31) as the arresting officers came forth with "...lanterns and torches and weapons." (John 18:3). This was probably between 6:00 P.M. and Midnight, the early hours of Wednesday.

A point of interest concerning Judas being saved or lost! In Matthew 27:3 it is said that Judas “*repented himself*,” therefore, some believe he was saved. The answer lies in the meaning of the Greek word translated in our English, “repented.” The Greek word for “repented” in Matthew 27:3 is “metamelomai” and means “sorrow” or “regret”. The Greek word translated “repent,” when used in reference to salvation is always metanoia and means “a change of mind.” Judas was (metamelomai) sorry when he saw that Christ had been condemned to death (Matthew 27:3), but he never (metanoia) changed his mind about Christ being his Savior. Judas died a lost man.



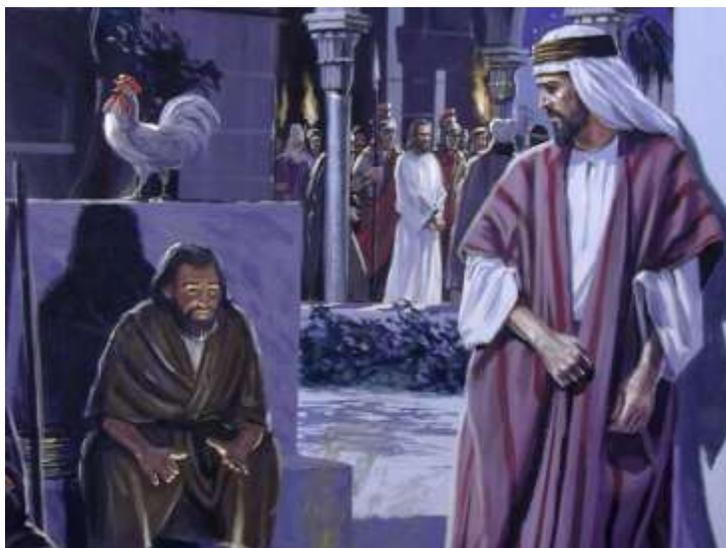
4. First Taken to Annas, the High Priest:

(John 18:13) “...and led him away to Annas first...” Remember Annas and Caiaphas were co-reigning high priests (Luke 3:2). Prior to Christ’s arrest, they had conspired against Christ to kill Him (Matthew 26:3, 4). It was Annas and Caiaphas whom Judas dealt with for 30 pieces of silver (Matthew 26:14,15). Their hatred was intensified when Malchus’ ear was cut off by Peter as they were attempting to arrest Christ (John 18:10). Malchus was related (kinsman) to either Annas or Caiaphas (John 18:26). After a preliminary hearing, Annas bound Christ and delivered him to his son-in-law, Caiaphas.



5. Appears Before Caiaphas:

Christ was brought into the palace of Caiaphas, (Matthew 26:57, 58). The palace was not the temple, but the dwelling place of an important official. His treatment of Christ is described in verses 59-68. These events probably took place sometime between Midnight and 3:00 A.M. on Wednesday. The late night and early morning hours were cold as the servants and officers had built a fire to warm themselves while the high priest was conducting the pretense of a trial (John 18:18).



6. Peter’s Three Denials of Christ:

These are recorded in Matthew 26:69-75, also in Luke 22:57-62. Peter had bragged about himself in Matthew 26:33, 35 and Luke 22:33,34. A few hours later, he denied Christ three times. His denials were overheard!

“*And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord...Before the cock crow, thou shalt deny me thrice...Peter went out and wept bitterly.*” (Luke 22:61,62).

After the Resurrection, the Lord gave him opportunity to confess Him three times (John 21:15-17). Even after Peter’s denial, Christ used him greatly on the Day of Pentecost and thereafter, including the writing of two epistles. We can learn two great lessons from this:

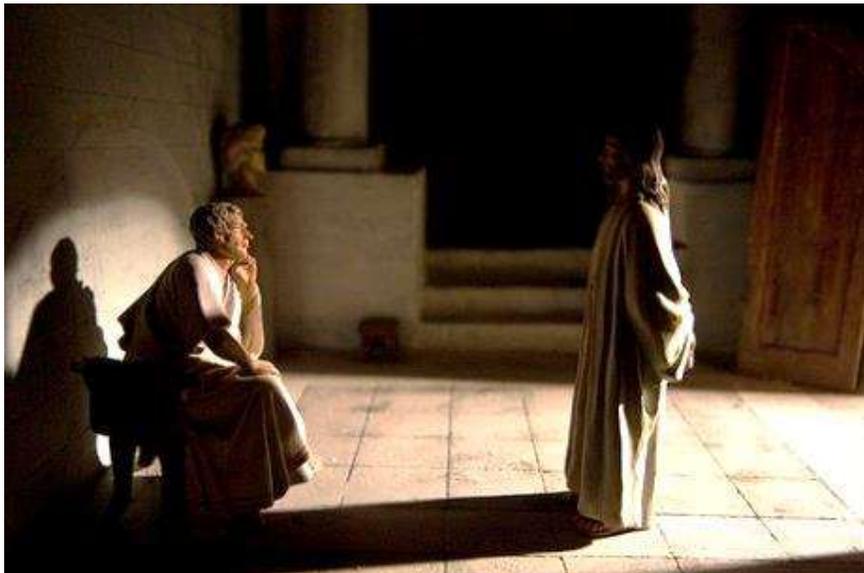
- a) We should never be overconfident and think of ourselves as impregnable. (Gal. 6:1-4)
- b) Even after we let the Lord down, He is still willing to use us if we will allow Him. Remember, he came unto Jonah the second time (Jonah 3:1). How many times has Christ come unto us to serve Him? Thank God for his grace to us and his patience with us.

"..But where sin abounded, grace did much more abound." (Romans 5:20b).

7. *Caiaphas Sends Christ to Pontius Pilate:*

(John 18:28). *"Then led they Jesus from Caiaphas unto the hall of judgment (the palace of the Roman Governor, there were many), and it was EARLY..."*

This was probably about 4:00 A.M., Wednesday morning. Just prior to this, the chief priests had held a consultation with the elders, scribes, and Sanhedrin (the council) to put Him to death. They bound him and sent Him to Pilate. (Mark 15:1, Matthew 27:1,2). Matthew 27:1 and Mark 15:1 both state it was morning and John says it was "early" when Christ was turned over to Pilate. In John 19:14, it was about the sixth hour.



John uses Roman time, being six hours from Midnight; therefore, it was 6:00 A.M. on Wednesday. Matthew, Mark, and Luke use the Jewish time (from 6:00 P.M. to 6:00 P.M.) in stating the times when Pilate released Christ to be crucified.

We know it was Wednesday, as John 18:28 states,

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that THEY MIGHT EAT THE PASSOVER."



This would give Pilate about 2 hours from 4:00 A.M. to 6:00 A.M., Wednesday, in his dealings with Christ. Pilate made several trips from the hall of judgment, where Christ was, to the Jews waiting outside.

OUT - John 18:29-31. When Christ was first brought to Pilate, he went out to the Jews to ascertain what charge they had against Him.

IN - John 18:33-37. Pilate went back in and questioned Christ



3. A Roman Scourge

OUT - John 18:38. Pilate went out again and declared he found no fault with Christ.

The Jews replied to Pilate that Christ had stirred up all the people in Judea, starting from Galilee. (Luke 23:5). Since Herod Antipas (Antipater), the ruler of Galilee, was in Jerusalem, Pilate sent Christ to him for judgment. Christ, being a Galilean, would be under his jurisdiction. This was Pilate's way out! Antipas found Him innocent, mocked Him, and arrayed Him with a gorgeous robe, and sent Him back to the judgment hall for Pilate. (Luke 23:7-15).

IN - John 19:1-3. Pilate went back in to Christ. The soldiers placed a crown of thorns on His head and struck Him.

OUT - John 19:4. Pilate went out to the Jews again, declaring "*I find no fault in Him.*"

IN and OUT - John 19:5-8. Jesus was led out in view of the Jews, chief priests and officers. They cried, "*Crucify him!*"

IN - John 19:9-12. Pilate took Jesus and went back into the hall of judgment (9) where he continued to question Christ.

OUT - John 19:13. Pilate brings Christ out again to the judgment seat in the courtyard (Pavement). Pilate's wife sent a message to him and declared Christ innocent to her husband in Matthew 27:19, "... *Have nothing to do with that JUST man...*"

8. Pilate Releases Christ for Crucifixion

About the sixth hour, Christ was released by Pilate for crucifixion (John 19: 14). Keep in mind that John uses the Roman time, Midnight to Midnight, while Matthew, Mark and Luke use the Jewish time in dividing the day from 6:00 P.M. to 6:00 A.M. to 6:00 P.M. Therefore, Christ was released for crucifixion at about 6:00 A.M., Wednesday morning, just after being scourged by Pilate. (Matthew 27:26).



9. 6:00 A.M. to 9:00 A.M., Wednesday Morning:

Within those three hours the following took place:

- a) Christ taken to a common hall, striped of His clothing, which was replaced with a scarlet robe. (Matthew 27:27, 28).
- b) The crown of thorns placed on His head. (Matthew 27:29).
- c) A reed placed in His right hand as they mocked Him as King. (Matthew 27:29).
- d) They spit on Him and hit Him on the head with the reed (measuring rod about 9 feet long). (Matthew 27:30).
- e) Christ's robe removed and original attire replaced. (Matthew 27:31).
- f) Christ is forced to carry His cross. (John 19:17). Our song containing the words "he fell beneath the cross" has no scriptural foundation.
- e) After a distance was covered heading toward Golgotha, Simon , a man of Cyrene, was compelled to carry Christ's cross the remainder of the way. (Matthew 27:32; Mark 15:21; Luke 23:26).

10. Christ Is Crucified the Third Hour:

This being from 6:00 A.M., Jewish time; therefore it would be 9:00 A.M. on Wednesday morning. (Mark 15:25). The next three hours are filled with the events found in Mark 15:26-32 and Matthew 27:35-44.



11. The Sixth Hour to the Ninth Hour:

This was from Noon to 3:00 P.M. on Wednesday. There was darkness over the whole land while Christ was still upon the cross. Very shortly after 3:00 P.M., Christ submitted Himself unto death (Mark 15:34-37).

12. Let us recapitulate for a Moment.

- **On Wednesday**, Pilate releases Christ for crucifixion at **6:00 A.M.**
- Three hours later, he is placed on the cross at **9:00 A.M.**
- After being on the cross three hours, darkness covers the earth for the next three hours He is there.

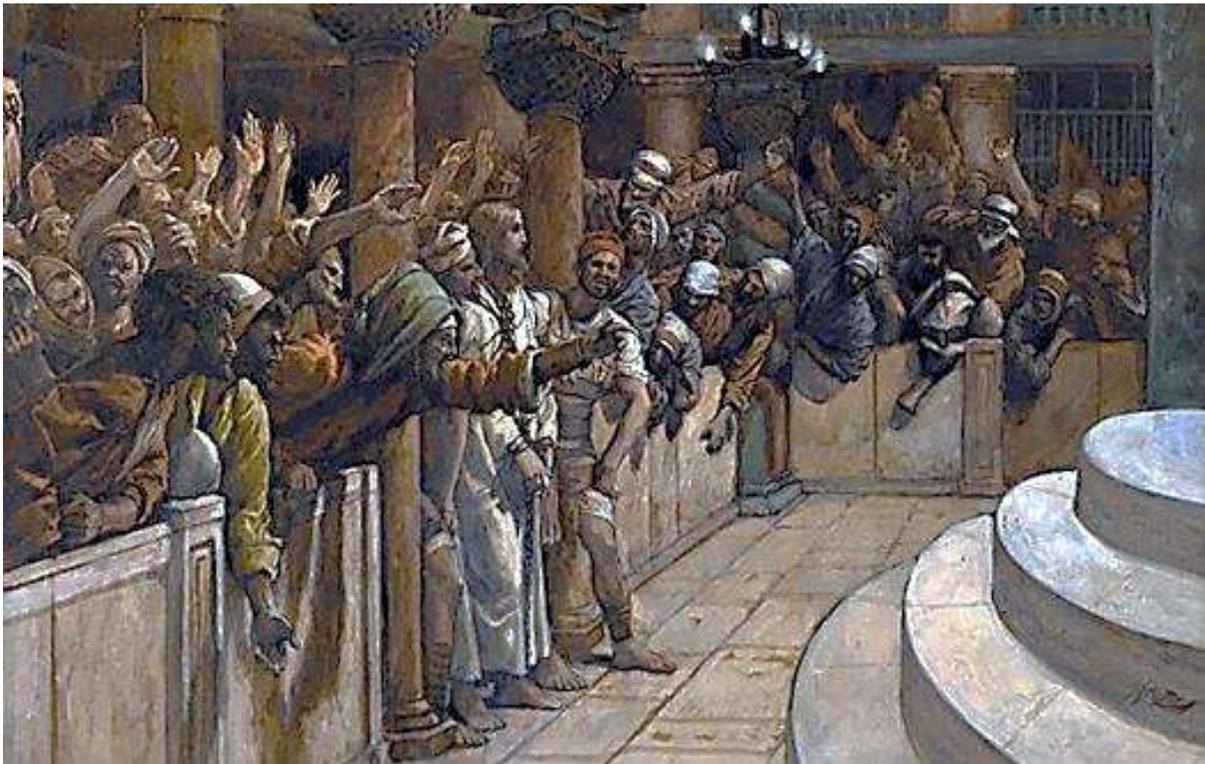
Therefore, Christ was on the cross from **9:00 A.M. to 3:00 P.M.**, Wednesday. Shortly after **3: 00 P.M.** he was taken down. **Three days later, between 3: 00 P.M. and 6:00 P.M., Saturday, He had arisen!**

This is only a brief picture of events that may help us visualize what took place some 24 hours before Christ's death on the cross.

THE ILLEGAL TRIAL OF JESUS

A careful analysis of the New Testament narratives respecting the so-called "trials" of Jesus, coupled with a thorough reference to an examination of the existing Jewish Laws relating to criminal proceedings, should convince anyone, with an open mind, that the entire proceedings, from the moment of his arrest to the actual crucifixion, were wholly void and unlawful. Consideration, in a judicial manner, will now be given to the numerous errors which were spitefully and illegally committed by the enemies of Christ.

1. The arrest was without authority of law, and therefore, illegal.
2. Annas, before whom Jesus was first taken for examination, was a mere politician without jurisdiction whatsoever.
3. The Great Sanhedrin was unlawfully assembled for these reasons: The Hebrew laws prohibited such a meeting in the night time or during the Feast of Passover.
4. He was first accused of blasphemy, but when before Pilate, the charge was changed to sedition, without notice to the Prisoner, or anyone.
5. Jesus was denied an opportunity to obtain His witnesses who would have testified in His behalf or to obtain counsel.
6. No person could be found guilty upon his own confession of guilt. alone.



7. There must have been at least two witnesses to testify in support of the charge against the accused: and their testimony must agree as to all the material facts involved. They sought false witnesses to testify against him. (Above – "The False Witnesses" by Tissoth)

“But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, (60) And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. (61) And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?” (Matthew 26:60-62)

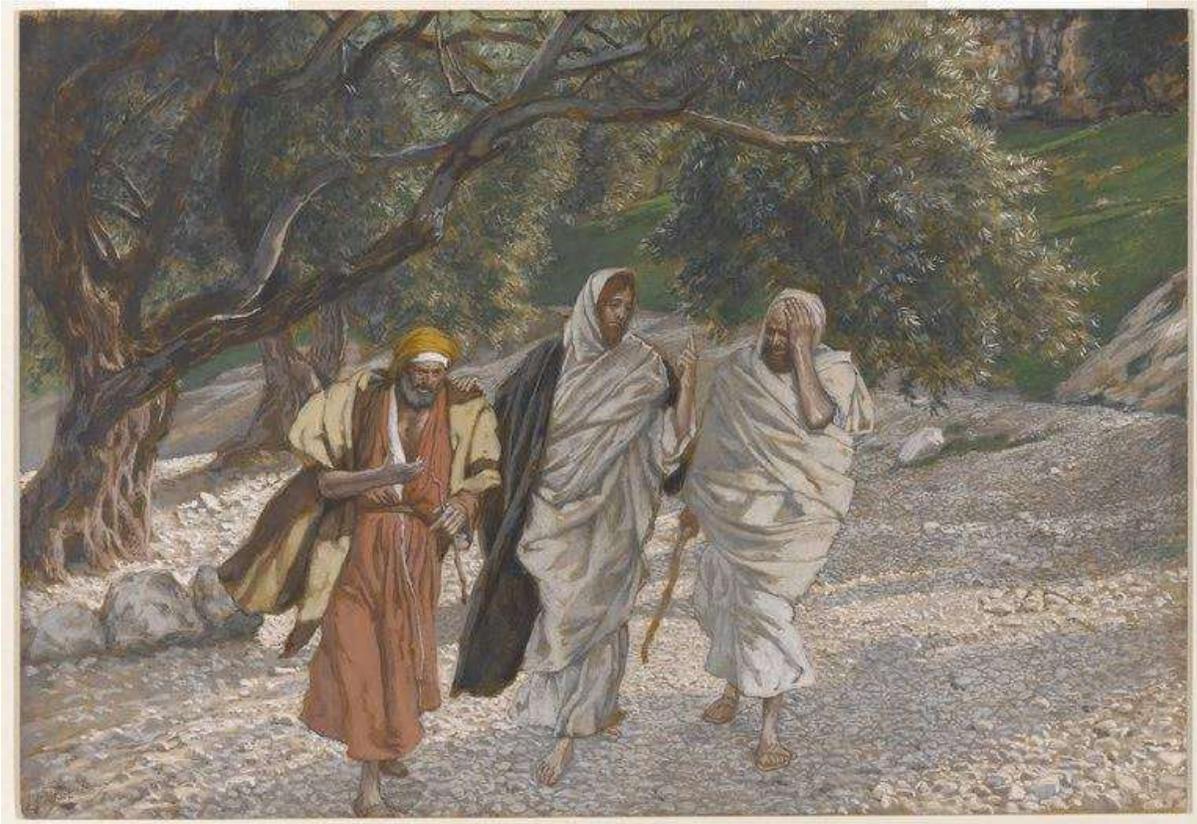
8. The trial could not lawfully have been concluded in a single day.
9. The Roman conquerors had long before taken from the Sanhedrin its authority to sentence anyone to suffer the death penalty.
10. A unanimous verdict of guilty rendered by the Jewish court had the effect of an acquittal.
11. The members of the Sanhedrin were definitely disqualified to try Jesus, because of enmity toward the accused.
12. The merits of Jesus' defense were completely ignored by the Sanhedrin.
13. Pilate, as the Roman Governor, having stated four times that Jesus was not guilty of any wrong, should have released Him instead of delivering Him over to the mob for crucifixion.
14. The condemnation of the Christ, resulting in His death on the cross, was permitted to be done without a lawful judgment of conviction.



The Chief Priests take counsel together by James Tissot

15. The members of the Great Sanhedrin, though learned in the law, deliberately and spitefully ignored every existing Hebrew law which had been enacted for the protection of the innocent.

EXPLANATION OF LUKE 24:21
“A Stranger on the Road to Emmaus”



Many wonder, if the Lord arose from the grave between 3 and 6 P.M. on Saturday, how can He be found on the Road to Emmaus talking with two disciples on the *“first day of the week”* (Luke 24:1) which they call the *“third day since these things were done?”* (Luke 24:21). There is no contradiction here.

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

Several Important Points to Consider.

1. Luke Uses the Jewish Reckoning of Time.

The Jewish day was divided at 6:00 P.M., the old day ended and the new day began. As the Luke 24:1 says, *“Now upon the first {day} of the week...”* (“Day”, as shown by being italicized in the text is not in the original.) *“...very early in the morning...”* What is actually in the text are the words *“very early.”*

Some translate *“early”* as *“dawn”*, but, taken in context and comparing Scripture with Scriptures such as Matthew 28:1 and John 20:1, it should be understood as *“the beginning of Sunday sometime after 6:00 P.M. on Saturday.”* Therefore, we have established that Luke 24:21 occurred on Sunday, *“the first of the week.”* (Refer also to Paragraph 5).

2. The Sabbath Day Is Always On Saturday, Not Sunday.

Sunday is the first day of the week. Paul gave instructions to the early Christians to *“...lay by him in store, as God had prospered him, on the first day of the week.”* Sunday! (1 Corinthians 16:2). The disciples always came together to break bread and fellowship on the first day of the week, Sunday. (Acts 20:7). This is why the majority of Christians come together in worship on Sundays.

3. The Jewish Day Ran From “Even” to “Even.”

The Jewish day ran from “even” (evening) until “even” (evening), the time being set at approximately 6:00 P.M.

“...from even to even, shall ye celebrate your sabbath.” (Leviticus 23:32).

4. The Lord Jesus Had To Spend 72 hours In the Grave to Fulfill Scripture.

“For as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth. (Matthew 12:40). (See also Jonah 1:17).

The Lord, Himself determines how many hours in a day, “...are there not twelve hours in a day...? (John 11:9). If there are twelve hours in a day, there are twelve hours in a night. Thus, three days and three nights equal 72 hours.

5. The Tomb Was Already Empty When the First Arrivals Came.

The tomb was already empty when the first arrivals came before 6:00 P.M. on Saturday.

“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.” (Matthew 28:1).

The “end of the Sabbath” is the last few minutes before the Sabbath ends and the first day of the week, Sunday begins. “Dawn” is the Greek word “epihposko” and means “to draw on.” It was “drawing on” (as Luke 23:54) or approaching the first day of the week, Sunday; which actually began on Saturday at 6:00 P.M.

John 20:1 also fixes the time as:

“The first {“day” is italicized and is not in the original} of the week, very early, yet dark.”

This does not mean before daybreak as we think of day and night in our way of reckoning time. It is referring to “the last of the Sabbath”, 6:00 P.M. on Saturday, or 6:01 P.M. when Sunday began, being the “first of the week.”

6. There Were Three Sabbaths the Week Of the Crucifixion.

There were three Sabbaths the week of the Crucifixion: the Passover Sabbath, the first day of Unleavened Bread and the weekly Sabbath. Our Lord was buried between 3:00 and 6:00 P.M. on the Passover Sabbath, a Wednesday, and arose between 3:00 and 6:00 P.M. on the weekly Sabbath, a Saturday.

Count backwards:

Saturday 3-6 P.M. to Friday 3-6 P.M. = 24 hours.

Friday 3-6 P.M. to Thursday 3-6 P.M. = 48 hours.

Thursday 3-6 to Wednesday 3-6 P.M. = 72 hours.

7. When Did They Go to Emmaus?

They traveled to Emmaus sometime after 6:00 P.M. on Saturday (the beginning of Sunday, the first day of the week); or, during the daylight hours of the next day, Sunday. Cleopas, identified in John 19:25 as the husband of one of the Marys, and another unnamed disciple were walking to Emmaus, about 6-7 miles from Jerusalem. They would not be walking on the Sabbath (Luke 23:56). They were intercepted by the Lord and walked together until they drew near to the village. (Luke 24:28). The time of day at this point was,

"...toward evening, and the day is far spent." (Luke 24:29).

We quote the verse again.

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

Focusing on the words "...to day is the third day...", we find that "to day" is not the English word "today" as often assumed, but a compound of Greek words. The words "to day" are translated from the Greek word "semeron" (a combination of the article "he" and the noun "hemera").

- The Greek word "semeron" means "on the (i.e. this) day (or night) current or just passed", generally, "now (i.e. at present, hitherto: this (to-) day."
- The Greek noun "hemera" means "day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours. Figuratively, "A period of time, always defined more or less clearly by the context."

(These definitions are substantiated by Strong's Exhaustive Concordance of the Greek and Hebrew Words.)

Therefore, letting Scripture interpret Scripture, and taking the context into consideration, "...to day is the third day..." should be translated *"this day just passed is the third day..."* And, until after 6 P.M., the "day just passed" would have been the Sabbath; and they would not have been walking anywhere.

If all Scripture agrees, you have the right answer. (2 Peter 1:20). **THERE IS NO CONTRADICTION!**

Are we like the two disciples on the Road to Emmaus? We want so badly to believe in our traditions of Good Friday and Easter Sunday, that we do not recognize the truth about our resurrected Savior.

"But their eyes were holden that they should not know him." (Luke 24:16).

Should He say about us,

"O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory."

Do we want to be deceived into thinking there is some saving grace in observing traditions like the "Lent," Ash Wednesday, Good Friday? Christ "suffered these things", His crucifixion on the cross, His death, burial and resurrection, so that he could pay for our sins.

"Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31).

"JESUS SAITH UNTO HER, TOUCH ME NOT.."

EXCERPT FROM "A BIBLICAL EXAMINATION OF HELL"

John 20:11-17

*B*ut Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, (11)

*A*nd seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. (12)

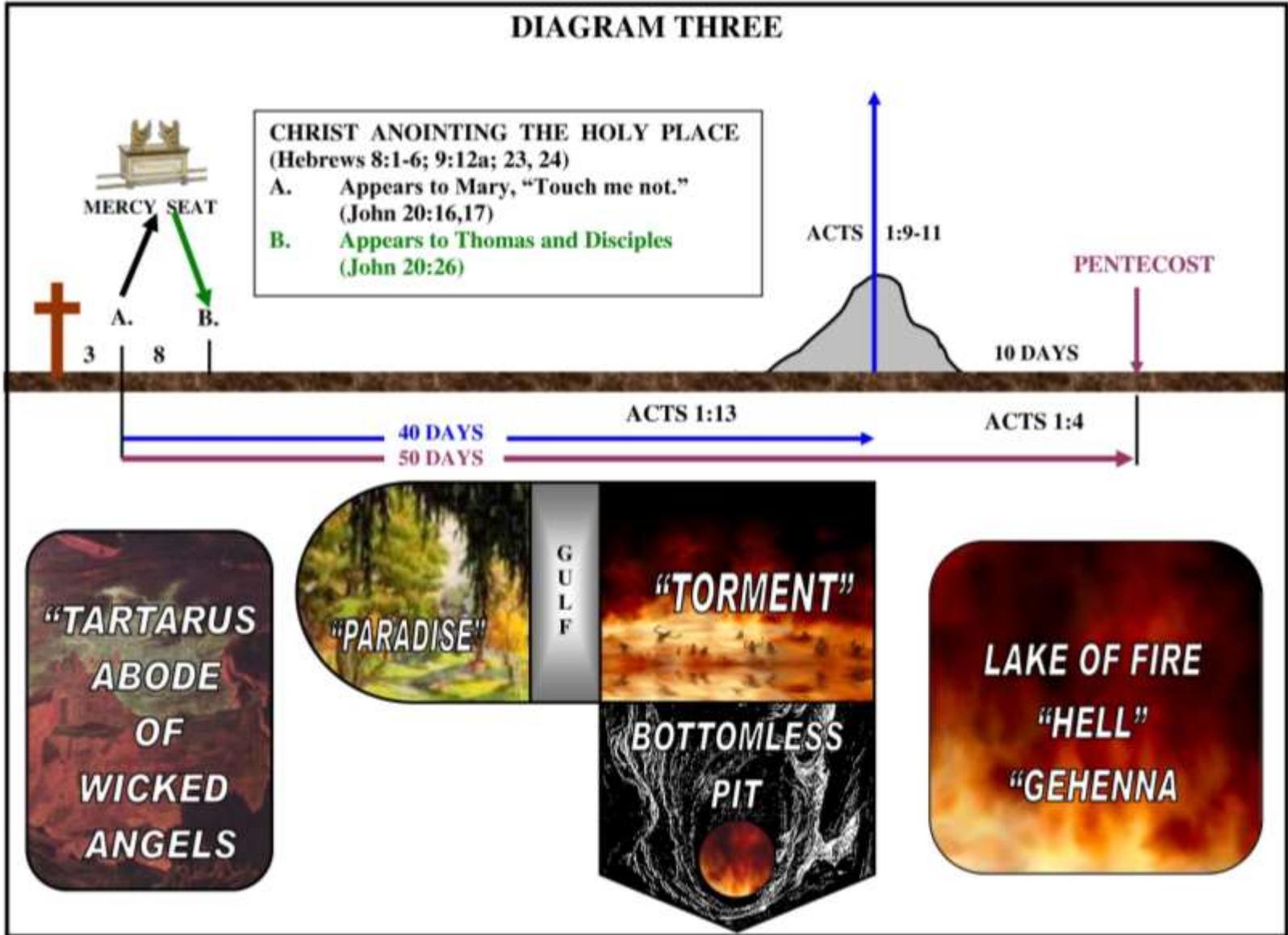
*A*nd they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. (13)

*A*nd when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. (14)

*J*esus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. (15)

*J*esus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. (16)

*J*esus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.



IV. COMMENTARY ON DIAGRAM THREE

Christ Anointing The Mercy Seat

Please take a moment and view Diagram Three. The first few days immediately following the Resurrection, Christ did something which is rarely mentioned, and which makes it possible for the Christian to now go to Heaven. Let me restate that the Old Testament saved never went to Heaven, but to Paradise in Sheol. In the Old Testament, sins were never taken away, but only covered. This is the meaning of the Old Testament word "Atonement," as a covering. "Atonement" is not a New Testament word; since our sins are no longer covered by a blood sacrifice, but taken away by the blood of Christ. The word does appear only once in the New Testament, but is a mistranslation. It is found in Romans 5:11:

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ATONEMENT."

"Atonement" in this verse is translated from the Greek word "katallage" which means "exchange or reconciliation." It is properly translated "*reconciliation*" in 2 Corinthians 5:18,19. Christ did not cover our sins with His shed blood, but took them completely away. In other words, at salvation, we are reconciled to God as our sins are exchanged for the righteousness of Christ. In 2 Corinthians 5:21 we are told:

"For he hath made him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (read Hebrews 9:26)

When the animal blood in the Old Testament was applied to the Holy Place within the Temple or Tabernacle, it covered the sins of the people. But for the saved to go to Heaven, the Holy Place there in Heaven must have the blood of Christ applied. This is made clear from Hebrews 9:22,23:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. (22) It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these (animals)."(23)

The earthly Tabernacle was patterned after the heavenly Tabernacle. The earthly was only a shadow of the heavenly (Hebrews 8:4,5). The lamb sacrifice in the Old Testament was only a shadow or type of the Perfect Lamb (Christ) which would take away the sins of the world (John 1:29). Therefore, the Old Testament lamb sacrifice made by faith would cover sin, but would never take the person to Heaven. You see, Christ, the Perfect Lamb of God, had to apply His own blood to the Holy Place in Heaven before anyone could enter. This is why all the saved, prior to Christ's Ascension, went to Paradise in Sheol. Here is the record in Hebrews 9:11,12:

"But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle (the one in Heaven), not made with hands, that is to say, not of this building. (11) Neither by the blood of goats and calves, but by his (Christ's)

OWN BLOOD he entered in once into the holy place, having obtained eternal redemption for us." (12)

With this background it becomes easy to comprehend the conversation between Christ and Mary after the Resurrection, as recorded in John, Chapter 20, where we find Mary at the tomb crying,

"Because they have taken away my Lord, and I know not where they have laid him."

In Verse 13, *"When she turned around,"* the Lord immediately spoke to her and instructed her not to touch Him. The reason is given in Verse 17:

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God."

The Lord Jesus would not allow Himself to be touched by human hands, until He ascended to Heaven and purified the Holy Place within the Temple with His own precious blood.

Notice that, after eight days He appears again to His disciples; but, this time, "Doubting Thomas" is with them. Previously the disciples had told Thomas about Christ being resurrected, but he would not believe it unless he saw Him. Now the Lord Jesus tells him in Verse 27 to...

"...Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless (weak in the faith), but believing."

Somewhere within that eight days, He ascended to Heaven, anointed the Mercy Seat with His own precious blood, and returned to Earth.

In studying all the Gospels concerning the event immediately following the Resurrection, one would find a lot of people coming to, and leaving the tomb. Between Christ's appearances to Mary and Thomas, He had appeared to others, including the eleven disciples. (John 20:19,21,24.) It appears that Christ's Ascension to anoint the Holy Place probably took place immediately after talking to Mary and asking her to *"...Go tell my brethren..."* concerning His Resurrection.

We are told in Leviticus 17:11, *"For the life of the flesh is in the blood..."* As our physical life is found in the blood; so our spiritual life is found in the blood of another, the Lord Jesus Christ.

"Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18,19)

We were born a sinner, under the condemnation of God's wrath. One does not become a sinner because they sin; but, rather, sin *because they are born a sinner.*

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified (declared righteous) by his blood, we shall be saved from wrath through him." (Romans 5:8,9)

He gave His life to save ours. If you have not received Christ as your Savior, I hope you will do it right now, before it is too late.

One more portion of Scripture we should like to point out, which is found in John 14:1-3:

"Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Many times I have heard preachers say that, "If God could create this beautiful Earth in six days, how beautiful must Heaven be since Christ has been preparing it for us for almost 2,000 years!" I know what I am about to say is going to spoil many a good sermon, but this is not what our Lord is referring to here. Remember, Heaven is already created. In Verse 2, "*are many mansions*" is in the past tense, showing they already existed when Christ spoke. Here Christ is referring to the Cross; then, His anointing the Mercy Seat in the Holy Place with His own blood; thus making it possible for us now to go to Heaven. Remember, prior to this, all the saved went to Paradise in Hades. This portion of Scripture has a double reference: His death on the Cross, and His blood in the Holy Place. Now when a Christian dies, as Paul stated in 2 Corinthians 5:1,

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

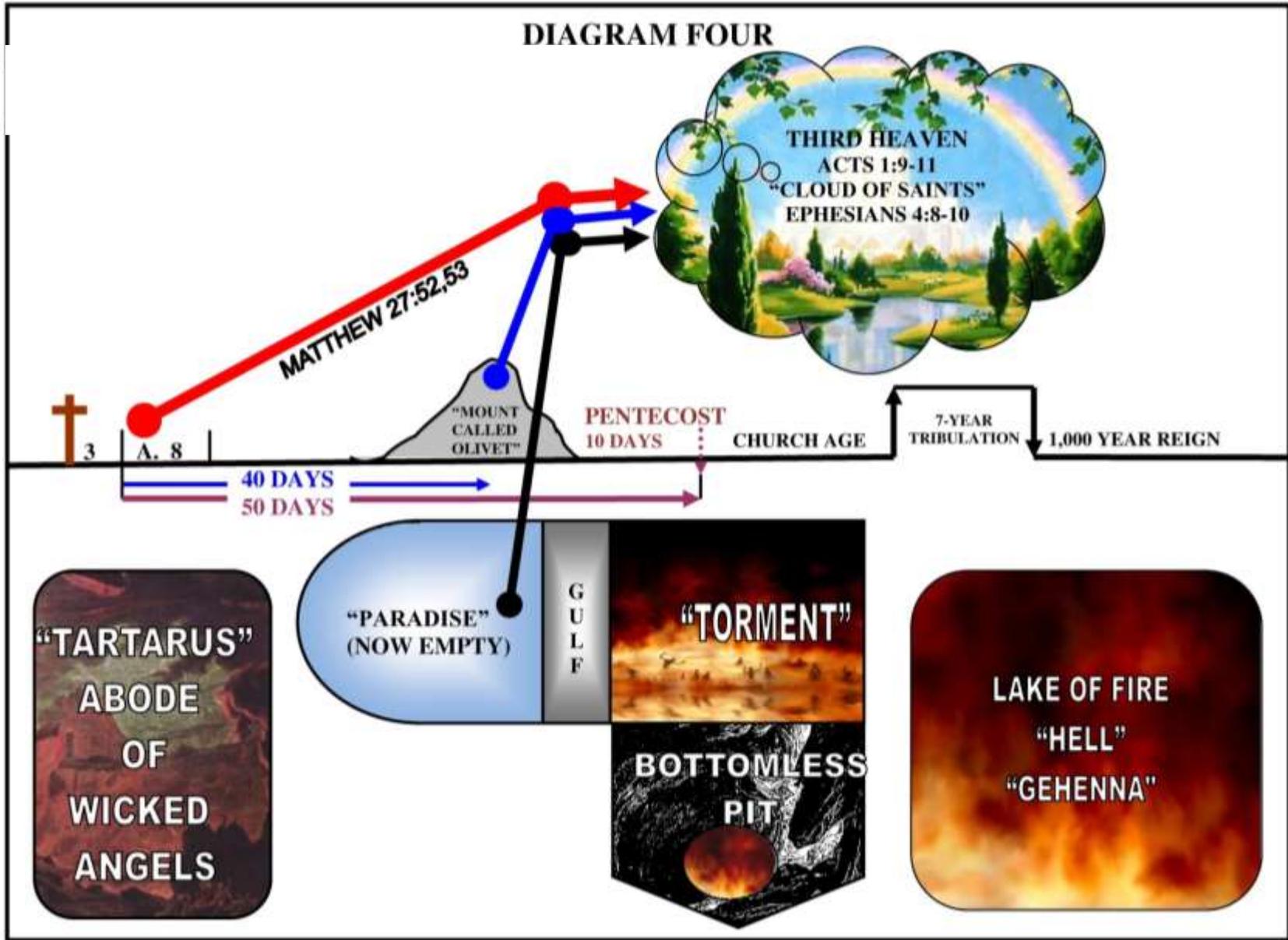
Therefore, the Christian can boldly say,

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians 5:8)

Since the Lord has prepared a place for us by His death on the Cross and anointing the Holy Place with His blood, His promise will be fulfilled,

"...that where I am, there ye may be also,

"And" so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thessalonians 4:17b,18)



EXPLANATION OF THE CHART - THE ASCENSION OF CHRIST AND PARADISE TO HEAVEN.

It is important to take a moment and observe this diagram before proceeding. The fifty days seen on the diagram are fifty days from Christ's Resurrection to the Day of Pentecost.

Pentecost was the day the Holy Spirit was promised by Christ to come and indwell the believer. Pentecost is the Greek word "pentekostos" and means "fiftieth."

The forty days is the length of time from the Resurrection to His Ascension from the "mount called Olivet." Notice Acts 1:3:

"To whom also he shewed himself (Christ) alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

It was during this forty days that He made many appearances, which were the infallible proofs attesting to the indisputable fact of His Resurrection. The Apostle Paul amplified on this when writing to the Corinthians. Here is the record:

"And that he was buried, and that he rose again the third day according to the scriptures: (4) And that he was seen of Cephas (Peter), then of the twelve: (5) After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present (about 57 A.D.), but some are fallen asleep. (6) After that, he was seen of James; then of all the apostles. (7) And last of all he was seen of me..." (Paul). (1 Corinthians 15:4-8)

At the end of forty days, He assembled with the apostles whom he had chosen (Acts 1:2) at the "mount called Olivet," which was less than a mile from Jerusalem. Here, before His Ascension, He instructed them,

"...not to depart from Jerusalem, but wait (10 days) for the promise (i.e. the Holy Spirit) of the Father..."

Again, Pentecost means "fifty." Christ had appeared for forty days before ascending to Heaven, leaving ten days before Pentecost would come. Now, after instructing the apostles, He ascended to Heaven.

"And when he (Christ) had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men (angels) stood by them in white apparel." (Acts 1: 9, 10)

We believe this is when Christ emptied the Paradise side of Hades, transferring all the saved in Paradise to Heaven. Now, for the record as found in Ephesians 4:8-9:

"Wherefore he (Christ) saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now he that ascended, what is it but that he also descended first into the lower parts of the earth? (Paradise)."(Also see Luke 23:43).

Those in Hades are referred to as being in captivity, because they were limited to the Paradise side of Hades. Remember, they were not permitted access to Heaven until Christ anointed the Holy Place. They remained there until Christ's Ascension. He would then lead them, Himself, into the unlimited glories of Heaven. This could very well be the Cloud of Saints, emptying Paradise on their way to Heaven. Further evidence of this is found in 2 Corinthians, Chapter 12, where Paradise is referred to as "up," and no longer "down," as in Hades. Notice Verse 3 and 4:

"And I knew such a man, whether in the body or out of the body, I cannot tell: God knoweth); (3) How that he was caught up into paradise, and heard unspeakable words..." (1 Corinthians 12:3, 4).

Approximately 25 years after the Resurrection of Christ, Paradise is now referred to as "up." After the Rapture, the Tribulation Saints who die for Christ are seen by John *in Heaven*. Not only did John *see* them in Heaven, he also *heard* them talk. Here is the account found in Revelation 6:9, 10,

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: (9) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"(10)

Here John not only sees them in Heaven, but also hears them talking. We see the omniscience of God here as He shows forth History before it ever takes place. Our books record History *after* it happens, but God writes it *before* it happens. That is the difference between the mind of God and the mind of man; one is infinite and the other is finite. Revelation 6:9, 10, along with Luke 16:19-31; and many other Scriptures annihilate the damnable doctrine of soul-sleeping which is adhered to by the cult religions.

Before we leave Diagram Four, would you please take notice of the Letter A and where it is located? It appears just after the Resurrection of Christ. There is an interesting portion of Scripture found only in the Gospel of Matthew 27:52, 53:

"And the graves were opened; and many bodies of the saints (saved) which slept arose,(52) and came out of the graves after his resurrection, and went into the holy city (Jerusalem), and appeared unto many."

These are the only Scriptures I know referring to this incident. Allow me to digress for a minute to the Old Testament, which may give us a better understanding concerning these two verses. In the Old Testament, the Passover Feast which occurred in the first month on the 14th day (religious, not civil), was fulfilled by Christ's death on the Cross as our Passover Lamb (Leviticus 23:5).

The Feast of First Fruits took place on the first month on the 17th day. This, prophetically looking, was fulfilled when Christ arose from the dead. In 1 Corinthians 15:20 we are told,

"But now is Christ risen from the dead, and become the first fruits of them that slept."

Now, going back to the Feast of First Fruits in Leviticus, Chapter 23, in Verses 10 and 11 we read,

"...and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you..."

The word "sheaf" is from the Hebrew word "omer" which means "a measure of corn, barley and etc." In other words, at the Feast of First Fruits (the first harvest), they would take a small portion of the harvest, give it to the priest, who in turn would offer it to the Lord on their behalf for His acceptance.

As Christ's Resurrection fulfilled the Old Testament Feast of First Fruits, so did those, who were resurrected in Matthew 27:52, 53, fulfill the sheaf offering, given to the priest who offered it to the Lord.

Christ, our High Priest, and the First Fruit by this Resurrection, offered these resurrected Saints as a sheaf offering to the Father upon His return to Heaven. These, along with those in Paradise, were taken into Heaven where they await the Consummation of the Church Age (Rapture), when they will return with Christ at the end of the 7-Year Tribulation Period to reign with Him a 1,000 years in the Kingdom.

**By: Dr. Max D. Younce, Pastor
Heritage Baptist Bible Church
P.O. Box 573
Walnut Grove, MN 56180
<http://heritagebbc.com>**

LIST OF ILLUSTRATIONS AND SOURCES

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4. Caiphas, Page 8, Ibid
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