

The Feasts of Israel

The Command to Israel, The Illustration of Christ, The Application for the Christian

Part 4

III. Firstfruits Lev. 23:9-14; Num. 28:26

Scripture reading Lev. 23:9-11

Introduction

Now at the start of this series it was my intention to present to you one feast per message, I wanted to keep each individual feast in one Sunday morning so that each feast would not be broken up over the span of my preaching only once a month. I timed the previous messages to fit the Sunday morning but this time, the message and information to be presented came to a point that it could not be contained all in one message. By the time I had ended sub point C, I had already surpassed the usual limit for a Sunday morning. So with apologies this Sunday I will only cover points A, B and C and next time we will cover point D the application for the Christian from this feast.

And so to jump right in, this third feast in the feasts of Israel is called the Feast of Firstfruits; to Israel it was to be a feast that would represent the blessings from the Lord. It was a feast that was commanded to the Jews before entering the promise land, it was a feast that would be fulfilled once they entered the new land that was flowing with milk and honey. It would be a feast in which the Jews would bring in the first fruits of their harvest to the Lord.

If you have your bible still open to Leviticus chapter 23 and in verse that were read for us, in verses 9 and 10 it says;

9 And the LORD spoke to Moses, saying,

10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

At that time, while still in the wilderness, it was to be a feast that was going to be future to Israel; it was a feast that was to be preformed once they entered the promise land and reap the bounty from its harvests. 'When you come into the land which I give to you' was yet 40 years away, until that generation would first pass away in the wilderness because of their stubbornness, unbelief and their testing of God.

So we start off with the time of the year.

A. Time of Year

Now the timing of this feast can become a little confusing if we read on in verse 11 of Leviticus 23 it says of the priest, that;

11 'He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

This wave offering of the sheaf was to be on the day after the Sabbath. And we as well as the Jews had to ask, which Sabbath did the Lord imply when He said 'the day after the Sabbath'? Was to be the day after feast of Passover and Unleavened Bread which are mentioned in the previous verses, or was it to be held after the regular Saturday Sabbath, after the feasts of Passover and Unleavened Bread?

Quoting Promises-to-israel.org in their article The Feast of First Fruits it says;

There was a disagreement between the Pharisees and the Sadducees on this feast. The Pharisees and their rabbinic teachings considered the Passover as a Sabbath, meaning that this feast was to be observed the day after Passover. The Sadducees had the biblical approach which was the first day of the week after the day of Passover.

So according to the Pharisees this feast would always be on the 16th of Nisan, it would immediately follow the feast of Unleavened Bread which followed the feast of Passover, both of which are a Sabbath, and so the feast would then always fall on the 16th of Nisan.

But according to the Sadducees, they interpreted this verse to mean that the 'day after the Sabbath' was to mean the day after the regular weekly Sabbath, to them this was to be the correct timing of this feast, with this thinking Firstfruits could fall on any day from the 16th to the 22nd depending on which day the regular Saturday Sabbath would be. If the regular Sabbath was on the 16th then Firstfruits would be on the 17th, if the regular Sabbath was on the 17th then Firstfruits would be on the 18th and if the regular Sabbath was on the 18th then Firstfruits would be on the 19th and so on.

The argument for the Pharisees was that the Passover and Unleavened Bread are Sabbaths and the feast of First Fruits is to come after them.

The argument for the Sadducees would be that if it was always to follow the feast of Unleavened Bread then scripture would have said that it should always be on the 16th of Nisan.

Even Josephus writes of this day saying;

But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.

The Works of Flavius Josephus.

EOQ

Therefore depending on which view you held to, the one of the Pharisees or the one of the Sadducees the feast of Firstfruits could fall on any day from the 16th to the 22nd day of Nisan, this was somewhere between our March 29 to April 4th in this year of 2021.

But along another note, this is not the only time that this feast was to be celebrated; some note that this feast was to be held twice in the year, once at the time of Passover and Unleavened Bread during the barley harvest and second at the Feast of Weeks during the wheat harvest. Again continuing in Leviticus 23 verses 12-14 in your bibles it reads;

¹² 'And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.

13 'Its grain offering *shall be* two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering *shall be* of wine, one-fourth of a hin.

14 'You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

This is in reference to the feast of Firstfruits following the feast of Unleavened Bread and Passover. However the next two verses verse 15 and 16 read;

15¹¹ 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

Verse 9-14 indicate that this feast was to occur once at the time of the sheave wave offering after the feast of Unleavened bread and in verse 15 and 16 indicate that 50 days later there was to be a new grain offering. Also in Numbers chapter 28 where the Lord spoke to Moses in regards to the regular and special offering to the Lord, Moses says in verse 26;

Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your **Feast of Weeks**, you shall have a holy convocation. You shall do no customary work.

In the ‘Annul Feasts table’ in my study bible it notes Firstfruits as being on the 16th of the first month of Abib ...and... again 50 days later on the 6th day of the third month of Sivan, it says this about the feast;

Firstfruits was an expression of gratitude to God for His provision in the harvest. As described here, the celebration included two parts. The first occurred on the day following the Sabbath at the time of the Feast of Unleavened Bread, sometime between the 16 and 22nd days of Abib (following the Sadducees view). The second occurred 50 days later during the feast of Weeks. The first would fall during the barley harvest; the second, at the wheat harvest.

‘In connection with the wheat harvest, this one-day celebration also involved the firstfruits observation as well as other sacrifices.’

So according to God’s word this feast of Firstfruits was held after the feast of Passover and Unleavened bread but was also observed and celebrated at the feast of Weeks which is also called Harvest or Pentecost.

B. The Command to Israel:

Now the time of the feast in point A overlaps a little with the command to Israel of point B, for the first mention of this feast as read earlier is in Leviticus 23:9-11 but also observed at the feast of Weeks in verses 15-21 as well, a feast which we will look at next time.

As I noted the Jews were to start keeping this feast once they entered the promise land, for once they entered the land their food supply would be changed from the provisions of manna that the Lord provided in the wilderness to the fruit of the land that God had intended for them to inherit.

As it says in Joshua 5:10-12;

Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.

11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

They held the Passover on the 14, they ate of the produce of the land on the 15 and on the day after, the manna ceased, never again was manna to be found for the children of Israel. They were to eat of the produce of the land, the blessing the Lord had for them. It was to be to them a new beginning. But long before the children of Israel were to keep this feast as a new beginning in the land of Canaan they knew the significance of this date, as this date of a new beginning that happened to the children 40 years ago.

You see all of the Israelites who would have been children and teenagers in the time of the exodus were now the ones entering the promise land in their 40's and 50'.

As parents and grandparents they would remember the time when their parents were in hard bondage and slavery in the land of Egypt, they would remember a time when the man Moses came to them and spoke to them words of deliverance to their parents, and they would remember a time of great turmoil in their land, a time of great plagues that were happening to the Egyptians and the miracles that the Lord did in their sight.

They would remember that first Passover, the day that a lamb was taken into their home, treated as a pet, only to be slain and eaten in hast and its blood painted on the door posts and lintel.

They would remember the night that the death angel came through the land and killed all the first born in every house of the Egyptians, and the great cry that rose in the entire nation.

They would remember packing all their things in the middle of the night, and leaving with cloths and bread on their shoulders and the silver and gold from the Egyptians who were begging them to leave.

They would remember the feeling of being free for the first time in their lives and the lives of their parents and grandparents. They would remember that as that feeling of freedom began to sink in, it was only dashed to pieces by the sight of Pharaohs' army after them, to destroy them. I'm sure none of them ever forgot the fear they must have felt in being trapped between the red sea and Pharaohs advancing army and that death was surely coming to all of them.

But they would remember how the Lord became a wall of fire between the children of Israel and Pharaoh, and of how the sea parted and became a wall to their right and to their left as they walked across on dry ground. And of how once on the other side the Egyptians followed but to no avail as the water closed over them.

They would remember the dead bodies of the Egyptian army on the shore, drowned in the same path that the Lord provided for them.

As young children and teenagers this must have been a strange and bewildering time, it was a time of the death, and yet for them, a time of life, a time of wrath and yet for them a time of redemption. It was a time of hope and promises being fulfilled. A time of walking into the red sea only to be raised up out of it on the other side, because God was going to redeem to Himself His people, from bondage, from oppression, from the slavery they had known all these years.

And they would remember this command to their parents;

'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 'He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

They would remember all of these things and now as parents and grandparents it was going to be their duty to pass this on to next generation as the Lord said 'it shall be a statute forever in all your dwellings throughout your generations' they were to do this because the illustration of Christ the Messiah would be portrayed so well in this feast.

C. The illustration of Christ;

The Messianic significance of this feast is Jesus resurrection from the dead

In the Passover He is depicted as the sacrificial Lamb that was slain, the one who was sacrificed in our place and died for our sins. In the feast of Unleavened Bread He is depicted as the sinless Lamb of God, the bread of heaven and the bread of life, that He was buried. And now in the feast of Firstfruits He is risen.

It is a resurrection not just from the dead, because many people were raised from the dead both in the Old Testament and in the New before Jesus was resurrected from the tomb. But Christ resurrection is a resurrection leading to eternal life forever.

When others were restored back to life in the bible before Jesus resurrection, it was only back to natural life back to mortal life and they would all one day die again, in the New Testament this would be the case of Lazarus, the daughter of Jairus, Eutychus and Dorcas. And in the Old Testament we have people like Zarephath's son who was raised by Elijah and the Shunammite woman's son by Elisha, as well as the dead Israelite man who was to be buried in the same tomb as Elisha, when the dead man was lowered into the tomb and touched the body of Elisha he revived and stood on his feet.

All of these were only restored to natural life, the same mortal life they had before. They were restored to life only to die again sometime in the future.

But Christ was raised in a resurrection that leads to eternal life, a resurrection in which there is no more death, a resurrection where there is no more mortality, and there is no more dying.

Paul says in Romans 6 verses 9 and 10;

9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

10 For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

As Israel came up out of the red sea to a new life from death, so Jesus Christ was raised from the grave, from death to life. Paul says in 1 Corinthians 15:20;

But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

And now we ask what is this firstfruits?

Well turn to Colossians chapter 1, in Colossians chapter 1 we have the verse that is very misinterpreted by the Jehovah's Witnesses and yet is the very key to the to the point we are looking at. In the beginning of verse 15 of chapter 1 Paul says:

He is the image of the invisible God,

Many times Jesus said to His disciples that 'if you see Me you have seen the Father', He says 'if you know Me you know the Father', He is the image of the invisible God because He is God. And now in the later part of the verse Paul says that He is;

...the firstborn over all creation.

Now this does **not mean** that God created Jesus before anything else was created and then simply used Jesus to carry out the rest of creation, this is what the JW's believe, that Jesus Christ is a created being, **this is wrong** this is not what the verse means.

Paul tells us that he is the firstborn over all creation meaning that he is the first one who is resurrected to this eternal life from the mortal body, Paul explains this thought further in verse 18, where he says;

18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

He is the head of what? The body, what body? The church, the church body which is this body, the body of Christ. And what statement does Paul give of the church? That the church is the ‘beginning of the firstborn from the dead’.

Starting with His resurrection, the first resurrection unto this eternal life, He is the Firstfruits, the first one of the resurrections unto life. Because if there is a firstborn of the dead then there must be ones that come later, if the church is the beginning of the firstborn there must be later ones as well and the illustration that Pastor Phil has put onto the basic bible doctrine book shows us this very well.

1. In the catechism we have this question and answer

7. When will the dead rise?

On the last day. For the trumpet shall sound, and the dead shall rise incorruptibly (John 6:39; 1 Cor. 15:52-53).

In the amillennial scheme there is one general resurrection at the end of the world in which both the just and the unjust are raised. In the premillennial scheme, the resurrection of the just takes place first. And Paul tells us in 1 Corinthians 15:22-24 that there is an order in which these resurrections take place. In the resurrection of the just we have the following resurrections: EOQ

And I present these on the following slides;

*** SWITCH TO BLACK SCREEN ON FIRST SLIDE***

First we have a timeline starting on the on the left of this slide and on the left we have the church age, the time in which we are living in right now

After the church age this world will enter what is called the tribulation, it is a time of God's wrath poured out on this world and it will be the most horrible time this earth has ever seen

After the tribulation we have the 1000 year reign of Christ known as the millennium, after the millennium we have the new heavens and the new earth which is not shown on these slides, that is the age to come. But going back to the church age we have the first resurrection which is

The resurrection of Jesus Christ, after his crucifixion and burial He was resurrected with a new body, an immortal body

Sometime after the resurrection of Christ there were

Saints who were also resurrected shortly after according to Matthew 27 verse 52

After the ascension of Jesus we have the rest of the church age, a time which has now spanned over 2000 years and the next resurrection we are going to see is the one we are all waiting for called the?

Rapture, the catching up of all the church age saints, all those who are alive and those who have died since the time of Christ,

After the rapture of the church the world will enter the tribulation, as I said it will be the most horrible time this world has ever seen and in the middle of the tribulation there is another resurrection, does any one know who they are? *** pause*** The two witness,

The witnesses who are to prophesy for 1260 days or 3.5 years during the first half of the tribulation, some think that these may be Moses and Elijah, some think it may be Elijah and Enoch and some think it may also be Elijah and the apostle John, we are not told who they are but that once their ministry has ended they are killed and the ungodly world has a form of holiday when they see that they are dead and then for 3 days their bodies are left in the streets and after that they are resurrected and raised up to heaven. This all happens in the middle of the tribulation.

And then in only 3 and a half years later, at the end of the tribulation, of those still alive at the end of the tribulation enter the sheep and goat judgment, the believers who survived the tribulation now enter the 1000 year reign of Christ along with

All the Old Testament saints to enter the kingdom of God that has been so long awaited for

For a thousand years Satan is bound and Christ Jesus will rule this world with a rod of iron, we the church age believers and all the former saints of the Old Testament will rule with Him. And once the thousand years are up there is one final judgment in which all the dead are raised up and receive new bodies including

All those who died in the tribulation, their bodies are resurrected as well and they also receive their new bodies to enter into that eternal age with Jesus Christ

The first 5 are called the first resurrection

The 6th is called the last resurrection; it will be the last resurrection to enter eternal life.

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Of all these resurrections Christ is the first, He is the Firstfruits. Just as the Jews were to bring in the firstfruits of the harvest once they entered the promise land; even so Jesus Christ is the firstfruits in this harvest of the church age. This is why Jesus said in Matthew chapter 9 verses 37 and 38;

...'The harvest truly *is* plentiful, but the laborers *are* few. Therefore pray the Lord of the harvest to send out laborers into His harvest.'

He is speaking about the world, Paul says in 1 Corinthians 15:20;

But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

He is the resurrection of the firstfruits, He is illustrated as the body of Israel coming up out of the red sea, He is illustrated in the offering of the firstfruits after Israel entered the promise land, and He is illustrated in this entire plan of God through His word and it is fascinating to see how perfectly the feasts of Israel fit the life and death and resurrection of Christ. As I said in the last message I was going to show you the last days of Christ as they appear in scripture, not only in the New Testament account of His death but also in the combination of feasts when Israel fled Egypt. I'll try and do this briefly and hopefully in a way that it will make sense.

To start us off we go back to the first chapter of the bible and in verses 1-4 it says

1 In the beginning God created the heavens and the earth.

2 The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

3 Then God said, "Let there be light"; and there was light.

4 And God saw the light, that *it was* good; and God divided the light from the darkness.

And now in *****Begin slide show*****

Genesis 1 verse 5 it says that ‘God called the light

Day, and the darkness he called

Night

So the evening and the morning were the first day.

And this is what we will call the Jewish day

Now our solar day is different

Our solar day starts in the night as well but not at sun down

Our solar day begins at midnight not at sun down or evening

From there on the rest of that night and the rest of the day and

Until midnight in the next night is

One solar day, now keep this in mind as it gets very interesting in explaining the timing of scripture during the last days of Christ.

We know from the Old Testament that the Passover lamb was to be taken into the home on the 10 of Nisan, it lived with the family for 4 days and then on the 14

The Passover lamb was slain, Ex 12:6 says ‘Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. That is between the rising and setting of the sun

Then at evening, on the 15 the feast of unleavened bread began, they were to eat it in haste, for at midnight judgment would fall on all Egypt

At midnight the Lord killed all the first born and the exodus began Ex 12:29 says; And it came to pass at midnight that the LORD struck all

the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.

and in verse 37 (NKJV) it says ³⁷ Then the children of Israel journeyed from Ramses to Succoth,

in chapter 13 verse 20-22 it says

²⁰ So they took their journey from Succoth and camped in Etham at the edge of the wilderness.

²¹ And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

²² He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people.

In chapter 14 verses starting in verse 1 it says

¹ Now the LORD spoke to Moses, saying:

² "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall

camp before it by the sea.

³ For Pharaoh will say of the children of Israel, 'They *are* bewildered by the land; the wilderness has closed them in.'

Verse 10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.

verse 13 And Moses said to the people, "Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

¹⁴ The LORD will fight for you, and you shall hold your peace."

¹⁵ And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.

¹⁶ But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.

¹⁷ And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.

¹⁹ And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.

²⁰ So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one*, and it gave light by night *to the other*, so that the one did not come near the other all that night.

²¹ Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land*, and the waters were divided.

²² So the children of Israel went into the midst of the sea on the dry *ground*, and the waters *were* a wall to them on their right hand and on their left.

²³ And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

²⁴ Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.

²⁵ And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."

²⁶ Then the LORD said to Moses, "Stretch out your hand over the sea,

that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

²⁷ And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea.

²⁸ Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

²⁹ But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

³⁰ So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

³¹ Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

And now for the illustration of Christ

In our Holidays of Good Friday and resurrection Sunday, we commemorate the crucifixion, the burial and resurrection of Jesus Christ but you cannot fit 3 days and 3 nights into the Friday to Sunday weekend, it is not possible. And it's sad that many theologians still continue to squish this into their commentaries and timelines of the last days of Christ when we can clearly see from scripture and the feasts of how it was to be.

To start off Jesus says in Matthew 12 verse 39 and 40;

39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

This prophecy should be the first clue, here Jesus speaks of himself as illustrated from the prophet Jonah, three days and three nights was the time Jonah spent in the belly of the fish and Jesus says that the Son of Man would spend 3 days and 3 nights in the heart of the earth.

We begin with Jesus eating the Passover with His disciples, Now yes, if this was Sunday school someone would raise their hand and say ‘Pastor Darryl, your arrow is in the wrong spot its pointing to the 13th’. Yes it is and this is the dilemma that many people face when reading the gospels, how could Jesus eat the Passover with His disciples be all night in the garden of Gethsemane and be crucified on the Passover the following day as there was a night separating the two days. Well it has to do with the solar day and lunar day or as I said earlier the Jewish day and I will try and explain it in the next few slides.

First I will add the day of the week up on the screen as it would be according to the lunar calendar or the Jewish day, as you see each day begins with the night and ends with the day.

And then I’ll move them over in order to create what the solar day which would have looked like this

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And now I will add the solar calendar dates to the week

And now we have what the solar week would look like, to quote Pastor Phil in his Harmony of the Gospels He writes regarding this difference ‘JESUS followed this calendar since He ate the Passover meal with His disciples *on* Nisan the 14th with them ~~according to this calendar~~, *That is the solar calendar*, See Lunar calendar below for *what* the majority Jews practice. I am speculating that the Jews were split into two views as to the correct calendar to use and that they had come to agreement to allow both groups to use the calendar they believed was correct EOQ

Thus we have Jesus eating the Passover on the 14th day of Nisan using the solar calendar..

Now we'll revert the day back to the Jewish day, Pastor Phil goes on to say ‘From the Gospels I would gather that the majority of the Jews followed this calendar (the lunar calendar) because they commemorated the Passover on the 14th of the lunar calendar.

So in the life of Christ, it seems to me He used the solar calendar, but when it comes to the crucifixion it follows the lunar calendar.

Thus Jesus had the Passover meal on the 14 Nisan and was crucified on the 14 Nisan.

After the Passover supper Jesus prays in the garden of Gethsemane and is there arrested, after the mock trial before the high priest and pilot Jesus is led to be crucified...

On the 14 day of Nisan according to the Jewish calendar

Before they start the feast unleavened bread Jesus is buried, for the Jewish leaders asked that the legs of the criminals were to be broken so that they would not remain on the cross during the following holy day as it was to be high day for the Jews

Now by the end of Thursday the 15th this would be 1 night and day in the tomb.

By the end of Friday it would have been the second night and the second day, and a question that comes to my mind is why didn't anyone come on Friday during the daytime to take care of the body? The feast of unleavened bread was past and it was not yet Saturday? But If you remember from earlier the Pharisees believed that the feast of firstfruits was to fall on that day, the 16th of Nisan, if it did then this would also be a Sabbath for the Jews; as Josephus writes But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, it was also a Sabbath.

By the time Saturday ends we have 3 days and 3 nights in the heart of the earth just as Jesus said he would be

At the end of Saturday Christ Separates Himself from death as the scripture says 'For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption'.

Because by the time it is Sunday very early in the morning the tomb is already empty, Luke 24 verse 1-3 read;

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.

But they found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus.

*** Transition to pulpit camera ***

Because by this time it is Sunday morning, ‘the days after the Sabbath’ and according to the Sadducees was to be the day of Firstfruits, but not for the Pharisees, but either way the tomb is empty, by morning He has already risen, He has become the Firstfruits of those who have fallen asleep and of those who are going to be raised up to eternal life after Him.

You see by morning the Jews were out of the red sea, by morning Christ is resurrected and the tomb is empty, Now I do not want to state that the top portion of the chart is exactly 100% accurate in date wise but day wise it gives us a very good picture of what the God is showing us in regards to His plan for Christ, and later His plan for man and for the world. Because next time I want to show us how all of this; (note the last slide) applies to the Christian life, how all of this is vital in the application for the Christian.