The "New Creation" Sabbath – Sunday:

[Internet article:
The supernatural designation of Sunday. All four gospels indicate that Jesus rose from the dead on the morning of the first day of the week (Matt 28:1; Mark 16:2; Luke 24:1; John 20:1). The resurrection of Christ on this day was reason enough for the Christians to observe it. Six of the eight appearances of Christ after His resurrection recorded in the gospels took place on Sunday: (1) to Mary Magdalene (John 20:11-18); (2) to the women who had brought spices to anoint His body (Matt 28:7-10); (3) to the two disciples on the road to Emmaus (Luke 24:13-33); (4) to Simon Peter (24:34); (5) to the ten disciples when Thomas was absent (John 20:19-23; cf. Luke 24:36-49); and (6) to the eleven disciples when Thomas was present (John 20:24-29). These appearances of Christ on Sunday were sufficient to designate it as a day of peculiar significance.
If the crucifixion of Christ took place on Friday (Armand's Note: the Resurrection was on the THIRD DAY after burial. Crucifixion and burial therefore had to be on Friday, Luke 24:18-24, especially vs 21), as is traditionally held, then Pentecost also occurred on Sunday that year. This Jewish festival received its name from the fact that it took place fifty days after the Passover. The latter was observed annually on the fifteenth of Nisan (A. E. Millgram, Sabbath: The Day of Delight, p. 339). Since the Jews were commanded to count the fifty days "from the morrow after the sabbath...to the morrow after the seventh sabbath" (Lev 23:15, 16), and since the fifteenth day of Nisan, which was the first day of the feast of unleavened bread (23:6), was considered a sabbath, the feast of Pentecost would occur on Sunday only when this special sabbath coincided with the regular weekly sabbath. (The use of the plural form of "sabbaths" in Matt 28:1 seems to support this view.) If Pentecost did occur on Sunday that year, then the outpouring of the Holy Spirit also occurred on the Lord's day (Acts 2:1-4).

These supernatural events, the resurrection of Christ, His appearances to His disciples, and the coming of the Holy Spirit at Pentecost, would serve to mark the first day of the week as a special day for the Christian. Jesus, when questioned about His authority, quoted an OT passage: "The stone which the builders rejected has become the head of the corner. This is the Lord's doing; it is marvelous in our eyes" (Ps 118:22, 23; Matt 21:42). Peter, in his address before the Jewish Sanhedrin, quoted part of the same passage and applied it to the resurrection of Christ (Acts 4:11). Athanasius, in the 4th cent., added the succeeding v. and applied it to the resurrection day: "This is the day which the Lord has made; let us rejoice and be glad in it" (Ps 118:24; Athanasius, Commentary on Psalm 118, cited in J. A. Hessey, Sunday: Its Origin, History, and Present Obligation, p. 69).]

Armand's notes:
Jesus Christ, the Lord of the Sabbath with all power and authority given to Him in heaven and on earth, has the authority due to His perfect obedience to His Heavenly Father, and with His Heavenly Father's full approval and honor for His Son, to change which day out of seven we <u>honor</u> Him for the <u>New</u> Sabbath of His <u>New</u> Creation! Resurrection was on the <u>third</u> day (<u>Sunday</u>) after burial on Friday (I Corinthians 15:4; Mark 16:9). Sunday is the Lord's Day on which He brought forth a new creation (The "Spiritual" Kingdom of God on earth - Mark 1:14-15) that can only be entered into and lived in by Faith in Christ (Romans 7:4-6, 12-14), by/through the regenerating and renewing work of the Holy Spirit alone (John 3:5-8; Titus 3:4-7; Ezekiel 36:24-32)!!!

New Creation: II Corinthians 5:17

Romans 8:5-8:
All unregenerate persons, Jew and Gentile who do not have the Holy Spirit, cannot keep the Jewish Sabbath commanded in the Creation account and cannot keep the "ten <u>Commandments</u>" (Deuteronomy 4:10-12) audibly spoken to Israel by God at Mount Horeb, and written on

tablets of stone by the finger of God (Deuteronomy 4:13). ("Ten Commandments", Deuteronomy 5:2-22).

Romans 7:4-6, 12-14; 8:2-14; Galatians 5:16 =
Only by the Holy Spirit given in the New Birth can a person, Jew or Gentile, keep the Sabbath of the creation account and keep the Commandments of God audibly spoken to Israel at Mount Horeb, in Spirit and in Truth! The Jewish Sabbath could never be kept by man according to the Old Covenant spoken of in Deuteronomy chapter 5 (Hebrews 8:7-9). The Old Covenant of Hebrews 8:7-9, 13 is not the Eternal Covenant but only a shadow of things to come, to be fulfilled only in/by Christ the second Adam. The New Covenant of Hebrews 8:6, 10-12 is the Eternal Covenant made on better promises and has ushered in the Kingdom of God (spiritual kingdom - new creation) promised by God and brought to fruition , confirmed, and which satisfied the justice of our Heavenly Father being clearly evidenced on the Lord's day, by/through the resurrection of the second Adam from the grave. Christ's resurrection verified our Heavenly Father's final approval and acceptance of the perfect obedience of Christ to complete His will and purposes to begin the New Creation, the establishment of His Kingdom on earth, a "spiritual" kingdom on earth; a spiritual kingdom lived in by Faith alone in Christ alone until the Second Coming of Christ at which time it will be lived in by sight with new glorified bodies and the restored creation! Only in Christ by the Holy Spirit's presence and power, can the Law which is spiritual in nature be kept (Romans 7:14; John 4:21-24)! Christ's resurrection on Sunday overcame death, was accepted by His Heavenly Father as full payment for sin by the fact of the resurrection of the man Jesus Christ from the grave, and ushered in the new creation, the (spiritual) Kingdom of

God on earth (Mark 1:14-15)! It all was initiated on the Lord's Day (Early Sunday morning) by the resurrection from the grave of the second Adam showing the Heavenly Fathers full approval that His Will and Purposes were finally accomplished by/through His Son (John 19:30 - "It is finished"; Ephesians 1:19-23, vs 20), the son of man/Son of God! His Kingdom, now come, could be built on earth by bringing in those chosen by God the Father and given to His Son for Christ to make into new creatures who alone can live in the Kingdom and keep the Sabbath, the Lord's Day for the believer; honoring the Lord of the Sabbath in the Kingdom of God. Jesus said clearly that the Sabbath was made for man and not man for the Sabbath, Mark 2:25-28. Keeping the Sabbath is one of the Commandments spoken by the voice of God to Israel at Mount Horeb and written by the finger of God on tablets of stone, and can only be kept after the New Birth. The Kingdom of God is built with living stones (I Peter 2:5) and consummated at/when all the Elect are saved and brought into the Heavenly kingdom not of this realm! The "New" Sabbath of Christ's new creation honors Christ, the second Adam, the Lord of the Sabbath, and can only be kept by the presence and enabling power of the Holy Spirit given only to new creatures in Christ living in the Kingdom of God not of this realm! We now worship and keep the "Lord's Sabbath" in Spirit and in Truth by the Power of the Holy Spirit alone!!! Praise His Holy Name!!! At Christ's return, at which time the Kingdom will be completed with all the Elect then in His Kingdom, He will judge those still alive on earth immediately following the rapture, and He will restore the earth to its original state as it was before the first sin of Adam and Eve. He will judge and restore the earth by fire at His coming, and we who are in Christ by His doing will live in the finalized and completed Kingdom of God eternally in the very presence of God!!! Praise, Worship, Glory and

Honor be given to our Loving, Living, Sovereign, Merciful and Gracious God (Father, Son and Holy Spirit) ALONE!!!

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead (Christ our Lord and Savior and new master ruling and reigning in/over our hearts.), that we should bring forth fruit unto God.
Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law ["Law of God" (Romans 7:7-25, especially vs 22 & 25) verbally spoken to Israel and written on tablets of stone by the very finger of God in Deuteronomy 4:12-13, 5:21; and not the "law of Moses" given to Moses by God for Moses to instruct Israel further according to Deuteronomy 4:14 and 5:25-31), did work in our members to bring forth fruit unto death.
Rom 7:6 But now we are delivered from the law (delivered from having to keep the law through our fleshly doing and efforts which is impossible, Romans 8:7-9), that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Death and burial of Jesus Christ was on Friday with the Resurrection being on the THIRD DAY after burial. Jesus Christ said these words clearly in these verses of God's Holy Eternal Truth, His Holy Word (Please look up verses and read them):
Matthew 17:23, 20:19
Mark 9:31, 10:34
Luke 9:22, 18:33, 24:46

Other Scripture text clearly state the same. (Please look up all these verses and read them):

Matthew 16:21, 27:64
Luke 24:7, 18-24 especially verse 21
Acts 10:40
I Corinthians 15:4

What Jesus said in Matthew 12:40 does not, for Scripture to agree with Scripture, mean a literal 3 days and 3 nights totaling a 72 hour time period passing before the day of resurrection. If Jesus Christ was crucified, dead and buried on Wednesday as some conclude, and/or Thursday, and then was resurrected early on Sunday morning (Mark 16:9), He would have risen from the dead on the fifth day following His burial and/or the fourth day and not the third day after burial. Scripture has to agree with Scripture if it is Eternal and Absolute Truth. Truth can not disagree with Truth or it is no longer truth. The meaning and definitions of the Holy Spirit authored Words of Holy Scripture must be understood correctly as taught by the Holy Spirit ALONE (I Corinthians 2:11). That means, for the New Testament Greek words given in the New Testament by the Holy Spirit, Greek Lexicons and Concordances [King James Concordance, New American Standard Exhaustive Concordance, Thayer's Greek Definitions, Strong's Hebrew and Greek Dictionaries, etc.] which give the definitions of all the Holy Spirit given Greek Words used in Holy Scripture must also be Holy Spirit authored or we could never know the definitions and meanings of the words the Holy Spirit authored (Same applies to Old Testament Hebrew and Aramaic Words). If the Greek Lexicons are wrong at any point then we would/could never know the true definitions of any of the Holy Spirit authored Words of the New Testament and/or there meanings. God had to Sovereignly protect the lexicons from any and all errors for us to rightly know the definitions and meanings of the Words of Holy Scripture. Since many words have different definitions and meanings, to understand the right definition and meaning of the Holy Spirit authored Words within the context of Scripture in which the words are used, the Holy Spirit ALONE must

give the correct understanding and meaning of what He authored (I Corinthians 2:9-16). It is impossible to know God's Holy Truth's of His Holy Word aright through human knowledge, human wisdom and human reasoning ability = brain counsel (I Corinthians 2:14). They must be <u>revealed</u> and taught to us by the Holy Spirit ALONE! Having said this, "Thayer's Greek Definitions" has the clear answer to what Jesus Christ our Lord said and meant in Matthew 12:40. Listen to what "Thayer's Greek Definitions" states on the Greek word for "days" in the passage containing Matthew 12:40.

Directly copied and pasted from "Thayer's Greek Definitions":

[ἡμέρα
hēmera

Thayer Definition:

1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night

1a) in the daytime

1b) metaphorically, "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness

2) of the civil day, or the space of twenty four hours (thus including the night)

2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.]

Also, this commentary explanation from "Baker's New Testament Commentary" agrees with what Thayer's definition states. Copied and pasted from "Baker's New Testament Commentary" as it discusses Matthew 12:40:

[Exactly how, in the case of *Jonah,* these three days and three nights were computed Scripture nowhere reveals. Were they three entire days and nights, seventy-two hours in all, or was the period of his stay in the belly of the "fish" one entire day plus parts of two other days? We do not know. We *do* know that in Est_4:16 the third day cannot have been an entire day (see Est_5:1, "on the third day," not "after the third day"). See also the apocryphal book Tob_3:12, Tob_3:13. To say, therefore, that in order to do justice to Mat_12:40 Jesus must have been in the grave three entire days plus three entire nights is unreasonable. It is contrary to Jewish usage of such terms.

Nevertheless, again and again—sometimes in small pamphlets—the opinion will be advocated that according to Mat 12:40 Jesus must have died and been buried on Thursday. This, however, is definitely wrong, for the inspired records tell us that these events took place on Friday, that is, on Paraskeuē, this very word being used even in modern Greek to indicate Friday (Mrk 15:42-43; Luk 23:46, Luk 23:54; Jhn 19:14, Jhn 19:30, Jhn 19:42). Also, if the proponents of this "Jesus was buried on Thursday afternoon" theory demand that "three days" means three entire *days,* their theory will still fall short; and, on the other hand, if, as they see it, a part of a day must be figured as a day, the result is: too many days!

Neither is it *entirely* satisfactory to say that, while Jesus died indeed on Friday and rose again on Sunday morning, the solution is to be found in the fact that, as already proved, the Jews counted a part of the day as equal to a day, and a part of the night as amounting to a night. As far as the "days" are concerned, this would be a satisfactory explanation, but it would still leave us with only two nights, not three.

What then? Some, despairing of a solution, declare that the saying, though having been a part of the Gospel from the beginning, is spurious, never having been uttered by Jesus himself. There is, however, no good reason thus to cut the Gordian knot. The true solution probably lies in a

different direction. When we say “the universe,” the ancients would say “heaven and earth.” So also, should not their expression “one day and one night” be taken to mean one time unit, one diurnal period, a part of one such period being taken as a whole? He was indeed in the heart of the earth three “days-and-three-nights,” that is during three of these time units.]

In addition, “John Gill’s Exposition of the Bible” states it this way:

[**So shall the Son of man be three days and three nights in the heart of the earth**. That Christ means himself by the "son of man", there is no reason to doubt; and his being laid in a tomb, dug out of a rock, is sufficient to answer this phrase, "the heart of the earth", in distinction from the surface of it; but some difficulty arises about the time of his continuing there, and the prediction here made agreeable to the type: for it was on the sixth day of the week, we commonly call "Friday", towards the close, on the day of the preparation for the sabbath, and when the sabbath drew on, that the body of Christ was laid in the sepulchre; where it lay all the next day, which was the sabbath of the Jews, and what we commonly call "Saturday"; and early on the first of the week, usually called "Sunday", or the Lord's day, he rose from the dead; so that he was but one whole day, and part of two, in the grave. To solve this difficulty, and set the matter in a clear light, let it be observed, that the three days and three nights, mean three natural days, consisting of day and night, or twenty four hours, and are what the Greeks call νυχθημερα, "night days"; but the Jews have no other way of expressing them, but as here; and with them it is a well known rule, and used on all occasions, as in the computation of their feasts and times of mourning, in the observance of the passover, circumcision, and divers purifications, that מקצת היום ככולו, "a part of a day is as the whole" (n): and so, whatever was done before sun setting, or after, if but an hour, or ever so small a time, before or after it,

it was reckoned as the whole preceding, or following day; and whether this was in the night part, or day part of the night day, or natural day, it mattered not, it was accounted as the whole night day: by this rule, the case here is easily adjusted; Christ was laid in the grave towards the close of the sixth day, a little before sun setting, and this being a part of the night day preceding, is reckoned as the whole; he continued there the whole night day following, being the seventh day; and rose again early on the first day, which being after sun setting, though it might be even before sun rising, yet being a part of the night day following, is to be esteemed as the whole; and thus the son of man was to be, and was three days and three nights in the grave; and which was very easy to be understood by the Jews; and it is a question whether Jonas was longer in the belly of the fish.]

"Adam Clarke's Commentary on the Bible" says this:

[**Three days and three nights -** Our Lord rose from the grave on the day but one after his crucifixion: so that, in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as an entire day; and this, no doubt, exactly corresponded to the time in which Jonah was in the belly of the fish. Our Lord says, As Jonah was, so shall the Son of man be, etc. Evening and morning, or night and day, is the Hebrew phrase for a natural day, which the Greeks termed νυχθημερον, nuchthemeron. The very same quantity of time which is here termed three days and three nights, and which, in reality, was only one whole day, a part of two others, and two whole nights, is termed three days and three nights, in the book of Esther: Go; neither eat nor drink Three Days, Night or Day, and so I will go in unto the king: Est_4:16. Afterwards it follows, Est_5:1. On the Third Day, Esther stood in the inner court of the king's house. Many examples might be produced, from both the sacred and profane writers, in vindication of the propriety of the expression in the text. For farther satisfaction, the reader, if he please, may consult Whitby and Wakefield,

and take the following from Lightfoot.

"II. If you number the hours that pass from our Savior's giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him three days and three nights, whereas two nights only came between, and one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the Jewish schools and their computation. Weigh well that which is disputed in the tract Scabbath, concerning the separation of a woman for three days; where many things are discussed by the Gemarists, concerning the computation of this space of three days. Among other things these words occur: R. Ismael saith, Sometimes it contains four אונות onoth, sometimes five, sometimes six. But how much is the space of an אונה onah? R. Jochanan saith, Either a day or a night. And so also the Jerusalem Talmud: 'R. Akiba fixed a Day for an onah, and a Night for an onah.' But the tradition is, that R. Eliazar ben Azariah said, A day and a night make an onah: and a Part of an onah is as the Whole. And a little after, R. Ismael computed a part of the onah for the whole." Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night; the next day and its night; and any part of the succeeding or third day.

These commentary accounts are in agreement with "Thayer's Greek Definitions" for the Greek word "days" as used in Matthew 12:40 and throughout the whole of the New Testament. But Scripture must always agree with Scripture if the whole of Scripture is Eternal and Absolute Truth. Finally, when Jesus Christ appeared to the two disciples on the road to Emmaus in Luke 24:13-33, how can you refute verses 19-24, especially verse 21? Friday definitely was the day Christ our Lord was crucified, died and was buried!!!