



“Hi, Bela. I’m sorry I’m late.”

“That’s all right. Anyway, while I’ve been waiting I’ve been making a few notes that you might find useful.”

“Oh, thanks. I’ve been thinking a lot about what you said last time about arranging events in the right sequence.”

“Really? Well, before we look at that, let’s first of all summarize what we have learned so far. We have come to the conclusion that Jesus’ body was placed in an empty tomb that had been carved out of the hillside, at about 6 p.m. on the 14th day of Nisan, which was a Tuesday, in the year 31 CE. He then spent exactly seventy-two hours in the tomb as he himself had foretold.”

“Wait a minute, Bela, how do you know that he spent exactly seventy-two hours in the tomb, since nobody saw him when he actually rose from the dead?”

“That’s a good question, René. Nobody saw the resurrection of Jesus. Nevertheless, since every word of the Bible is true, we can conclude that Jesus rose from the dead as he said he would. There are several places in the Bible where he announces that he will rise from the dead on the third day. In each of the four Gospels Jesus prophesies on three separate occasions that he will undergo great suffering. In each case, in the original text, he says that he will rise from the dead on the third day. If we look, for instance, at Luke’s Gospel, chapter 18, verse 33, we read ‘And they shall scourge him, and put him to death: and on the third day he shall rise again.’ In Matthew’s Gospel, chapter 27, verse 63, we find the following words spoken by the chief priests and Pharisees to Pilate: ‘Sir, we remember that that deceiver [Jesus] said, while he was yet alive, ‘After three days I will rise again’, the original text can be rendered as ‘after three days I shall have risen again’. The previous verse, verse 62, is interesting in that it tells us the day when the chief priests and Pharisees went to see Pilate: ‘Now the next day, that followed the Friday (this is how Gaspar Karoli translated it, though in other Bible versions you can read ‘the day of the preparation’), the chief priests and Pharisees came together unto Pilate.’ This means that they went to Pilate on a Sabbath day to ask him to have Jesus’ tomb guarded for three days.”

“So, that proves that it couldn’t have been a simple matter of thirty-six hours in the tomb.”





“Exactly! In the currently accepted view, Jesus rose from the dead on the first day of the week, that is to say, in the early hours of Sunday morning. If the chief priests and Pharisees had believed that Jesus’ prophecy meant that he would rise from the dead in the early hours of Sunday morning, then they would have asked Pilate to have the tomb guarded for one whole day at most.”

“Let’s slow down a bit, Bela, my brain is going numb.”

“I warned you it was a complicated subject. All right, we’ll have a little break.”

CHAPTER 18

René Swims in a Sea of Information

“But, Bela, didn’t more than seventy-two hours elapse between late Tuesday and the weekly Sabbath, that is, our Saturday?”

“Good question, René. Tuesday night, all Wednesday and Thursday and the daylight hours of Friday when added together make seventy-two hours and if even the slightest part of the Sabbath is added, the three days and three nights prophesied by Jesus would be exceeded. However, nowhere in the Bible does it say that Jesus rose from the dead shortly before the women came to his tomb.”

“You are right. I’ve been reading the Gospels at home and none of them say that.”

“Let’s assume therefore, that Jesus rose from the dead at about 6 p.m. on the Friday evening exactly seventy-two hours after being placed in his tomb. The women who went to his tomb found it empty. But when did they go there? An English translation of chapter 28, verse 1 of Matthew’s Gospel says: ‘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 sepulcher.’ There’s only one snag: the original Greek text is completely different.”

“Why is that?”

“You should ask the people who produced such artistic translations of the Bible simply because they considered the original text as God intended it to be incomprehensible. In so doing, they changed the meaning of Holy Scripture to fit in with their own theories. They thought





they were simplifying things. But they went too far. Now, however, their errors are being exposed.”

“So, what does the original text say?”

“It says the following: ‘However, after the Sabbaths, as it began to dawn on one of the Sabbaths came Mary Magdalene and the other Mary to see the sepulcher.’”

“I’m sorry, Bela, but that’s all Greek to me, if you’ll pardon the pun.”

“Unfortunately, there is also a mistake in the word-for-word translation of the original Greek. The Greek word ‘opse’ is translated as ‘after’, although its true meaning is ‘after a long time’ or ‘late’ or ‘at a later part of some period’. The non-literal translations make a serious error when they render ‘as it began to dawn on one of the Sabbaths’ with ‘as it began to dawn on the first day of the week’. They leave out any mention of Sabbath in the plural for the simple reason that they don’t understand it.”

“So, if we take ‘at a later part of one of the Sabbaths’ to be the correct translation, what does it mean?”

“That at 7.20 p.m. on Friday evening, the Sabbath had already begun, since in that part of the world and at that time of year at 7.20 p.m. there is complete darkness. By that time, Jesus had risen from the dead and was no longer in his tomb. Thus, the correct translation ‘at a later part of one of the Sabbaths’ indicates that the women set out to visit the tomb some time after sunset, most probably not long before midnight, but still on Friday, which for the Jews was already the Sabbath. By the time they reached the tomb dawn had begun to break on Saturday morning and they found the tomb empty. The rock blocking the entrance to the tomb had rolled to one side during an earth tremor, which could have been an aftershock from the earthquake that struck at the time of Jesus’ death, allowing the women to enter the tomb and find it empty. This happened in the early hours of Saturday morning ‘as it began to dawn.’ A Saturday that then came to an end at 7.20 p.m.”

“I don’t think I can take any more in, Bela. I think we had better leave the rest till next time.”

“That’s all right by me. How much time is there until your deadline?”

“I’m not sure, but I think we have roughly another seven weeks.”

