

**Parson to Person**  
**1 Corinthians 15**  
**(The Resurrection) – Part 13**  
**(Resurrection Sunday—The Feast of Firstfruits)**

Today (in various time zones) billions of people will celebrate the resurrection of Jesus. The celebration takes on various forms and traditions—but all point to Nisan 17. The specific year is debated—but my opinion is AD 33.

Without debate we know that Jesus rose from the dead on Sunday, Nisan 17—for that was the precise day God had planned it. According to the Ceremonial Law (foreshadowing the nature, sacrificial work, and prophetic patterns/events/celebrations later to be fulfilled in Christ), Nisan 17 was the day of Firstfruits, signifying the ingathering of the harvest. It occurred the day after the Friday and Saturday Sabbath days—therefore Sunday.

Of interest is the fact that during Passover and the Feast of Unleavened Bread there were two Sabbath days back to back—a Friday and a Saturday. Jesus being crucified on Thursday, Nisan 14, and in the grave for three days and three nights is explained by the discovery of this fact!

Many see that Jesus was crucified the day before the Sabbath and therefore suggest that it must have been a Friday. However, a Friday crucifixion will not allow for three days and three nights in the grave—as predicted. Moreover, if we are to take the three days and three nights seriously, and if Jesus was crucified on a Friday, the resurrection would have been on a Monday—and therefore fail to fulfill the Sunday Feast of Firstfruits.

Let's see if we can work this out.

Jesus had the last supper with His disciples on Thursday night, was later arrested in the garden of Gethsemane, taken to Caiaphas' house, thrown in a pit until Thursday morning, taken to trial and scourging before being crucified at 9:00am on Thursday—yes, Thursday. (Please don't forget that the Hebrew calendar marks evening then morning—Thursday night then Thursday day, etc.

Jesus died at 3:00pm on Thursday, Nisan 14. Here's how it all worked out.

Jesus was crucified on Thursday morning, Nisan 14, at 9:00am. He hung on the cross and died at 3:00pm that Thursday afternoon at twilight. Shortly thereafter, because it was a day of preparation for the first day of Unleavened bread (Nisan 15), Jesus was taken down from the cross and placed in a tomb. Thereafter, Jesus was in that tomb Friday night and Friday day—Nisan 15; Saturday night and Saturday day—Nisan 16; and through Sunday night—Nisan 17. However, Jesus rose from the dead *“before it began to dawn”* on Sunday night—Nisan 17. Jesus was dead for three days and three nights but fully alive, to be seen by many, on Sunday morning—Nisan 17. That day was the Feast of Firstfruits. Therefore, we know that Jesus fulfilled Passover, Unleavened Bread, and Firstfruits during the “passion week”—just as expected. Furthermore, as assigned in the Law, Jesus rode into Jerusalem on Sunday, Nisan 10, to be examined and found without fault, before His sacrificial death on Nisan 14. Moreover, this day, Nisan 10, was exactly 483 years after the command to rebuild the city and walls of Jerusalem—as described in Daniel 9:25. Four days later Jesus was “cut off” (put to death), just as predicted in Daniel 9:26.

Why am I sharing this? Because Jesus is not *just* our “Passover” (1 Corinthians 5:7b), and not *just* the Unleavened Bread (John 6:32–33), but *also* the *“Firstfruits of those who slept”* (1 Corinthians 15:20). Herein is the mystery, the Firstfruits represents the whole of a

harvest. Therefore, just as Jesus ascended into heaven (Acts 1:9–11a) as the *“Firstfruits of those who slept,”* we too shall ascend. We are the whole of the Church Age harvest. We are assigned to an ascension into heaven. That ascension will be the Rapture of the Church Age Bride: the Body of Christ (1 Corinthians 15:51–52a, 1 Thessalonians 4:15–18).

The last Trumpet of the Church Age is, without a doubt, the final Feast of Trumpets (ingathering) for the Church. There are *judgments* announced by the *sounding* of trumpets during the Tribulation, and there will be a final Feast of Trumpets (ingathering) for the Jews at the Second Coming. However, as is true of the Day of Atonement *for the Church*—so is true for the Feast of Trumpets *for the Jews*. The Day of Atonement for the Church took place at the Cross. The Day of Atonement for the Jews will occur during the Tribulation—first by severe judgments (Daniel 9:24, Revelation 4–19), and then by the bestowal and reception of grace God intends to pour upon them in the final hours just prior to the Second Coming (Zechariah 12:10–13:6, 14:1–15). By that time, all of Israel will have been gathered together and saved at the Second Coming (see Matthew 24:31, Romans 11:25–27). Therefore, no more need for any Feast of Trumpet call—the call to “ingathering.”

Also note, we see no Feast of Trumpets during the Millennial Reign (see Ezekiel 45:21–25).

Now, concerning our ingathering at “the last trumpet,” Jesus said, *“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 to Myself; that where I am, there you may be also”* (John 14:3). This points to the coming of Jesus for His ingathered bride.

Concerning the Wedding Feast, Jesus said, *“Let your waist be girded and your lamps burning; and you yourselves be like men who*

*wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them”* (Luke 12:35–37). This points to the ingathering of the Jews and Tribulation saints who are saved out of “*great tribulation*” (see Daniel 12:1–3, Revelation 7:9–17).

Happy Feast of Firstfruits, my Friends!

I love you all,  
Pastor Paul