

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

Rabbis. Yet, the very mistranslation of Jer. 34:14 is injudiciously cited as proving that there is some mysterious Semitic idiom that mismatches the time stated with the reality.

What about the parallel passages, Luke 9:28 and Matthew 17:1? Luke says “after²³ . . . about eight days” (ὥσει ἡμέραι ὀκτώ) Yeshua went up the mountain, and Matthew says, “after six days” (μεθ’ ἡμέρας ἕξ). Yeshua’s words in Matthew 16:28 and Luke 9:27 were spoken on the Sabbath. “After eight days” counts exclusively from Friday night to the day part of the next Sabbath. “After six days” on the other hand, is a shorthand phrase for saying “on the seventh day,” which is the Sabbath, and is borrowed from Exodus 24:16 to connect the transfiguration with Moses meeting YHWH on the mountain on the Sabbath. “After six days” really means “after [the] six days” of the regular working week. An English colloquialism for this would be, “And then after the following workweek.” The “six days” are identified with Sunday to Friday, and after those days is the Sabbath.

So there is no contradiction between Luke and Matthew here, and there is no stating of a number of days or nights that is not in fact the stated number of days or nights or parts thereof being referred to.

Figure 10: After Eight or Six Days?

| | | | | | | | | |
|-----|---|---|---|---|----|---|-----|---|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Sab | S | M | T | W | TH | F | Sab | |
| | 1 | 2 | 3 | 4 | 5 | 6 | A6 | |

The top row renders Luke’s “after eight days”, counting calendar days according to daybreak.²⁴ Thus, Sabbath morning is after one day, and the next Sabbath morning is “after eight days.” The bottom row has the same starting point (Friday night), except here “after six days” means the six days of the work week. “A6” is “after [the] six

²³ Luke chooses the word “after” which suggests that Yeshua spoke his words at the beginning of the Sabbath, sometime after sunset Friday. He uses the standard method of saying the same day next week (8 days), but appends the word “about” in case the reader should misunderstand. As soon as dawn comes on the Sabbath, it is “after one day” (using the dawn to dawn Temple day).

²⁴ The daybreak day is to be explained in coming chapters.

days,” which is also on the Sabbath. John 20:26 (μεθ’ ἡμέρας ὀκτώ), “after eight days” has the same explanation as Luke 9:28. The “0th” day is the day of the resurrection, (the “third day” from the crucifixion). The “eighth day” is the next Sabbath. Of course, the normal mode of saying the same day the next week is to say “eight days from today,” or “in eight days,” or “on the eighth day” and not “after eight days.” However, once sunrise to sunrise calendar reckoning of the “third day” is understood from the following chapters, “after eight days” will make sense, as the day part of the Sabbath was reckoned as the first day after the resurrection. The normal sense of “after n days” is the $n+1^{th}$ day counting from, or including the starting point.. This is proved in Hosea 6:2, “after two days...in the third day” (μετὰ δύο ἡμέρας ἐν τῇ ἡμέρᾳ τῇ τρίτῃ), **הַשְּׁלִישִׁי מִיְמֵי־בְיֹום**. The same way of saying “the third day” is found in Mark 14:1: μετὰ δύο ἡμέρας, and Mathew 26:2 (μετὰ δύο ἡμέρας).

I have had much experience with skeptics that bring up inclusive counting passages to try to dispense with “three nights.” Except for a very few, almost all of them knew before hand that the passages only prove inclusive counting and not that “three nights” can be reduced to two. Most of them will never admit this. They will keep bringing up the passages as if it proves they can get away with Friday-Sunday. This is because to admit the truth is to abandon their position. Therefore, they are reduced to intellectual dishonesty; and setting themselves forth as supporters of the position, they hope that somehow the fault of their argument will escape the notice of their audiences, and that the volume of their words on the subject of inclusive counting will convince their audiences to set aside their judgment in favor of the speaker’s erudite authority. However, even the most mathematically challenged can see that their position is a simple case of contradiction to Matthew 12:40.

There is not just one passage with “three days and three nights” (Matthew 12:40) of Messianic significance. Equally important is 1 Samuel 30:12 and the surrounding passage. I will get to it later in this book. Yeshua only mentioned the Jonah passage, but anyone who knows their Messianic prophecy and typology well, and who knows

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