

הַיּוֹם בַּאֲשֶׁר קוֹמֵם 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)

to defend by counting exclusively from Thursday. But this still makes Sunday the 4th day. Skeptics will correctly say that exclusive counting is not possible in this case, and will correct the translation of Luke 24:21 to say “to day is the third day from when²⁷ these things were done.”

There is no way to avoid the above contradiction unless the critic is corrected on both the “first day of the week” mistranslation and the mistake in “to day is the third day from when these things were done.” Without correction, the critic can hold Luke 24:21 and the “first day of the week” passages over Matthew 12:40, and would be justified in choosing two passages on his side for Friday-Sunday against one on the other for Wednesday-Sabbath. Where is he wrong, then? His proof texts were mistranslated by like-minded ancestors who wanted Friday-Sunday to be true. Here are the corrections:

Now on the first of the Sabbaths Miriam Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. (John 20:1)²⁸

Today leads away the third day from when these things happened. (Luke 24:21).

The John passage says the resurrection was on the Sabbath day—apparently the first Sabbath in some counting of Sabbaths, which will be explained later. The Luke passage says that on the same day, the third day expired, or was “lead away” (ἀγει).²⁹

What is the “third day”? The Sabbath day was from sunset Friday to sunset Saturday. But the “third day” was from Friday sunrise to Sabbath sunrise (which will be proved in the following chapter). The

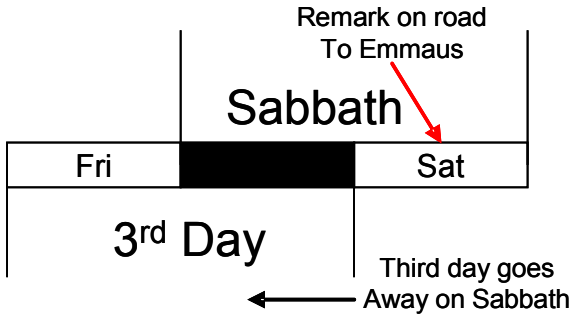
²⁷ “From when” = “ἀφ’ οὗ.” An examination of the LXX and other NT usages will show that inclusive counting is always required when these words are used. The Hebrew expressions parallel to the LXX also show this.

²⁸ And all the passages like it: Mat. 28:1; Mark 16:2, 9; Luke 24:1; John 20:19; Acts 20:7; 1 Cor 16:2.

²⁹ “A third *day*, this day, leads away, today from when these things occurred” (τρίτην ταύτην ἡμέραν ἀγει σήμερον ἀφ’ οὗ ταῦτα ἐγένετο), Scrivener. “A third day, this day, it leads away from when these things happened” (τρίτην ταύτην ἡμέραν ἀγει ἀφ’ οὗ ταῦτα ἐγένετο), NA-27th edition. Codex Bezae omits the word “this” (ταύτην).

picture looks like this:

Figure 11: Luke 24:21



So, for one speaking during the day part of the Sabbath, you will see that “Today [the Sabbath] leads away the third day” makes sense, and that this happened at sunrise on the Sabbath. This explains Luke 24:21. And the skeptics’ proof that the crucifixion was not on Wednesday falls to the ground. In colloquial English the statement might be “the third day deadline expired today.”

They will object that “the third day” cannot be from sunrise to sunrise, and argue that the three days must be calculated on a sunset to sunset basis “because that is how Jews must reckon a day.” They will also claim that the Greek word for “Sabbath” means “week.” They will say that the women cannot go to the tomb on the Sabbath without breaking it. Also they will say that Cleopas and his fellow disciple cannot travel to Emmaus on the Sabbath. Finally, they observe that the resurrection is matched by the wave sheaf offering, which he claims was on Sunday that year.

None of these objections are based on truth, but they will all be answered in the following chapters just as clearly as the reinterpretation of Matthew 12:40 was shown to be unjustified. The objections are based on the assumptions and traditions of Judaism and Christianity introduced after Yeshua’s death and resurrection. But Judaism, Christianity, history and secular sources have preserved enough of the truth so that we can sort out the truth from the fiction. The actual texts of the Torah and Prophets, and the writings of the Apostles testify against the traditions.

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