

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

around these two corrupt institutions to discover the truth.

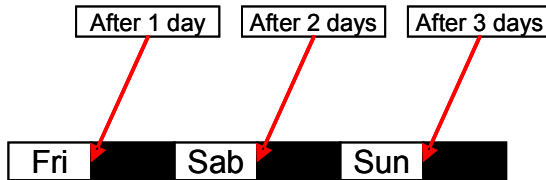
We will find that the current translations only preserve the statement of Yeshua that he would rise *after three days* in one text:

And he began to teach them that, “It is necessary for the Sōn of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise” (Mark 8:31, MISB).

[וְאַחֲרַי שְׁלֹשֶׁת יָמִים = μετὰ τρεῖς ἡμέρας; MSS: all]

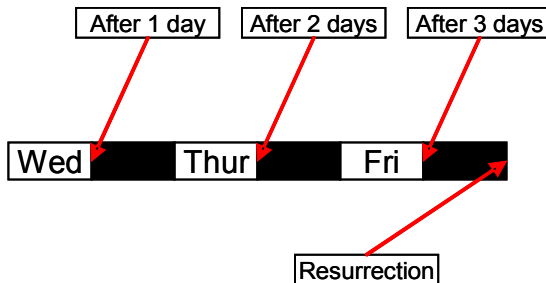
It will be seen at once that this statement is instantly fatal to the Friday-Sunday scenario. The following chart shows why:

Figure 41: Failure of After Three Days with Sunday



Clearly by Sunday morning only “after two days” has been attained, and there is no way for it to be “after three days.” But if Yeshua died on Wednesday and rose on the Sabbath, everything is explained:

Figure 42: After Three Days Explained



I described the daybreak to daybreak day earlier. In this case, the day may be reckoned to be over at sunset which would fit the shortest chronology, and thus as soon as the sun goes down one may say “after

one day.” Thus, the Mark passages count the next day at sunset.

Scribes and translators know that these “after three day” texts are hazardous to their Sunday paradigm. So they changed many of the texts in the second and third centuries. What was left over, scribes mistranslated in other languages, simply ignored, or swept under the rug with inclusive counting excuses. Between Scrivener’s 1894 Greek New Testament (τῆ τρίτῃ ἡμέρᾳ) and Nestle-Aland 27th (μετὰ τρεῖς ἡμέρας) we can recover Mark 9:31:

For he was teaching his disciples and he was telling them that, “The Son of Man is *about to be* delivered into *the* hands of men, and they will kill him; and when he is killed, after three days he will rise.” (Mark 9:31). [μετὰ τρεῖς ἡμέρας = *post tres dies*; MSS: κ B C* D L Δ Ψ 579. 892. 2427 *pc* it sy^{hmg} co]

Also we can recover Mark 10:34. Scrivener has τῆ τρίτῃ ἡμέρᾳ. But the critical text: μετὰ τρεῖς ἡμέρας:

And they will mock him and spit upon him, and scourge him, and kill *him*, and after three days he will rise again. (MISB Mark 10:34). [MSS: κ B C* D L Δ Ψ 579. 892. 2427 *pc* it sy^{hmg} co]

Of course these passages have parallels in Matthew and Luke, and when you look at the apparatus of the critical text you will find some variants for “after three days” that match these Mark passages. Parallel to the Mark 8:31 text we have a Matthew text and a Luke text.

From that time Yēshua the Mēssiah began to show his disciples that “it is necessary for” him to go to Jerusalem, and “to suffer many things” from “the elders and *the* chief priests and *the* scribes, and to be killed, and after three days to rise” (MISB Mat. 16:21). [μετὰ τρεῖς ἡμέρας; MSS: D (*al* it) bo]

Saying, “It is necessary for the Sōn of Man to suffer many things, and be rejected by the elders and *the* chief priests and *the* scribes, and to be killed, and after three days to rise” (MISB Luke 9:22). [μεθ ἡμερας τρεις; MSS: D it; Mcion^{A.(E)}]

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