

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

But these variants are not put in the main text of the critical text because there are too few manuscripts supporting the “after three days” reading. However the above parallel texts probably should agree with Mark. After all, they are recording the same material and the same statements of Yeshua. In Mat. 16:21 “after three days” is in Codex Bezae and more than a few old Latin manuscripts. So if the critical text says that Mark 8:31 should be “after three days” (with no disputes), and Mat. 16:21 is parallel to it, then it should have originally said the same. We can only conclude that Codex Bezae is correct and that the scribes altered the other manuscripts.

The story is the same for the parallel passage to Mark 9:31:

“The Sōn of Man is about to be delivered into the hands of men; 23 and they will kill him, and when he is killed after three days he will be raised” (MISB Mat. 17:22-23) [μετα τρεις ημερας; MSS: D it sy^s bo]

The parallels with Mark 10:34 are not so well supported:

“Behold, we are going up to Jerusalem; and the Sōn of Man will be delivered to the chief priests and scribes, and they will condemn him to death, 19 and will deliver him to the peoples to mock and scourge and crucify him, and the third day he will be raised up.” (MISB, Mat 20:18-19).

“Behold, we are going up to Jerusalem, and will be accomplished all things which are written through the prophets concerning the Sōn of Man. 32 For he will be delivered to . . . the peoples, and he will be mocked and he will be spit upon, 33 and scourging, they will kill him; and the third day he will rise” (MISB Luke 18:31-33).

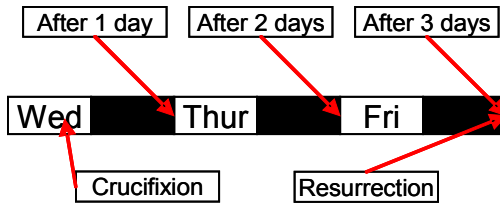
It is the better part of parsimony here to suppose that Matthew and Luke ended their quotations (parallel to Mark 10:34, “after three days”) from a separate statement of Yeshua. For Yeshua said both “on the third day” and “after three days” at different times. A comparison of the Greek text of Luke 18:32-33 and Matthew 20:19b show enough significant differences to suppose that Yeshua is being quoted from elsewhere, or that the evangelists are paraphrasing and simply chose

from their inventory of Yeshua’s sayings, which included both “after three days” and “the third day.”

The skeptic will say that since part of a day can be counted as a whole day that when an hour or two of daylight passes on Sunday morning that said hour can qualify as a day, and that being *after* that hour qualifies as “after three days.” To say the least, this is *ad hoc*. People simply do not think this way. If I come to your house at 3 in the afternoon, and say that I will return “after one day,” then the earliest you can expect me is sometime the next day. You will not be expecting me at 4 p.m. that day or 5 p.m. If I say I will return “after two days,” then you will not expect me the next day, but only the day after it, and if I say I will return “after three days” you will not expect me the next day (for it is only after one day), or the next (for it is only after two days), but you will expect me to skip the next two days and return on the third.

Figure 43: "After N Days" Theory

What After N days means



We have “after three days” in Mark 8:31; 9:31; 10:34, and Matthew 16:21, 17:23, and Luke 9:22. The interpretation above is confirmed by Matthew 12:40. For clearly there are “three” literal days, and “three” literal nights, and if “after three days” be shortened by some inclusive counting trickery then it will not fit with Matthew 12:40.

Our conclusion is also confirmed Revelation:

And after the three and a half days the breath of life from the Almighty came into them, and they stood on their feet; and great fear fell upon those who were beholding them (Rev. 11:11).

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

