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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

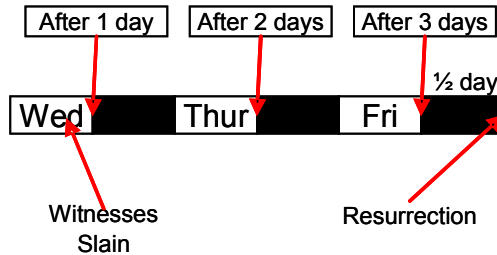
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(laid out in book order)

Here they are dead for “three and a half days.” Why the extra half day? The two witnesses are going to demonstrate the sign of Jonah, but Yeshua knows all about the attempt to shorten the period of the sign, and he knows all about the fact that after A.D. 70 Judaism decided to forget about the day for sacrificial offerings beginning at daybreak. So to prevent a mistake, he prophetically states it in terms of the prevailing view of the Jewish day for modern times. Here it is charted out:

Figure 44: After 3 1/2 Days (Just to be sure)



Since the post Temple Jewish day ends at sunset, then “after three days” naturally comes about at sunset, and not dawn. The extra 1/2 day is to get us at least half of the calendar day into the period identified as “after three days.”

THE POSTING OF THE GUARD

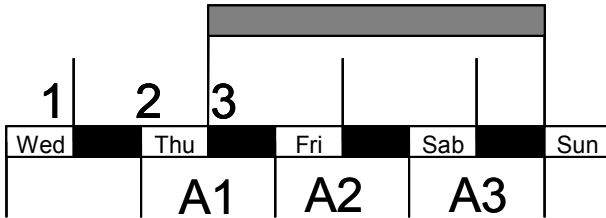
Now on the morrow which is the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, 63 and said, “Sir, we remember that when he was still alive that deceiver said, ‘After three days I am to rise again.’ 64 “Therefore, give orders for the grave to be made secure onward past the third day, lest the disciples come and steal him away and say to the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.” (MISB Mat. 27:62-54).

It did not occur to the Jewish authorities to be concerned about a stolen body on the first night, nor does it appear that they were concerned about a stolen body after the time of Yeshua’s predicted resurrection had passed. The authorities were concerned that the body

disappear during any time that could be considered “the third day” or “after three days.” They did not harmonize Yeshua’s separate statements. Rather they took the statements separately and set the beginning and ending points of the prediction separately using the most expansive interpretations possible. In other words, they were playing it safe. They did not want the prediction to come true by any legitimate interpretation.

The phrase “on the third day” affords the potential for the earliest possible resurrection. Counting days inclusively according to a sunset epoch for the day makes sunset Thursday the first point in time of their concern (cf. top half of diagram below). The phrase “after three days” stretched out as far as it can go marks the latest possible point for resurrection, using a sunrise epoch for the day, at sunrise on Sunday. Here is the chart:

Figure 45: Posting the Guard for all Contingencies



The authorities picked the soonest the third day could be to set the guard. They would have gone to Pilate shortly before or after sunset Thursday near the close of the annual Sabbath. The “morrow”¹⁹¹ after the preparation is the same as the limits for A1 in the chart. In any case, the time period the tomb needed a guard is shaded out in gray—from the earliest interpretation of “on the third day” to the latest interpretation of “after three days.”

The phrase “until the third day” (ἕως τῆς τρίτης ἡμέρας), Mat. 27:64, in Hebrew and Greek can 1. include the endpoint, 2. exclude the end point, 3. or mean going past the end point in Hebrew. That’s

¹⁹¹ The “morrow” means the next day. The *terminus a quo* (beginning point) is sometime after dawn on Thursday. The Greek word used here is *ἐπαύριον*, which is equivalent to the Hebrew **יוֹם הַבְּחִרָה**. (See Num. 11:32 for the definition of the “next day”).

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