

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

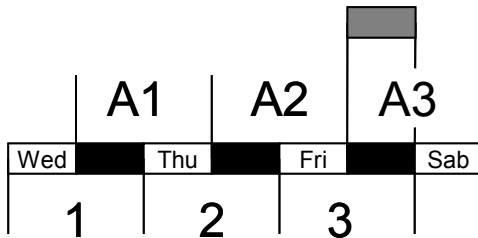
why I translated “onward past,” to indicate that the whole third day is included in the orders for the watch. The end of A3 marks “onward past the third day.” A3 does not mark the actual third day, but only as the authorities might have interpreted it, so as to make sure that the prophecy did not come true in any sense, and “3” marks the earliest the third day could be by a minimal interpretation. When the data are harmonized, neither “3” or “A3” is the third day.

The first night that the watch watched was Thursday night. This night was the “night” that Israel went out of Egypt (cf. Deut. 16:1).¹⁹² For they began the Exodus at daybreak on the 15th of Nisan, but they finished it during the watches of the night:

It is a night to keep watch for Yāhweh for having brought them out from the land of Egypt; this night is for Yāhweh, to keep watch by all the sons of Israel throughout their generations (MISB Ex. 12:42).

So likewise the watch is posted by the authorities—to watch over Yahweh. Now as I said, the authorities took the statements separately so that they could cover any extreme interpretation. Harmonizing the statements produces this chart:

Figure 46: The Convergence "on" and "after" three days



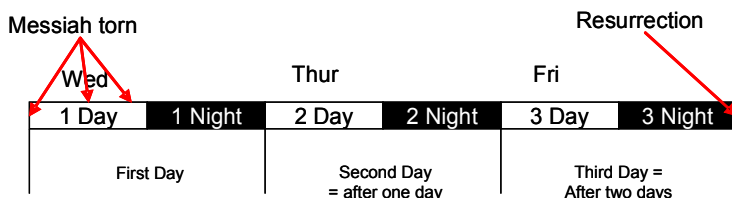
The two statements “after three days” and “on the third day” can only be made to agree at the intersection of the two statements, which is between Friday dusk and dawn on the Sabbath, indicated by the shaded segment.

¹⁹² I do not explain this chronology fully here as the point is to make a typological connection. But briefly Israel did not leave their houses until sunrise after the night the destroyer slew the firstborn. The Exodus was thus completed in the night after the day part of the 15th according to Deut. 16:1.

On The Third Day

Using Hosea 6:1-3, it was shown that the resurrection was “on the third day” (בַּיּוֹם הַשְּׁלִישִׁי). Further, it was shown in the below chart that “after two days” (אַחַר יְמֵינִי)¹⁹³ meant that the counting had to be inclusive in the case of “on the third day.”:

From **Figure 27: Hosea's Prophecy of the Resurrection**, page 147:



It is for this reason that the resurrection cannot be Sabbath afternoon (say 3 p.m.) or at sunset ending the Sabbath (about 6 p.m.) or a few minutes after the end of the Sabbath. The resurrection must be near dawn on the Sabbath to satisfy the constraint that it is on the third calendar day.

And he said to them, “Thus it is written, “that the Mēssiah should suffer and rise again from the dead the third day [τῆς τρίτης ἡμέρας] (Luke 24:46).

And they will deliver him to the peoples to mock ... and scourge and crucify *him*, and the third day he will rise [τῆς τρίτης ἡμέρας] (Mat. 20:19).

And scourging, they will kill him; and the third day he will rise [τῆς ἡμέρας τῆς τρίτης] (Luke 18:33).

¹⁹³ “after two days” = LXX: μετὰ δύο ἡμέρας. Compare Mark 8:31, 9:31, 10:34, “after three days” (μετὰ τρεῖς ἡμέρας). The discrepancy is only apparent, and is solved by realizing that the Hosea passage defines a day from daybreak to daybreak while the Mark passages reckon the end of a day at sunset. Thus from the Hosea passage the third day (= after two days) is Friday sunrise to Sabbath sunrise, but from the Mark passage “after three days” is from sunset Friday to sunset on the Sabbath. The Hosea and Mark reckonings only intersect (or agree) during Friday dusk to Sabbath dawn.

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