

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**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)

Moreover a fatal point for the Thursday view is that its existence is not justified. If the tradition started out that the crucifixion was on Thursday, then why is the tradition changed to Friday? For if the true crucifixion had ever been Thursday, then everyone would have remembered that Matthew 12:40 was the reason why. The Gnostics would have been happy with the resulting Sunday resurrection, and thus no one would have been motivated to change things around, and Matthew 12:40 or Mark 8:31 would never have been an issue.

The Wednesday crucifixion and Sabbath resurrection is justified by the very fact that the Church rejected the Sabbath and accepted Sunday in its place. It is also justified by the fact that only the Sabbath resurrection can lay claim to a plain and clear sense of the Scripture. If the Holy Spirit had ever meant any other conclusion to be drawn, then He would not have aimed all the evidence and supporting facts in that direction. Nor would He have allowed said facts to work out parsimoniously for a view that is incorrect.

More Third Day Parables

The Almighty weaves his parable of the “third day” into just about every passage that mentions the “third day,” “three days” or “three days’ .” Paul says that Yeshua, “rose again the third day according to the Scriptures” (καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς) 1Cor. 15:4. When one sees enough of these passages and considers all of them together, it becomes clear that the Holy Spirit means to teach about Messiah in them. A parable is a literary method of double meaning. There are hints in the texts, or in other texts which allow us to decode the parable.

There are 110 times that “three days” or “third day” occurs in the Scriptures:

TEXTS	TOTAL	YES	MESSIANIC SIGNIFICANCE?	
			POSSIBLE	UNLIKELY
Torah and Prophets	77x	62x	2x	13x
The Four Evangelists	25x	25x		
Acts of the Apostles	7x	2x	4x	1x
Pauline Letters	1x	1x		

The same search with “two days” or “second day” obtains 26 hits in the NASB. Subtract three “after two days” passages which are Messianic, and five more which are part of a “third day” Messianic passage. So 26–8=18, which is comparable to the 20 passages that may not be Messianic in the “third day” category. There are 12 passages with four days. Better than 80% of third day passages are Messianic. Here is the drash³⁸⁶ on the passages not discussed yet.

- Gen 1:13 Omit.
- Gen 22:4 Binding of Isaac. Discussed before.
- Gen 30:36 possible category
- Gen 31:19 Laban goes to shear sheep on the first day. Yeshua is the lamb. Rachel stole the idols. Yeshua died for such transgressions so

³⁸⁶ A drash is a homiletical method of interpretation that relates passages to another situation. It is not expected to be the literal primary sense of a text. It is rather the parabolic sense of the text. The third day drash is above a normal drash however, because we are certain of the Holy Spirit’s intent that it should be related to Messiah.

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