

Resurrection Sunday April 12, 2025

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/9fzghrh/resurrection-sunday>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.**

[Video montage]

Unknown speaker—What we've been led to believe is not true. Look in Acts 12, Verse 4; you see the word "Easter" in the King James. Look it up. The word is not Easter; it's Passover, *Pesach*. You will see that man has changed the Scriptures. They've changed His name. They've changed the day of worship. They've changed the pagan holidays; we've adopted customs that are not according to the Word. What we have to go by is the Scripture. We must live as the Messiah lived. He's our supreme example; He's our teacher. What I want you to see today is very important: that you understand that the Koine Greek is where we get the New Testament translation from. We have about 30,000 manuscripts; no two agree. They agree on this: the phrase *mia tōn sabbatōn* is the words that are used in the Koine Greek that the translators translated "first day of the week." That does not mean "first day of the week." *Mia tōn sabbatōn*, that is a phrase translated first day of the week. That's not what it says. Koine Greek is a dead language; it has not changed, so therefore, the meaning of this cannot change unless men have changed this, and they have.

The phrase for the first day of the week in Koine Greek, the dead language, is "*prōtē hēmerā tēs hebdomádas*." We know that for sure from other writings. We know that the word "*hebdomádas*" is the word for "week." This word is not in the New Testament anywhere. The phrase "first day of the week," *prōtē hēmerā tēs hebdomádas*, is not found in the Greek New Testament. Yes, you will find it in James and other Protestant Catholic versions of the Bible, but that's man's idea about what it says. That's not what it says. We have got to understand that the words "first day of the week" and "Sunday worship" is not in the Scriptures. They all get to Sabbath. They live as Messiah did, and you've got to too.

Please listen to what I'm trying to tell you, *mia tōn sabbatōn*, one of the Sabbaths. This word came from a Hebrew word, *sabbatōn*; you find it in the Strong's number 7677 in the Hebrew dictionary. It means Sabbaths, Sabbath days, feast days, appointed days, and special days. These special days you find in Leviticus 23 and Deuteronomy 16 and throughout the Scripture. Never, "the first day of the week" does not, cannot, and never will mean first day of the week if you correctly translate this word, these words, or this phrase. "*Prōtē hēmerā tēs hebdomádas*" is the correct phrase. It's not in the Scriptures anywhere, but what are you going to do? Are you going to keep listening to the people that don't listen to what Messiah says and that don't listen to what Scriptures say, or are you going to start living as Messiah lived? That's what Peter and Paul said we must do, and John, we've got to live by the supreme example of Messiah.

Unknown speaker—So in the King James Version, it says they came on the first day of the week. And people have used that passage, and there are eight others, I think, really five others, that they use to say, “Well, the Messiah was resurrected on the first day of the week.” That makes the first day of the week a sacred day, and since it's a sacred day, we ought to worship on the day He was resurrected because He created a New Covenant by that resurrection, and we will honor Him and His resurrection and that covenant by worshiping on the first day of the week, and they abandoned the Sabbath based upon what we just read and other verses and passages just like it.

But the translation, *mia*, or the first day of the week, the English “the first day of the week,” is translated from the Greek words *mia tōn sabbatōn*, *mia tōn sabbatōn*. So we're going to look at the places this morning that that phrase is used, and what we will discover is some very devious work that went on to make this say the first day of the week. It never should have said the first day of the week. And well, we'll draw some conclusions about that later on.

But let's first examine this word, “*mia tōn sabbatōn*.” You'll see there I have the Strong's number 4521, the G in front of it indicating that it's a Greek word. Strong has it written out first in the Greek letters, and then Strong has it written out in its transliteration or the translation. Transliteration actually is *sabbatōn*. Now it's translated 59 times as Sabbath. It's used 68 times, and it's translated as Sabbath 59 times. You know why? Because that's what *sabbatōn* means. It means Sabbath, but nine times it gets translated as the word “week,” W-E-E-K. Nine times translated as the word “week.” And then you see all the Scripture references there for when it's translated “Sabbath” and when it's translated as “week.” Notice that *sabbatōn* is always translated as Sabbath unless—unless the passage has to do with the resurrection, and then the word “sabatōn” is incorrectly and fraudulently translated to the word “week” to establish the false doctrine of a Sunday Resurrection. And I list these references where it's translated as “week” concerning the resurrection: Matthew 28:1, Mark 16:2, Mark 16:9, Luke 24:1, John 21, and John 20:19. Six times when the word “*sabbatōn*” was used, concerning the resurrection, they changed it from meaning “Sabbath” to meaning “week.”

United Church of God president, Rick Shabi—*Jesus Christ Was Not Crucified on Good Friday: Proof from the Bible*—The Christian world will be pausing on Good Friday to commemorate the crucifixion of Jesus Christ. They claim that Jesus Christ is their savior. But the fact is, they don't even have the day that Christ was crucified correct. Jesus Christ was not crucified on a Friday, and we can prove it in the Bible. Christ's own words, which are the same as He told the Pharisees, are the one sign that He was the Messiah, that He would be three days and three nights in the tomb, just as Jonah was three days and three nights in the heart of the great fish. You can read about that in Matthew 12, verses 38 to 40. And if you missed our message last week, go back and watch it. It's titled “The One and Only Sign Christ Gave that He is the Messiah.”

So, so far, we have established that after three days that he was crucified, Christ would be resurrected. We have established that Christ was resurrected before sunrise on that Sunday morning, the first day of the week, and was on his way to Galilee. It is very simple to count back from before Sunday at sunrise three days. Saturday before sunrise would be one day. Friday before sunrise would be two days ago. Thursday before sunrise would be three days ago, and His crucifixion and burial had to take place before Thursday, before sunrise, or the only sign that Christ gave that he is the Messiah wouldn't be fulfilled.

Bible Questions Simplified—You may be one of the two billion or so Christians who hold the belief that Jesus Christ was crucified and buried on a Friday afternoon, known as Good Friday, and resurrected at dawn on Easter Sunday, approximately a day and a half later. The problem with this, however, is that

this widely accepted timeline seems to conflict with Jesus' own words about the duration of His entombment. According to Jesus, as quoted in Matthew 12:40, He would be in the grave for three days and three nights, mirroring Jonah's experience in the fish's belly. Under the conventional belief of "Good Friday-Easter Sunday," the period from Friday evening to Saturday evening comprises just one day and one night, while the stretch from Saturday night to Sunday dawn adds another night, totaling two nights and one day. This presents a puzzle: where do we find the additional night and two days to match the "three days and three nights" Jesus declared he would spend in the tomb?

[Daniel Joseph]

This is going to be an interesting day. You know, Yeshua warned us that in the last days things would be so dangerous, so unparalleled, that deception would be so great that (Matthew 24:24) if it were possible, even the elect would be deceived. We were warned that Satan would send these ministers to present themselves as ministers of righteousness. Paul warned us that (Acts 20:29) savage wolves would come in, and he said they would go out (2 Timothy 3:13) deceiving and they, themselves, being deceived.

This montage of videos that you just witnessed would have you believe that if you're one of those Christians that take the traditional position that you believe Jesus died on Friday and He rose on Sunday, they would have you believe you're deceived. Furthermore, they would have you believe that there is some nefarious conspiracy, a dark plot by the translators who mischievously and intentionally went forth to hide the truth from you and mistranslated the original text, in our case, the Greek text, for the sole purpose of making it look like He arose on Sunday. Of course, you know the premise behind this is that this is what Christianity wanted to paint, as though He rose on Sunday so they had the excuse that they could abandon the Shabbat for observance of Sunday.

Do you know what is amazing to me? For almost two decades, I have spent studying early church fathers, combing through thousands of passages, and what you find is you see all these disputes. You see these discussions on multiple levels. There is a plethora of sects of different Christianity, different flavors, and different understandings. We can go, and I can actually witness debates happening with the Passover, with Polycarp debating Pope Anicetus: should we keep Passover, or should we keep Easter? Polycrates debating Pope Victor, you have the Arian movement, the Semi-Arians, and different sects thereof, debating the divinity of Christ. We could go on and on. I mean, this is why you had men like Irenaeus and Tertullian rising up to go against and speak about all the heresy that was going on, all the different things that they found in Christianity that, you know what? It didn't get with the Bible; it didn't line up.

Do you know what is conspicuously absent? There was no dispute; there was no debate about what day Jesus died and what day He rose again. I mean, you're talking about an immovable pillar of the faith. First, second, third, fourth, and fifth centuries—go back and find that. You won't find it until now, until recently. Now we see this coming in.

There was a guy back in the early 1700s named Jonathan Swift, a prolific writer and very influential, and there's one thing that when you see commentary about him, he hated lies and the distortion of truth. It was an abomination to him, and do you know what he said? He said this: —Jonathan Swift, 1710, The Examiner, article 15—[Falsehood flies, and the truth comes limping after it](#). I hate that that is true. Spurgeon said, "[The lie travels halfway around the world while the truth is putting on the shoes.](#)" Why? Why is that? Why can Satan vomit on the internet, and the other side of the world will smell it by

evening? Does that not baffle you? I mean, it kind of tells you something about humanity, doesn't it? That you have men in different generations saying the same thing. They recognize, for whatever reason, lies travel so fast, so far, so quickly. It tells you that humanity is so willing to receive it.

I get the imagery. When I was a kid, my mom used to make me eat my vegetables, and I hated them. Here was my mom. My mom's like, "You don't get up from that table; you will sit there." I sat there for two hours. You put a chocolate cake in front of me, and that will be gone in 30 seconds. I'll do it without even chewing and with a smile, but when it comes to the vegetables, what is the reluctance? What is the hesitancy? Why are the lies like this chocolate cake that you can consume without a second thought, yet the vegetables are what is good for you?

The Apostle Paul gives this warning in I Timothy 6:20-21—²⁰**O Timothy! Guard what was committed to your trust**; you guard it with your life. What is he talking about? He's talking about the precious gospel of the Messiah Yeshua. You guard that, the mercy, the grace, and the truth that is in His Word, which you have received in this anointing. You guard this, and then he continues with his instruction, **avoiding the profane and idle babblings and contradictions of what is falsely called knowledge**—²¹**by professing it some have strayed concerning the faith** (emphasis added).

Another thing that blows my mind is how we can get to Passover every year, this great festival with such a deep spiritual connotation, and every year, what do you recognize? Everyone's debating. They're debating three days and three nights; well, that just doesn't make sense. No, now He was no longer crucified on Friday. No, He didn't rise. We're debating about these things, and it blows my mind. Here we are confronted with a festival that is about the love of God, the saving grace of whom I don't even deserve to know, let alone confess Him, and yet He died for me. This celebration is not about debating three days and three nights. The Passover is a celebration about thanking God that you are saved through faith in Christ.

That said, we are going to get the leaven out of the camp; we're going to do that today. We're going to get the leaven of confusion out of the camp. We're going to get the leaven of distraction out of the camp. We're going to dig into this and look at what Scripture has to say about when Jesus died and when He rose, and we are going to look at the three days and three nights. What we're going to do is comb through the gospels.

I want to begin in the Gospel of Mark. Mark is said to be the first gospel written, and this is a good place to start. The last gospel is John. You're talking about four decades between the two. John, the late dating is 90 AD, and Mark is about 50 AD. Let's open in Mark 15:42—**Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath** (emphasis added).

One of the cool things people recognized—teachers, pastors, and scholars across the board—is that if you've ever read the Gospel of Mark, you realize something. This Gospel was written with an appreciation for a Gentile audience. I wouldn't say it was written exclusively for Gentiles. What I said is it was written with an appreciation because what you find throughout the epistle is the writer takes the time to explain something clearly to a Gentile that wouldn't be natural to him, whereas he wouldn't do this with a Jew. You don't need to tell a Jew what Preparation Day is, but here he takes the time and says, **the Preparation Day, that is the day before the Sabbath**. I like this because we're defining terms.

When you go to the Greek, it is *ēn Paraskeuē* (ἡν Παρασκευή). *Ēn Paraskeuē*, which means the Preparation Day. This term, you'll find it in Scripture, you'll find it in the New Testament, you'll find it in

the writings of Josephus, and you'll find it outside of the writings, even later on, in the Didache and the martyrdom of Polycarp. This is a term that was floating around; everyone knew this term. *Ēn Paraskeuē*, what does it mean? It literally means Friday, the day before the Sabbath. It is interesting, just as a side note. Do you know how you say "Friday" in Greek today? *Paraskeuē*. For 2000 years, the term has maintained the cause; it's incredible.

So, we're at the Preparation Day, we continue—Mark 15:43-44—⁴³Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus. ⁴⁴Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time (emphasis added). Now stop. One thing about Mark is his chronology is pristine. As we get through today, you're going to be blown away at how pristine it is. Now, we know that Yeshua was crucified and died *ēn Paraskeuē*, on the Preparation Day. This is the biblical witness.

Mark 15:46—Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. Two things we learn in Mark's narrative. Two things happen on the Preparation Day. Number one, He's crucified and dies. He's taken off the cross dead, but He's also buried *ēn Paraskeuē*, on the Preparation Day. Two significant facts.

Then we read this in Mark 16:1—*Kai diagenomenou tou sabbatou* (Καὶ διαγενομένου τοῦ σαββάτου). What does that mean? That means this: **Now when the Sabbath was past**, you want to talk about a chronology, *kai diagenomenou*; it literally means "to go through." You've gone across the Sabbath; we're on the other side of the Sabbath. We were at the Preparation Day. Christ was crucified; He is buried. Now, Mark takes us in the narrative past the Sabbath. Are you tracking? If you want proof of this, let's look at the context. We go on, it says **Mary Magdalene, Mary the mother of James, and Salome**—oh, yeah, see, they don't buy and sell on Shabbat—**bought spices, that they might come and anoint Him** (emphasis added). We are *kai diagenomenou tou sabbatou*. We are past the Sabbath, its pristine chronology.

Then we come to Mark 16:2—**Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen** (emphasis added). Here it is, *mia tōn sabbatōn* (μῆ τῶν σαββάτων), the very phrase that, as you saw in those videos, had suggested that this was allegedly being mistranslated, that there's a corruption here by the translators. We're going to dig into this, and you're going to see;

you're going to have a good understanding, even though you may not have any background in Greek. I'm going to take this slow, and by the time we get done, my hope is that you will understand this without reservation.

Mark 16:2

Resurrection Sunday

μῆ τῶν σαββάτων

Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

BDAG

σάββατον

1. (the Sabbath) the seventh day of the week in Israel's calendar

BDAG

σάββατον

2. a period of seven days, week.

So, the first day of the week, it's translated *mia tōn sabbatōn* (μῆ τῶν σαββάτων). I want to put this up here. The illustrious gold standard of the Greek lexicon for the New Testament is BDAG. BDAG

has two entries for this term. That means how it is actually defined and utilized. The first is, obviously, [the Sabbath, the seventh day of the week in Israel's calendar](#). Well, absolutely, “*sabbatōn*” means that, but it also means [a period of seven days, a week](#).

There are a couple of things that I want you to understand about this term in Greek. Number one, it can be used in the singular, and it can be used in the plural, but it gets really interesting when you discover that in the plural, it can refer to the singular or the plural. Think about this: this is not exclusive to Greek, this is not bizarre; go to Hebrew, Hebrew does the same thing. You have the term “Elohim”, the “*im*” indicating plurality. Well, it can refer to one, singular, or it can refer to many. Pānīm is in the plural, but it refers to the singular, and so being able to understand this is really important when it comes to *sabbatōn*.

In this term, the most important point that I want to get across is this, and listen to me carefully. The most important point is that *sabbatōn*, when there is a numeral affix to it, is an idiomatic expression. In other words, the numeral triggers the term *sabbatōn* and turns it into a synecdoche, and what do I mean by this? Let me put a graph up here.

We'll cover this first before we get there. —Catechism of the Catholic Church, 346—[Creation was fashioned with a view to the Sabbath](#). I put this up here, but the Catechism is not typically something that I reference for theology and truth, but in this instance, we make an exception because what I want you to see is *mia tōn sabbatōn*, the expression, and how the translators translated it; it's completely Hebraic. It's a Hebraic reality, bleeding into the Greek text.

I love how they phrase this: the creation [fashioned with the view to the Sabbath](#). That means, follow me on this, day one, day two, day three, day four—every one of these days is looking to the Sabbath because the Sabbath is the crescendo and the finality of all of them, whether day one, day two, or day three. So, this is what this looks like as we parse this out: *μῆ τῶν σαββάτων*, the first day of the week.

In Greek, we have “*mia*”, and while it's oftentimes translated first, acknowledge this: it is technically a numeral; it means “one”. So, we have one, and then you have *tōn sabbatōn*, and *tōn sabbatōn* is in the genitive; you would translate that literally as “of the Sabbath.” The right way to look at this is “day one of the Sabbath.” In other words, because creation is fashioned with the view to the Sabbath, we have day one of the Sabbath taking on the form of synecdoche to refer to the whole week, to refer to it all. Do you understand how this term is used? Again, this is very Hebraic; it's coming through the text. It's absolutely powerful, and you could just continue to go down and say,

“Day two of the Sabbath.” You're just marking the days of the week in relationship to where it lies in the fulfillment of it all. So, when we see the writers saying the first day of the week, that's a legitimate translation—legitimate.



I want to further prove this legitimate translation by taking you back to the Septuagint. The Septuagint, the Greek translation of the Hebrew Bible, predates the New Testament, all right? In the Septuagint, we read this:—LXX The Brenton English Translation of the Septuagint—Psalm 93:1—**A psalm by David for the fourth day of the week.** In the Greek, we read this: *Psalmos tō Dauid, tetradi sabbatōn*. “*Tetradi*” means “fourth”, that’s four. It doesn’t mean the fourth Sabbath. It literally means the fourth day of the week, or you could even say the fourth day of the Sabbath when you understand the Sabbath is a synecdoche. You have a numeral attached to *sabbatōn*. You see how this functions?

I want to take you to Psalm 24 again in the Septuagint. —LXX The Brenton English Translation of the Septuagint—Psalm 24:1—*Psalmos tō Dauid tēs mias sabbatōn* (ψαλμὸς τῷ Δαυιδ τῆς μιᾶς σαββάτων). How is that translated? **A psalm of David, of the first day of the week.** This is the legitimate translation. It’s not the first Sabbath; it’s the first day. There’s an ellipsis there; it’s the first day of the week.

To further prove this point, because you might be saying, “Well, Daniel, you know what? These are just translators too, and they’re just translating it wrong.” Well, that’s not the understanding. This is Psalm 24. I want to take you to the Talmud, the Babylonian Talmud. They’re going to comment on Psalm 24 and look at what the Talmud says. —Babylonian Talmud, Rosh H. 31a, PSALM 24 COMMENTARY—**On the first day what did they sing?** Oh, they sang this: ‘*The earth is the Lord’s and the fullness thereof, [the world and they who live therein].*’ **[This psalm was used] because [on Sunday God] took possession** (emphasis added). The first day, we’re talking Sunday; it’s the first day of the week. What we’ve read in the Psalms, that translation was absolutely accurate, *tēs mias sabbatōn*. It’s the first day of the week, and this is powerful for our overall message today. That they would read the Psalm on the first day of the week because they went back to Genesis 1:3—*Vayyomer elohim yehi or vayhi-or* (וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר) (וַיִּהְיֶה-אוֹר). **Then God said, “Let there be light”; and there was light.** Isn’t it amazing that it somehow has been preserved even within Judaism that on Sunday, the first day of the week, they declare the Psalm, which takes them back to Genesis 1 when God said, “Let there be light,” and they said, “He took possession”?

What do we know about Yeshua’s resurrection? Read Matthew 28. After His resurrection, mind-blowing, in Matthew 28:18, He says, **“All authority has been given to Me in heaven and on earth.”** After His resurrection, He says this as He appears to His disciples. Why? He took possession; that’s what He did. And of the increase of His government, there will be no end. Amen?

Let’s go into the New Testament. In Luke 18:12, you have this situation where Yeshua is telling the story of two men going to the temple to pray, one is a tax collector and the other a Pharisee, and the Pharisee comes in and is pretty excited to tell the Lord how great he is. One of the things that he tells the Lord is how amazing he is because—Luke 18:12—**‘I fast twice a week; I give tithes of all that I possess.’** (Emphasis added). I fast twice a week. How do you say that in Greek? This is what it said: *nēsteuō dis tou sabbatou* (νηστεύω δις τοῦ σαββάτου). “*Dis*” comes from “*duo*”, which is a numeral that means “two.” *Tou sabbatou*. He doesn’t say I fast twice a Sabbath.

You know, the gentleman that was in the video trying to tell us that *sabbatōn* should only be translated as Sabbath, it’s absolutely insane; it’s bizarre; it’s beyond bizarre. Unfortunately, it’s just not understanding the Greek language at all and how it’s used. You don’t say I fast twice a Sabbath; it’s twice a week, twice a week.

I want to further build on this and show you how they were using it even after the New Testament in the early Christian document known as the Didache. In the Didache we read this, and it’s actually working

off of Luke 18, if you will. —Didache 8:1—**But do not let your fasts be with the hypocrites; for they fast—what?—on Monday and Thursday** (emphasis added). What does the actual original Greek say? It says this: “deutera sabbatōn kai pemptē” (δευτέρα σαββάτων και πεμπτη). This is a dynamic equivalence. A more formal equivalent would say, “You fast on the second and fifth of the week.” That is an absolute, more of a hyper-literal translation. This is a good translation because it’s the second and fifth day of the week, Monday and Thursday, but this is how you translate it: “deutera sabbatōn kai pemptē.” All this to say, there is no nefarious scheme here by the translators to change it from the Sabbath to the first day of the week because the actual term means that.

That said, I want to jump into the Gospel of Luke: Luke 23:52-54—⁵²**This man** (Joseph of Arimathea) **went to Pilate and asked for the body of Jesus.** He’s obviously on the cross, and He’s dead. ⁵³**Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before.** ⁵⁴**That day was** what? It was **the Preparation**, i.e., Friday, **and the Sabbath drew near** (emphasis added). It was *ēn Paraskeuēs* (ἦν Παρασκευῆς); that’s what it is. We know he was crucified and died. Here’s the second witness. Mark was very clear, and now Luke is very clear. In fact, I’ll throw John in, and John says this: John 19:31a— **Therefore, because it was the Preparation Day, that the bodies should not remain on the cross, oh, on the Sabbath** (emphasis added). The Preparation Day comes before the Sabbath. There was a need to get Him off of the cross, to take care of business, right?

Then we moved to Luke 23:55-56: ⁵⁵**And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.** They witnessed on the Preparation Day not just the crucifixion, but they witnessed His burial. *Ēn Paraskeuē*, on Friday. ⁵⁶**Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment** (emphasis added). Now Luke as well has this pristine chronology; he talks to you about what happened on the Preparation Day, on Friday, and then he moves to Saturday and tells you what happened. They went home and rested according to the commandment; that’s what they did.

Then we come to Luke 24:1—**Now on the mia tōn sabbatōn** (μῆ τῶν σαββάτων) **first day of the week,** do you see this order of events? And someone’s going to try to convince you that, “Oh, no, no, this actually means Sabbath.” We’re past that. Again, you don’t need to know Greek; you just have to read your Bibles in English, and you already know there’s foul play here. There’s foul play. And so, on the first day of the week, **very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared** (emphasis added). So, we have Mark with a pristine chronology, and we have Luke with a pristine chronology, and they’re saying the same thing.

Let me bring John into the mix. The Gospel of John says this: John 19:42—**So there they laid Jesus, because of the Jews' what? Preparation Day, for the tomb was nearby.** The gospels are telling us the exact same thing. Then in John 20:1—**Now on mia tōn sabbatōn** (μῆ τῶν σαββάτων), **the first day of the week Mary Magdalene went to the tomb early**—now listen to this because this is going to be important—**while it was still dark**, which means when she came, the tomb was empty. That means Yeshua resurrected before daybreak. Do we get that? We’re clear. You’re going to need that later—**and saw that the stone had been taken away from the tomb** (emphasis added).

I want to pull the thread even further. One of the things that we see throughout the gospels is this prophecy that Yeshua would rise on the third day. I’m not going to show you all the references, but it says in Matthew 17:23, **“and they will kill Him, and the third day He will be raised up.”** And they were **exceedingly sorrowful** (emphasis added). In Mark 10:34—**and they will mock Him, and scourge Him, and**

spit on Him, and kill Him. And **the third day He will rise again.**" (Emphasis added). Then we move to Luke 18:33—**They will scourge Him and kill Him. And the third day He will rise again.**" (Emphasis added).

Peter, post-resurrection, declared what happened. All of these that we've read in the Gospel were prophecies heralding what would happen. Now we get into what did happen, and as Peter is preaching to Cornelius, he says in Acts 10:40: **Him, Yeshua, God raised up on the third day, and showed Him openly** (emphasis added). On the third day, Peter's not the only one. Then we have the Apostle Paul, and what does Paul say? Paul says this in I Corinthians 15:4—**and that He was buried, and that He rose again the third day according to the Scriptures** (emphasis added). Paul gets specific.

There's actually Scripture to back up this resurrection on the third day. Where is that? —Hosea 6:2—**After two days He will revive us; on the third day He will raise us up, that we may live in His sight** (emphasis added). Here's some simple math for you. Friday He is killed; it's the scriptural testimony. Saturday Yeshua was resting in the grave; that's two days. If He is to rise on the third day, that means He would have to rise on *mia tōn sabbatōn*, Sunday. That's simple math. Over and over again we're told He rises on the third day. You get astounded at where the confusion comes in.

Going back to Luke 24:1—**Now on the first day of the week, *mia tōn sabbatōn*, Sunday, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared** (emphasis added). Luke is going to go on. We are on Sunday, the first day of the week, and this is what's important.

As the narrative continues, Yeshua goes to meet two men on the road to Emmaus. One of them is Cleopas, and they're talking to each other, and Yeshua meets them. They don't recognize Him, and He asks, "Why are you so sad?" And Cleopas was like, "Are you the only stranger in Jerusalem?" Did you not hear the things that happened to Yeshua of Nazareth, how the chief priests gave Him up to be crucified? Then He says this; this is where it gets interesting. Luke 24:21—**"But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened** (emphasis added). This is Sunday. We know, *mia tōn sabbatōn*, Sunday is without question the third day. This is so complete; there's like no wiggle room whatsoever.

I want to take you back into early church history, and we could probably spend three or four years just on passages like the one I'm going to show you. I'm going to take you back to the second century, closer to the time. Justin Martyr is quoted as saying—Justin Martyr, the First Apology —**But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world.** See, not only do traditional Jews in the Talmud recognize the significance of God commanding light, but also when He brought the light, the darkness couldn't overcome it. They not only saw that, but now you have early Christians coming into that realm and looking at it, and wow, and they saw even more because the next thing he says is this: **and Jesus Christ our Saviour on the same day rose from the dead** (emphasis added). Connecting the two is simple because Yeshua said in John 8:12, **"I am the light of the world."**

He goes on; listen to this, he lays this out. This is a guy who had the gospels at his disposal fresh in his hand. **For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn,** that would bring you to Sunday, **which is the day of the Sun, having [resurrected] appeared to His apostles and disciples.** He had a clear understanding, and again, I tell you, as you go through the church, this wasn't even something that was up for debate.

I want to share a passage with you that, hands down, is one of the most notable attestations for a legitimate Sunday Resurrection—legitimate—and it comes to us from Eusebius, the early church historian. Eusebius talks about all these various groups, different sects in Christianity, one of which was a Jewish group. This was a Jewish group known as the Ebionites; these were Messianic Jews. They had some really, really kind of bizarre beliefs, but let's start with the fact that these were Jews, Jews of Jews. They were faithful to the Torah through and through, everything about it; they didn't abandon any of that. They did have some bizarre ideas about the divinity of Christ. The Ebionites, according to Eusebius, fractured into two different groups, so there are technically two different Ebionite groups. One believed Yeshua was born of a virgin, and the other did not.

There's a group that took on the belief that no, He came as a man, as do the traditional Jews, the Rabbinic Jews today. What they believe is the Messiah is going to be a regular man. He's going to come, and yes, he'll be doing the work of the Lord. Well, these Jews, these early Messianic Jews, this is what they believed. Then they had some other beliefs; they were not fond of Paul, and they believed Paul departed from the Torah and encouraged people to do that. They didn't eat meat, so there were some things about these Ebionites.

Listen to what is recorded of this early Messianic Jewish Christian group. — Eusebius, Church History 3.27.5—The Ebionites—[The Sabbath and the rest of the discipline of the Jews they observed just like them](#). In other words, he's recognizing these were Jews of Jews. They didn't depart from Shabbat keeping; they held fast to the Shabbat. Listen to this: [but at the same time, like us, they celebrated the Lord's days \(Sundays\) as a memorial of the resurrection of the Saviour](#). One of the most profound instrumental pieces of history. Take this in because this doesn't happen. You have early Messianic Jews grabbing hold of the reality of what happened on Sunday, the first day of the week, *mia tōn sabbatōn*. He resurrected, and it had such an impact that here you have these Jews, not just keeping Shabbat, but now we're going to memorialize the first day of the week because He resurrected. That is a powerful revelation.

When I tell you to go back to early church history, we're not debating whether or not He rose on Sunday. We're not debating when He died. That part was a pillar, an immovable pillar of the faith, and so all this is to say whether you look at this situation biblically or whether you look at it in a historical context, you can't get away; all the roads lead to the traditional narrative without reservation.

Now some would say, "Well, Daniel, you're forgetting one very important passage in Scripture, which was brought up in the video." Matthew 12:40—[For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth](#) (emphasis added). Clearly that's mathematically impossible. What you're trying to tell me, Daniel, is that He died on Friday and rose on Sunday; now we have a mathematical impossibility. The best we can hope for is because we know He died and was buried on Friday. We have one day, and then you have one night, and then you have Saturday, two days, and then you have two nights. Two days and two nights is all you can get out of this. How did the early church fathers handle this?

It's interesting there is discussion, and what's fascinating is they didn't even blink. They were not debating. Every time Passover rolled around, or even for those who kept Easter, there was no debate. They didn't even blink about this. Augustine of Hippo says this—Augustine of Hippo, the Trinity—[Yet Scripture is a witness that the three days themselves were not whole and entire](#): Yeah, he can read the gospels—[the first day was reckoned as a whole from its last part, and the third day was likewise a whole from its first part](#). It's interesting; Augustine recognizes something critically important: that one part of

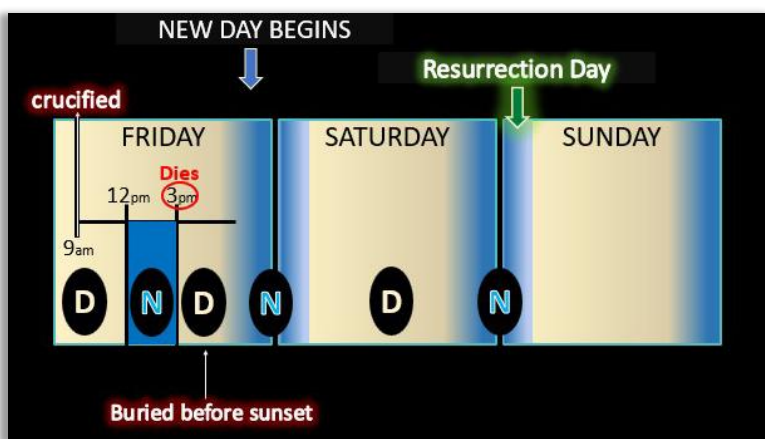
the day would constitute the whole of the day. So, when Augustine looks at the situation, do you know what he knows? He knows Friday crucifixion to Sunday resurrection is immovable, and whatever I understand about Matthew 12:40, it better fit within that context, or the problem is him.

You can even see in the Talmud how long a span of time it is. Babylonian Talmud, Avodah Zarah 75a—[How long is “a span of time”?](#) Said R. Hiyya bar Abba said R. Yohanan, “Either a day or a night.” It just happened. I mean, what a coincidence. I just happened to hear a rabbi talking about how Jews calculate days and that any part of a day would constitute the whole day. So, as we look at this in Matthew 12:40—**For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth** (emphasis added). It says, “the Son of Man will be three days and three nights in the heart of the earth.” The early church fathers didn't even bat an eyelash because they had this immovable reality that is in the gospels, and they just simply understood any part of a day is part of a day.

That said, I know some of you still may look at this and say, “I'm still not very comfortable.” Mathematically, you can't have three days and three nights in the narrative from Friday to Sunday, and I say that—listen to me—in the context of man's knowledge and man's understanding. See, we're told in Scripture (Matthew 19:26) that with man, things are **impossible, but with God, all things are possible**. I want to show you what that looks like when all things are possible with God.

We're going to go back to Mark and this pristine chronology; check this out: Mark 15:25—**Now it was the third hour**, nine a.m.; if you want to talk about getting hyperliterally specific, he's giving times now. It was the third hour, nine a.m., **and they crucified Him** (emphasis added). That's valuable information. On what day was He crucified? Friday.

Mark 15:33—**Now when the sixth hour**, 12 noon, **had come, there was darkness over the whole land until the ninth hour** (emphasis added), or 3 pm. Let's graph this out, shall we? With man, things are impossible, but with God, nothing is impossible. On Friday we have Yeshua being crucified right at 9 a.m.

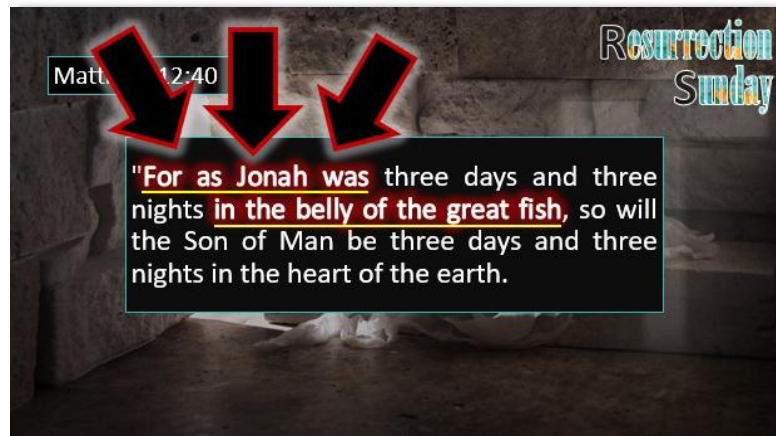


We learned that from 12 to 3, something miraculous happens; this is a God thing. Night, darkness comes in, and then we learn that Yeshua dies, but we're told the darkness is dispelled after that, so it becomes light again, and we know Yeshua was buried before sunset.

Now, how do you get three days and three nights? The miracle of God. Day one, night one, day two, night two, day three, night three.

Literally, three days and three nights. Oh, guess what? It fits within the parameters of Scripture. I don't have to rewrite Scripture like is happening today to make the three days and three nights work because it's laid out right in front of me. Supernaturally, God made this happen. It couldn't have happened any other way. Yes, it was impossible with man, but with God, nothing is impossible.

Now we're going to go back here, and you're going to say, "Well, Daniel, there's a small flaw in what you just presented." We're told that the Son of Man is going to be three days and three nights in the heart of the tomb, Daniel, for three days and three nights. I want to point something out here. Is this big enough? We're told that the only sign that that generation would be given was the sign of Jonah. Yeshua is drawing everyone's attention to Jonah, but not in any context. There's an explicit context that Yeshua is drawing everyone's attention to Jonah, and that is when he was in the belly of the great fish. Now, if you've ever read the book of Jonah, you know it has four chapters, right? Chapter one is what? Jonah being told, "Hey, you need to go to Nineveh," and Jonah's saying, "I'm not doing it; I'm going to Tarsus." Then all of a sudden, God, having His way with him, said, "I'm not okay with this." This is chapter one.



I'm going to jump over for a second and go to chapter three; it's Jonah going to Nineveh. You go to chapter four; it's Jonah throwing a temper tantrum and God dealing with him. Chapter two is literally dedicated to Matthew 12:40. Yeshua is bringing us back. He said only the sign of the Prophet Jonah, as he was three days and three nights in the belly of the fish. Do you know that chapter two records Jonah literally in the belly of the fish and that there is an entire narrative? And do you know what that narrative talks about? It talks about His crucifixion, His burial, and the resurrection. This mindset that we have, that Satan is trying to program men, is completely missing the point of what Yeshua is conveying here. You have to go back. How about if we actually look at the sign of Jonah and understand what's being conveyed? We're going to do a little bit of that right now.

We read this in Jonah 2:4—**Then I said, 'I have been cast out of Your sight; Yet I will look again toward Your holy temple** (emphasis added). This is another tidbit that I think you'll appreciate. Jonah Chapter 2 parallels Psalm Chapter 22. You can lay them on top of each other; it's uncanny. Psalm Chapter 22 is all about what? The crucifixion—that's what it's about, and so I'm just going to show you how these parallel. These texts are just amazing. Psalm 22:1 says, **My God, My God, why have You forsaken Me?** It goes on to say, **Why are you so far from helping me?** (Emphasis added). There's a separation; the very thing that has been proclaimed in Jonah is the very thing proclaimed in Psalm Chapter 22. Both of these texts are explicitly about Yeshua.

Then it goes on in Jonah 2:5—**The waters surrounded me** (emphasis added). Here's what's interesting, and I'm just giving you the flyover here. Waters, when used in Bible prophecy, represent what? Nations, you could say the Goyim, the Gentiles. The waters, and that's Revelation 17:15; that's not my own personal opinion. Water surrounded me **even to my soul; the deep closed around me** (emphasis added). Well, isn't that interesting? The same thing is conveyed in Psalm Chapter 22. We read in Psalm 22:16—**For dogs**, what do dogs represent? The nations, Gentiles, same thing. What have they done? They **have surrounded Me; the congregation of the wicked has** what? Closed around Me, **enclosed Me. They pierced My hands and My feet** (emphasis added). What Jonah is expressing is literally the crucifixion of the Messiah Yeshua, and it goes on in Jonah 2:5b—**weeds were wrapped around my head**. Are you

kidding? Matthew 27:29a—**When they had twisted a crown of thorns, they put it on His head.** We're literally talking about the crucifixion.

Then we move to Jonah 2:6— **I went down to the moorings of the mountains; the earth with its bars closed behind me, *olam* (עולם), forever** (emphasis added); you'll notice there's language here that takes you out of Jonah's world, quite literally, and you realize that we're dealing with Bible prophecy because, with all due respect, the earth then closes its bars around you, and he's in the sea, in a fish. He's not in the earth. You have to pay attention to these things as we're reading through Bible prophecy. It's declaring something more profound. It's declaring the death. When we talk about the bars closing behind him, *olam*, forever, we're talking about something of finality. This is literally the death—the prophecy of the death of Yeshua, and what comes next? **Yet You have brought up my life from the pit, O LORD, my God** (emphasis added). Welcome to the resurrection. As we look at this prophecy and Yeshua takes us back to Jonah, this is the sign: go back and actually read Jonah in the belly of the fish, and you find, no, no, no, it's not simply a tomb situation. It is the crucifixion, it is His burial, and it is His resurrection. That puts things in a completely different category.

Matthew 12:40—**"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth** (emphasis added).

The second to last thing I want to deal with here is it says, He will **be three days and three nights in the heart of the earth**. People make really profound assumptions about what that means, that this is a tomb statement. That's not what it is, and when I say this, this is a known—this is a known Jewish idiom. When I say a known Jewish idiom, I mean across Jewish literature, apocalyptic and otherwise. You can look at the Book of Ezekiel, and I could take you to the Book of Jubilees. I didn't have time to put these up here, or I would have. I could take you to the Book of Jubilees, I could take you to the Book of Enoch, and I could show you in the Talmud, the Babylonian Talmud; in all of these places, guess what they recognize? They recognize that Jerusalem is the heart of the earth; that's what it is. We're talking about Jerusalem; it's the navel, it's the center of the earth, and this spans across, so this is idiomatic, and it's a known Jewish expression. You don't find this expression being used otherwise as being buried in a grave. No, no, no, no, this is talking about *Yerushalayim*, and what did Yeshua say? Look at this in Luke 13:33—**for it cannot be that a prophet should perish outside of Jerusalem** (emphasis added). Find the sacrifice with cords to the horns of the altar. He would not be leaving Jerusalem for three days and three nights.

So, as we look at this, as we understand the prophecy of Jonah, we have to be talking about the crucifixion. That's where you get three days and three nights fitting literally with Scripture, not having to distort things, and not having to reinterpret anything. It's laid out beautifully.

In the Book of Leviticus, we read—Leviticus 23:10-11—¹⁰**Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. ¹¹He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath** (emphasis added). How would you say that in Greek? *Mia tōn sabbatōn*. We're past this, and the day after the Sabbath, we're talking about the first day of the week, Sunday; that's when the priests lift up the first fruits before the LORD—the priest shall wave it.

The Apostle Paul recognized this in I Corinthians 15:20—**But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep** (emphasis added). Paul is literally connecting His resurrection to the Feast of Firstfruits, which happens explicitly on Sunday; now that's not a coincidence.

I'm telling you, all the way from the Torah to the end of the book, all of this is consistent; this is consistent theology.

With that said, we're going to close. I'm going to have the music team come back up, and we'll get into our last song.

[Closing prayer]

Abba Father, Lord, we just glorify Your holy name for Your goodness and faithfulness, for loving humanity so much that You would send Your only son. And You didn't just send Him, but it was a sending of humility that He took on a garment, a flesh, and that He was obedient to the point of death, and that He was (Hebrews 4:15), **in all points tempted as we are, yet without sin**, and that through Him and Him alone, we are saved.

As we come into this Passover celebration tonight, Lord, may we be in awe, may we be enamored with Your kindness, Your loving kindness, the one who's called *Yahweh, Yahweh, el rachum vechannun* (יְהוָה אֱלֹהֵינוּ רַחוּם וְחַנּוּן), the Lord, the Lord God, merciful and gracious. May we enter into this Passover with a humble heart, with thanksgiving, with faith, and with focus, not being allured or seduced into the theological weeds of Belial, where our speech becomes vain and idle babbling, because this I know, Lord, You do not inhabit vain and idle babbling of Your people; You inhabit the praises of Your people, and may that be what You find when You look down upon us.

May good reports from the angels be taken back to Your throne room, that there are worshipers of Yeshua the Messiah in Coon Rapids, that there are worshipers of Messiah Yeshua at Corner Fringe through the online community and through the affiliates, Lord. May we bear witness to Your holy name, and may we show discipline, Lord, when it comes to Your Word. God help us; without Your Spirit, Lord, we have no defense. Your Spirit was sent to guide, to instruct, to teach, to help, and to be that comforter. No one knows the things of God except the Spirit of God. How are we supposed to know the deeper truths without Your Spirit? We cannot, and so, Lord, send Your Spirit; let there be an awesome anointing upon Your people. And I pray this in the mighty name of Yeshua.