

# DID JESUS RISE ON A SUNDAY MORNING?

## DAY OF THE RESURRECTION

### *A Greek Word Study*

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The purpose of this study is to consider when Jesus Rose from the Dead. The nearly 2000 Year Old Debate favors a 'Sunday Morning' Resurrection Scenario. But one will demonstrate, from the Greek Text of the Verse that 'Sunday' is not mentioned but has been Interjected and/or Interpreted as such by Church Tradition. One will argue that Jesus rose from the Garden Tomb, exactly 72 Hours from a Wednesday Crucifixion Time Frame. The Portion below is an Excerpt taken from 1 of the Chapters of one's Book, titled, 'Circumstantial Evidence why the Crucifixion was in 32 AD'.

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The following are more Questions about the Timing Sequence of Passion Week. The Questions have been Abbreviated. The Challenge is operating to Church Tradition, what Defines a Day and when does it start. Most who Argue for a Sunday Resurrection will fail to see the Tense in the Word, 'Anastasia' as a Past Tense.

It is really a Narration from the Perspective and Assumption that Jesus 'Had already Risen'. One is of the Opinion that the English Version is a 'Bad' Translation from the Greek. The Questions will be in Red. Again, one is only offering up one's Reason and it is purely a Response.

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#### **Question: 1**

*I see you believe in a Saturday (Sabbath) Triumphant Entry Day (Nisan 10) leading to a Wednesday Crucifixion (Nisan 14) leading to a Saturday Resurrection (Nisan 17). One always went with a Sunday 10th Entry - Thursday 14th Crucifixion - Sunday 17th Resurrection. People have debated the Day of the Crucifixion [forever]... But the Day of Resurrection, being a Sunday, is pretty set... One thought?...(Apart from SDA's who think it was Saturday to promote the Sabbath it seems.) ... but curious on your Thoughts here.*

One's Supposition, as to a Sunday Resurrection Day, is that it based more so on the Traditional Roman Catholic insistence that the Resurrection occurred on a Sunday Resurrection. But even if one is taking the Definition of what a Day is, literally, but still holds to a Sunday Resurrection, the issue is the Lunar Cycle. How so? A Thursday Week Day would not be in the Midst of Daniel's Week. And there would be no Full Moon. The Key lies, in one's Understanding, in how one must stick to the usage of the Astronomical Reference Points of the Cycles of the Moon, and per change, Eclipses.

This is why a Thursday Crucifixion Day, Nisan 17 would not be a Full Moon. But one could be wrong. One realizes that there are Day Counts that are very Intricate, that straddle a Western and Eastern Cultural Bridge and Frame of Reference. This is to mean that for a Westerner, trying to 'Fit the Circle in a Square Peg', becomes very frustrating. This is why one uses the Triangulation Approach of Incorporating or attempting to Correlate the Western Date Count with the Astronomical Significances of the Equinoxes, for example.

So, realize that regardless of what Week Day one believes the Crucifixion Day occurred, it has to match, Astronomically with the Cycles of the Moon. Yes, this Debate about what Day of the Week and Year Jesus Died, has been a 2000 Year one. One is not attempting to Convince anyone of one's Position. One is just sharing why one is More Convinced of a 32 as the Crucifixion Year, and a Wednesday as the Crucifixion Day. It is rather that one has chosen the 'Camp' to where all Prophetic References and Aspects are then to be Recalibrated to that Year, Month and Day. And from this Nexus of Data Points, one puts-out the Prophetic Plumb Lines.

Nothing More. Yes the Sunday Resurrection Scenario is Profoundly Ingrained in the Christian Psyche that one realizes, like the Debate about when Pentecost was. It too is going against ~2000 Years of Church Tradition. But as one has 'Chosen' this 32 AD and Wednesday Crucifixion Day of the Week Camp to be in, or rather one has made a whole new one. Take for example the Current Modern Date Calculators. The best, coming from NASA, the U.S. Naval Observatory, the Royal Observatory. They all calculate April 14, 32 AD on a Monday, not a Wednesday. And?

Passovers have to occur on a Full Moon. That Monday was not a Full Moon. If this is the case, Scientifically, then it would be 'Impossible' to have a Sunday Resurrection Time Sequence. But this shows how then, even if one is in the 'Sunday Resurrection Camp', it would likewise mean that the best Scientific Calculators are off. And that is exactly one's Point, in arguing from a Wednesday, April 14, 32 AD Week Day.

One has not Known or Studied any of the SDA, Sabbath Day Adventist Literature or Research regarding a Sabbath Resurrection. But one would agree with them, in this Aspect. Consider the Quandary of how one has to Straddling the Western and Jewish Rationale of how they look at the Days. To the Jews, the Sabbath is Paramount. It follows the Creation Pattern, etc. A Sunday Resurrection, in their Mindset is Prophetically Inconsequential. And much less coming from the Inference of a possible Messiah Personage whom they Wholeheartedly Rejected.

### **Question: 2**

*For example Mark tells when Jesus Arose, and not just when the Women came to the Tomb: Mark 16:9 'When Jesus rose Early on the 1st Day of the Week (Sunday), He appeared first to Mary Magdalene, out of whom he had driven 7 Demons'.*

As to the Gospel Accounts that it was a 'Sunday' Resurrection? Was it? In one's Estimation, it is a Telling of the Events from the Perspective of the Characters being mentioned in the Text. It is not necessarily Recording the actual Time Sequence from Jesus' Point of Time. One does have to dig deeper into the Greek Language to pull this up. And here is where it can also be frustrating. How so? Consider that some Bible Scholars have rightly noted the Past Tense of Risen in the Greek.

Meaning that the Tense denotes an Action that had passed already. One is arguing that the Account of Mark 16, of the Women coming to Anoint and Prepare the Body of Jesus, is that of the Narrator describing the Events from the Perspective and Timing of the Women, not of Jesus, after His Resurrection, one is assuming. To the Jewish Reader, it would automatically preclude any Rising on that precise Sunday Morning. Why?

They Count and Define what a 'Day' is in the Opposite way Westerners do. Mark 16 is a Primary Example that demonstrates a Different Timing Inference. How so? To Westerners, a Sunrise is the 'New Day'. But to the Jews, it is already Half-Way into their Prior Definition of what a Day is, based on Genesis. Their Day begins not at Sunrise but Sunset, the prior Day, etc.

And realize that the Missed Clue, in the Text is how the Narration specifically does note that it was 'After the Sabbath'. This, 'After the Sabbath', to a Jew would be the natural Course of Action, as no Traveling or Work could have been done on a Sabbath. Note that Jesus was placed in the Tomb, just before the Sabbath Began at Sunset on that Crucifixion Day.

In haste, Jesus was only Wrapped in the Shroud because the Religious Ruling Jews ordered the Tomb Sealed and stationed Romans Guards at the Entrance, etc. The Point is that the Body of Jesus was not even properly Embalmed, so, just the Shroud was placed over his Body. To many People around the World, the Shroud of Turin is the Evidence of His Resurrection.

Otherwise if the Body of Jesus would have been Properly 'Prepared' with the Women's Ointments and Wrappings, per Jewish Custom, the Shroud of Turin would not have been the same or seen as it is now. In the Text of Mark 16, one would like to draw your Attention to Verse 6. It is of the Witness given by the Attending Angel that Testifies of a Resurrection already having taken place. Here is the Text in the Original Greek. Meaning? The Angles basically said, Jesus has already been Risen, Past Tense, etc. Now for Verse 9. This is how a More Accurate Translation from the Greek should be.

*'Now when [Jesus] WAS RISEN (ἠγέρθη) early, [on the] [Sabbath] [Before] FIRST [DAY] OF THE WEEK, he [First] appeared to Mary Magdalene, out of whom he had cast seven devils'.*

GREEK	ENGLISH	MORPHOLOGY:
- ἠγέρθη,	Egerth	E G1453 vi Aor Pas 3 Sg He-WAS-ROUSED.

The Key Word is 'Risen'. It is the Word for Rise and pronounced 'Anastas' in the Greek. It is where one gets the Name, Anastasia. But the Key in determining its Time Tense, is how it is Describing Jesus's Resurrection, being a Past Event from the Reference Point of when the Women Came. The Morphology of the Word denotes the Following. 'A form of a Verb, Aorist Participle Active in the Normative Masculine Singular Form'. Meaning?

Or rather a more Correct Translation? It is an Event that had already taken place by the Time the Women Had arrived at the Tomb on that Sunday Morning. Since the Context is of the Week Days, to the Jews, the Delineation was not Confusing. They had to wait until the Sabbath was over. Then they had to Procure the Elements mentioned and carry them all the way out of the City. So it took Time. This took place, starting from the Sunset on Saturday. Meaning that they only had about, day 6PM to about 9PM or 3 Hours to Prepare everything to show up then the following Morning.

Strong's	Greek	Pronunciation	English	Morphology
<a href="#">450</a> [e]	<b>Ἀναστάς</b>	<a href="#">Anastas</a>	Having risen	<a href="#">V-APA-NMS</a>
<a href="#">1161</a> [e]	δὲ	<a href="#">de</a>	now	<a href="#">Conj</a>
<a href="#">4404</a> [e]	πρωῖ	<a href="#">prōi</a>	early [the]	<a href="#">Adv</a>
<a href="#">4413</a> [e]	<b>πρώτη (BEORE)</b>	<a href="#">prōtē</a>	first [day]	<a href="#">Adj-DFS</a>
<a href="#">4521</a> [e]	<b>σαββάτου</b>	<a href="#">sabbatou</a>	of the week,	<a href="#">N-GNS</a>
<a href="#">5316</a> [e]	ἐφάνη	<a href="#">ephanē</a>	He appeared	<a href="#">V-AIP-3S</a>
<a href="#">4412</a> [e]	<b>πρῶτον (BEORE)</b>	<a href="#">prōton</a>	first	<a href="#">Adv-S</a>
<a href="#">3137</a> [e]	Μαρία	<a href="#">Maria</a>	to Mary	<a href="#">N-DFS</a>
<a href="#">3588</a> [e]	τῇ	<a href="#">tē</a>	-	<a href="#">Art-DFS</a>
<a href="#">3094</a> [e]	Μαγδαληνῇ,	<a href="#">Magdalēnē</a>	Magdalene,	<a href="#">N-DFS</a>
<a href="#">3844</a> [e]	παρ'	<a href="#">par'</a>	from	<a href="#">Prep</a>
<a href="#">3739</a> [e]	ἧς	<a href="#">hēs</a>	whom	<a href="#">RelPro-GFS</a>
<a href="#">1544</a> [e]	ἐκβεβλήκει	<a href="#">ekbeblēkei</a>	He had cast out	<a href="#">V-LIA-3S</a>
<a href="#">2033</a> [e]	ἐπτά	<a href="#">hepta</a>	seven	<a href="#">Adj-ANP</a>
<a href="#">1140</a> [e]	δαιμόνια.	<a href="#">daimonia</a>	demons.	<a href="#">N-ANP</a>

Source: <https://biblehub.com/text/mark/16-9.htm>

Thus, using Inductive Reasoning, the Resurrection of Jesus had already occurred on the Sabbath, when every Jew was in their Homes and could not witness the Resurrection Event, Directly. It is therefore on that Sunday Morning when the Women woke-up, that they were met by the Angels and attested to the Fact that Jesus had 'Already had been Risen. This is implying the Sabbath, in one's Interpretation, etc.

Here is the Text in the Original Greek of Mark 16:9. Here is the Discrepancy. Notice that the 'Greek Word that is Translated into 'Sunday', is a Presumption. The Strongs 4413, Prote to mean 'Before', is NOT the same as the '1st Day' of the Week, or a Sunday. This is not correct. Rather, it is an inference to the where Jesus had Risen 'Before', on the Sabbath, that is clearly Denoted as a 'Before'. The Error is that the Rising of Jesus should be attributed to the Sabbath. And the Meeting of the Women should be attributed to the 1st Day, that being Sunday.

**Question: 3**

*And the Typology of the Feast of First Fruits, which Jesus fulfilled in His Resurrection, was always on the Day after the Sabbath, i.e., a Sunday: Leviticus 23:11. 'He is to Wave the Sheaf before the LORD, so it will be Accepted on your behalf; the Priest is to wave it on the day after the Sabbath'.*

As to the Waving of the First Fruits of the Grain from Leviticus 23:11, to be on the Day after the Sabbath, i.e., a Sunday? This Sunday does not Contradict the Sabbath Resurrection Timeline. How so? The Jews knew that in Context, this Sunday then became Significant, but only because of its Biblical tie to the Sabbath. Here is the issue.

One wholeheartedly agrees that this 1st Fruit Offering, presented to YHVH at the Temple, is a Profound Prophetic Typology of what Jesus, exactly performed in Heaven itself. When? The Day after He Rose on the Sabbath. This is why when Mary met Jesus, He told her not to Touch Him. Why not? Jesus then inferred that He was going to the Father. Why? To present the First Fruits of those that Rose along with him.

So, in part, this is why one Contents that from the Sabbath Sunset April 14, 32 AD, being a Wednesday, to the Sunday Morning Encounter with the Women was the Time, Jesus, Preached to the Captives in Abraham Bosom. He 'Led Captivity Captive', and Transported that Place of the Righteous Dead, to Heaven. And during this Time, those that Rose from their Tombs along with Jesus, were the Tokens.

This was due to the Great Earthquake, that by the way, one Surmises was due to the Perturbations of the Flyby of Planet X on Crucifixion Day. These were the Literal Representation of the Sample of the 1st Fruits of the Grain Harvest to come. They became the 'Down Payment' or Guarantee of the Whole Harvest to come or of that Resurrection-Rapture the Bride of Christ is soon to also Experience in this Last Generation.

#### **Question: 4**

*The Early Church taught that Jesus Rose on the Sunday: Barnabas 120 A.D., 'Wherefore, also, we keep the 8th Day with Joyfulness, the Day, also, on which Jesus Rose again from the Dead'. Justin Martyr 140 A.D. 'Sunday is the Day on which we all hold our Common Assembly, because it is the 1st Day on which God, having wrought a Change in the Darkness, made the World; and Jesus Christ our Savior , on the same Day Rose from the Dead'.*

As to the Early Church Fathers? Realize that nowhere in the New Testament is the Church Commanded to Keep the '8th Day'. Sunday is not the Sabbath. One would venture to say that this 'Rationale' is Blasphemous. It is really a Departure or Apostasia of not keeping the Sabbaths. The Early Church was mostly Jewish. The Apostles and Converts kept the Sabbath. It was their Tradition, that after the Sabbath Observed, the 1st Day of the Week was when they corporately Gathered together.

This Timing of the Early Disciple's Gatherings established a legitimate Church Tradition and one has no Problem with that. The Epistles are clear that there is now no Special Day, but Worshiper can Worship and Gather on any Day and often as they Prefer. This goes the Same for the Observance of the Elements of the LORD's Supper. For Historical Context, this Time, in the mid-100s AD, one will use an Academic Year Count for a Generation to be 'Educated'. That Generation Count is 20 Years. And?

These Early Church Fathers were now 3 Generations removed from the Live Eye Witness of the Resurrection. Also realize that as the Gospel spread from Jerusalem to Samaria and Judea and to the uttermost parts of the World, the Message was taken, not by the Brightest nor Learned Men and Women of the Day.

Nor were Official Government Documents kept. On the Contrary, the Early Believers were 'Working Class', Nominal People, and worse, Slaves and the Outcasts of a 'Refined' Jewish, Greek and Roman Pagan Culture. Also, by the Time the 100s came, Severe Persecution ensued. And being Physically removed from the Holy Land, the Church Body started to be made-up of predominately Non-Jews.

Thus, it is within Reason, that the Early Fathers then made a Distinction from the Jews and their Rejection of Jesus. And how? One sure way was by Normalizing the Narrative that Jesus rose on a Sunday, the 1st Day and not Technically on the Sabbath. Bottom Line, it is one's Opinion that the English Translation of this Verse is not really conveying what it really means or says or is implying from the Original Greek Text.

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#### **Main Source**

#### **CRUCIFIXION**

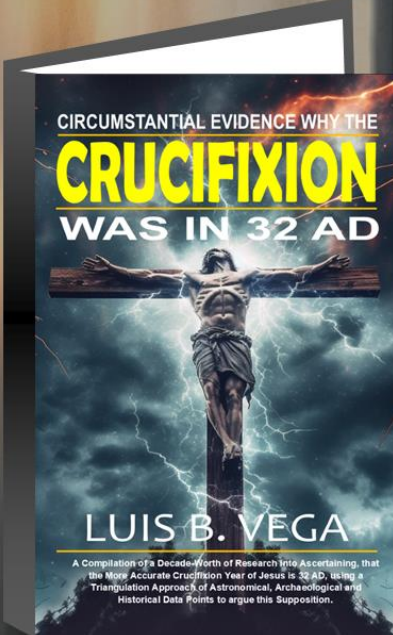
*Circumstantial Evidence with it was in 32 AD*

When was Jesus Crucified? Was it in 30 AD? 31 AD, or 33 AD?


This has been 1 of the most Profound Questions, that has been Debated since the Church Age started with Jesus' Death. Can the Year and the Week Day be Determined? Is there any Evidence to suggest a More Accurate Year and Week Day? The Research one is providing in this Book, is one's Best Attempt in Showing why one is More Convinced of a 32 AD Crucifixion Year. One is not attempting to 'Convince' anyone, or to 'Prove' the Year, as that is beyond one's Ability. However, to Ascertain if 32 AD was the Year, one has used a Triangulation Approach to search this out.

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