

## The “*First Day*” Deception

Next, the skeptic will say that the resurrection was on the “first day of the week,” citing Mat. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19, and possibly Acts 20:7 and 1 Cor. 16:2. The easy way out of this argument is to accept the skeptic’s translation and argue that it only means that the women went to the tomb at that time and that the resurrection happened on the preceding day.<sup>1</sup> However, this proposal, put forward by the proponents of the Sabbath afternoon resurrection, is a fatal trap, and is the result of repairing only part of the error in the Church’s traditional position. Part of the error is plainly obvious, which is that part having to do with Matthew 12:40. But such is not the only error. It is the only error that is plain to see. The rest has been covered up with lies and mistranslations that are not plain to see. The question is, if the Church is wrong on one plainly obvious point, then should we not recheck everything they have touched right back to the foundations? Indeed, we should. And it is not safe to accept only a partial solution, because one might be forced to retreat from it.

The skeptic will also immediately reply to the afternoon or evening resurrection proposals with Luke 24:21, “to day is the third day since these things were done” (KJV). He will observe that the Emmaus story happened on Sunday. He will point out that counting inclusively from Wednesday<sup>2</sup> makes Sunday the 5th day.

The afternoon or evening resurrection advocate may be tempted to defend by counting exclusively from Thursday. But this still makes Sunday the 4th day. Skeptics will correctly say that exclusive counting is not possible in this case, and will correct the translation of Luke

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<sup>1</sup> The New Testament does not actually say that the resurrection was immediately before the women arrived, but the prophet Hosea does give the time in Hosea 6:3, and this corresponds to when the women sought Him (cf. Hosea 5:15).

<sup>2</sup> The skeptic will assume he is replying to the case for Wednesday sunset to Sabbath at sunset because that is the usual way to explain three days and three nights.