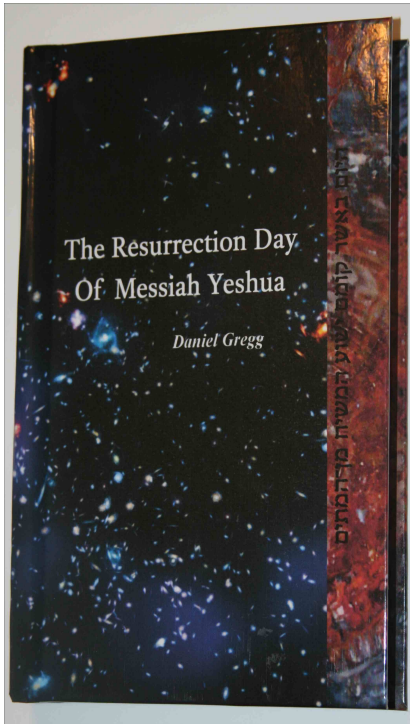


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּתִים



**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)

have reproduced the original text nearly as it appeared then. Notice that the letter “f” is really an “s”, /e/ = /e/, /ɛt/ = /ct/.

From the several Evangelists it appears plain to me, that our Lord arose from the Dead upon the Jewish Sabbath, *very early*, before the Day was light; I say, before the Day was light. No Fact surely was ever plainer than that of our Lord's Resurrection upon one of the Sabbath Days. And here it is to be noted, and the whole Mystery seems to lie here. Our Lord Jesus Christ suffered upon the Day of Preparation of the Passover, not the Day before the ordinary *Jewish* Sabbath. And it is worth our Observation, that upon whatever Day of the Week, the first Day of unleavened Bread happeneth to fall, it was always an holy Convocation, a Day of Rest or Sabbath, and no fervile Work was to be done thereon. And that this Sabbath fell in the Middle of the Week, or before the ordinary Sabbath, . . . And thus *St. Mark's* words are very easy to be understood . . . Verse the first he tells us, When the Sabbath was past, Mary Magdalen, and Mary the Mother of James and Salome, had bought sweet Spices, that they might come and anoint him. And again Verse 9. Rising in the Morning, the first of the Sabbath Days<sup>5</sup>, he appeared first to Mary Magdalen. One Evangelist tells us, the Sabbath Day was past; and afterwards, they came upon the Sabbath Day and find him risen, and were told so by a Vision of Angels. By another they rested the Sabbath, according to the Commandment<sup>6</sup>, and then came, as all agree, upon the

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Sebastian Castellio with the Jesuits is not. The author's error is understandable though, because John Calvin is responsible for slandering the reformer thus, and our author only seems to repeat it. I have therefore left out calumnious criticisms of Sebastian. Sebastian was a lover of religious freedom and was slandered by Calvin because he dared rebuke Calvin for burning Michael Servetus.

<sup>5</sup> The text says, “first Sabbath day” (πρώτη σαββάτου) in the singular. The author makes no major chronological mistakes or serious misinterpretations of the texts, but he does have some minor errors that he would not have known how to correct in 1756.

<sup>6</sup> Luke 23:56, but Codex Bezae omits the words “And they rested according to the commandment.” There is a commandment to rest on the annual

Sabbath early in the Morning, *viz.* the Day of his Refurrection.

It is almost certain that our Lord suffered Death upon the *Wednesday*, which is also most agreeable to his own Prediction, and the Prophecies that went before of him, or what may be called Signs and Representations of his Death and Refurrection; And our Saviour himself gives the Prophet *Jonas* as a Sign, and tells us, as Jonas lay three Days and three Nights in the Whale's Belly, so also shall the Son of Man lie three Days and three Nights in the Heart of the Earth. The prophet *Hosea* vi. 2. expresses himself somewhat obscurely, After two Days will he revive us, and in the third day will he raise us up<sup>7</sup>.

I am sure it must weaken the Evidence of our Lord's Refurrection, and several Passages of Scripture seem altogether irreconcilable, to suppose he rose sooner than his own Prophecy mention: For thus saith the Scripture, it behoved him to suffer and to rise again the third Day, or more expressly, after three days to rise again.<sup>8</sup>

But if we suppose that our Lord suffered on the *Wednesday*, which was the Day of Preparation, this Day being nailed to the Cross, may be called the first Day, and *Wednesday* Night the first Night; *Thursday* the Sabbath of Rest, or *ante Sabbatum*<sup>9</sup>, and all that Night makes two Days and two Nights; *Friday* and *Friday* Night compleats the

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Sabbath, which was quoted above by the author, from Lev. 23:7.

<sup>7</sup> A 24 hour, daybreak to daybreak, calendar day is being used by Hosea, with which this author agrees. Thus, "on the third day" means a twenty-four hour calendar day from daybreak to daybreak—a day and a night.

<sup>8</sup> Mark 8:31. "After three days" takes "day" literally as 12 hours, i.e. after three 12 hour days. Thus the resurrection in the third night is after the third day. "On the third day" takes "day" as 24 hours from daybreak to daybreak, and this is the explanation of Hosea 6:2 also.

<sup>9</sup> *Ante Sabbatum*. The author's usage here is a minor error, but some of his Sunday contemporaries are responsible for it.

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