

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)

laid out in this book and the most popular attempts to recover the lost chronology using a Wednesday Crucifixion model. I did say the resurrection was near DAWN ON THE SABBATH. It was not in the afternoon nor was it near sunset, either a little before sunset or a little after it. This difference frees the explanation from all past criticisms leveled by the Sunday Church upon the Wednesday Crucifixion, and I may excuse those who hold to the Wednesday Crucifixion and misplace the resurrection by some 12 hours on the basis that they have but barely escaped from the notorious error of the Friday-Sunday calumny of the Church of Rome, and have yet to learn how deep the rot of prevarication descends.

You, the reader, may be a skeptic, or you may not be. Being skeptical is not a bad thing, unless it is for personally dishonest reasons. Most people are skeptics because they have an inherited set of errant assumptions and false teachings. It is these assumptions that we must examine and deal with. For lack of a better term, I have to call the person who takes a contrary assumption a “skeptic” or “critic.” I tried to pick terms that represent opposition without picking terms that demonize the opposition. Most people in the opposition do not deserve to have their personal motives questioned, unless they object past the point of being shown the whole truth by the Holy Spirit. It is sad to say that the critics who attain power in the Sunday Church are all too ready to demonize and slander us as their main tactic, and to bully their flocks into line with unwarranted dogmatisms. A lesser tactic is to belittle the importance of this subject as if it did not matter to salvation or maturity. Nothing could be further from the truth.

Indeed, it is important to know when Messiah rose from the dead, as knowing when reveals further truth on some major subjects: (1) The truthfulness of the Church’s traditional position since the second century. (2) Whether the Church should celebrate an Easter resurrection or Sabbath resurrection. (3) Whether the more faithful observe Sabbath, Sunday, or no day at all. (4) Whether the original Pentecost was Sunday, and whether all other Pentecosts are on a Sunday. These are obvious things of major importance to be affected.

Less obvious, but also very important, are the “spin off” effects of

a correct chronology. These include: (5) The correct calculation of the Daniel 9:24-27 prophecy, and for those who know about this, getting it right is very important. (6) When the actual sabbatical and Jubilee years occur. (7) The actual timing of Passover. (8) The manner of calculating the new moon. (9) The time the Jews read the Torah every seven years. (10) The solution to the synoptic problem, and whether the last supper was eaten on Nisan 14 or Nisan 15. None of these things are trivial side issues, for they all relate to fundamental points of loving Messiah by keeping his commandments (John 15:10).

While all of these things relate to hard core chronology and proper observances, getting it right is also important in relation to Yeshua's fulfillments. There are a host of symbolical and typological connections that can be observed only in the framework of a correct chronology. Many people realize that Yeshua died at the same time as the Passover lamb. This alignment was intentionally predetermined by God. However, there is much that will be missed without the rest of the chronological picture. The chronology is the superstructure, and the fulfillment patterns and connections between Yeshua and the institutions of Israel give the spiritual meaning. When the reader finishes this book, he or she will know how and why the modern Church is almost totally impoverished on a host of subjects, and will not cease to be stunned by the difference between Church practice and the truth for a very long time.

Moreover, while on the topic of the importance of this subject, and though the reader does not fully grasp it until the end, the fact is that Torah, divine Law, cannot be correctly observed in its major and main institutions, without correcting the enormous and wicked error of the Church on the timing of our Messiah's death and resurrection. The Passover cannot be correctly observed without this correction. Neither can the feast of Shavuot (Pentecost). Neither can the new moon or the Sabbatical or Jubilee year be properly kept. For all these things are linked into Messiah's Passion, and to run away from the truth of it, is at the same time, to despise the divine Law.

Through this book, I will have to correct quite a number of mistranslations. Such evidence will be presented in every case, that it will be clear that the explanation is correct, or at least that it is

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