

הַיּוֹם בַּאֲשֶׁר קוּמַם 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)

was directly involved in giving the Torah and the commandments. The Church wants to limit this to just “New Testament” commandments. Further, Gnostic theology infected the Church, and the Gnostics hated the God of Israel, and blasphemed him as a *demiurge*. The Rabbis teach falsely, too. They do not want Yahweh to take a physical form, because this would allow Yeshua to be the same Almighty in physical form. But the Torah refutes Church Gnostics and the Rabbis alike. Yahweh took a form, even when creating man, in which he could get tired, and he rested and “was refreshed.”

The Sabbath is set apart from setting to setting, just as Yom Kippur is similarly set apart. Yahweh saw “all” that he made before the setting of the sixth day. He was done with it, and the rest began at the setting, and lasted till the setting of the seventh day. There are other indicators that the Sabbath begins with the setting. Nehemiah orders the gates of Jerusalem shut before the Sabbath, “Then it was when the gates of Jerusalem were in shadow (צִלָּתָם) before the Sabbath (לְפָנֵי הַשַּׁבָּת), then I said, ‘then they should shut the doors’” (Neh. 13:19). So clearly, Nehemiah made commerce impossible in the night before the day part of the Sabbath, yet the merchants tried to camp outside the gates during the night, hoping the gates would be reopened at daybreak (vs. 20).

The Evangelist Mark also indicates the ending of the Sabbath, “And when evening had come, when the sun set (ὅτε ἔδυσ ὁ ἥλιος), they were bringing to him all who were ill and those who were demon-possessed” (Mark 1:32). Since Sabbaths are twenty-four hours, and not twelve, the start would have to be at sunset on Friday night. Also, the annual Sabbath began at sundown (John 19:31; Luke 23:54), which is why it was urgent to get Yeshua off the cross and in the grave before sunset. We also have that the “first of the Sabbaths” is identified as such “while still dark” (John 20:1, πρῶτῃ σκοτίας ἔτι οὕσης), and “at deep dawn” (Luke 24:1, ὄρθρου βαθέως), and “very early” (Mark 16:2, λίαν πρῶτῃ),⁵² all which are clearly before sunrise,

⁵² Mark adds, “ἀνατείλαντος τοῦ ἡλίου” = *as riseth the sun*. This is to say that there was a hint of light in the east, but the sun had not appeared yet. Except for looking at the horizon for this hint of light, it was still night. The aorist participle, ἀνατείλαντος, does not necessarily mean the sun “had risen”; it’s *aspect* is remote punctiliar and merely refers to the fact that it “riseth.” A

as well as Hosea 6:3, “כִּשְׁחַר נִבּוֹן מוֹצֵאוֹ”;⁵³ “at earliest dawn his going forth is fixed.” Thus, the Sabbath cannot begin with sunrise, but must begin with the setting. While I will cover some of these points again later, the conclusion is that the Sabbath, and the “first of the Sabbaths” had to begin before sunrise on the Sabbath.

In the next section, I return to the subject of the daybreak twenty-four hour day used by the Temple, and will include here a quote by Jacob Milgrom:

The sacrificial service at the Temple never changed; until the destruction of the Temple in CE 70, the day began in the morning.”⁵⁴

One will read in many modern exegetes the notion that the original Sabbath started at sunrise and was later switched to sunset, or that the original year was solar (associated with sunrise) and was later changed to lunar (associated with sunset). Such views either accept or imply a contradiction in the Scriptures as to the legal definitions of the holy days. I teach that there are no contradictions. There are two definitions of the year, the solar from “days to days,” which is explained later, and the sacred, that starts with the new moon of the seventh month. There are two twenty-four hour day cycles. The first is natural from daybreak to daybreak, and the other is for the Sabbaths, and is from setting to setting. To imply otherwise is to posit disunity in the Scriptures, and reject *Elohim’s Ruakh* in the oversight of His prophets.

comparison of the NASB and KJV will show that the KJV translators were more accurate, “at the rising of the sun” vs. the NASB, “when the sun had risen.” The KJV was using a common sense approach to the aorist participles, while the NASB is relying on a faulty theory of the aorist aspect. So here, again, the conclusion that the “first of the Sabbaths” was reckoned from the preceding setting and not at sunrise is secured.

⁵³ The Hebrew word שַׁחַר *shakhar* is derived from a root meaning “be black,” and is used for the earliest hint of red in the east. It is a black to dark red color that marks the earliest dawn. See Baumgartner. Holladay summarizes, “(reddish)(light before) dawn.” Friberg notes that the Greek ὄρθρου βαθέως means “literally of depth of early morning, i.e. at the first streak of dawn, very early.” Thus, to argue that these time notes are at sunrise or after sunrise is contradictory to the language used.

⁵⁴ J. Milgrom, Leviticus 23-27, 1968. Milgrom cites *Mishnah Yoma* 3:1 and *Hullin* 83a. Cited from Kermit Zarley, pg. 73, note 11, *The Third Day Bible Code*.

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