

הַיּוֹם בַּאֲשֶׁר קוֹמֵם 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)

saw this, they fell on their faces to the ground. Now the Messenger of Yāhweh appeared no more to Manoah or his wife. Then Manoah knew that he was the Messenger of Yāhweh. So Manoah said to his wife, “We shall surely die, for we have seen the Almighty.” But his wife said to him, “If Yāhweh had desired to kill us, he would not have accepted a whole-ascending [עֹלָה] sacrifice and a grain offering [וּמִנְחָה] from our hands, nor would he have shown us all these things, nor would he have let us hear things like this at this time” (Judges 13:18-23).

We see that Yahweh ascended in the offering. And as long as the ascending offering of the lamb and its grain offering remains on the altar ascending to heaven, then Yahweh may ascend with the offering. Since the Priest removed the ashes of the offering off of the altar at daybreak, then that is the limit of the offering. So also, the Priests had until morning to eat the portion of the offering for the Priests.<sup>59</sup> Of course, they should finish before they went to bed, but there were always priests on duty to burn what remained, and a bit to eat might be left over for their duty shift, but they had to see to it that the uneaten portion was burned before the dawn.<sup>60</sup>

What is important here, is that the sacrifice of the Passover on the day part of the 14th of Nisan is not the end of the sacrificial meal, nor is the sacrifice on the day part of the 15th of Nisan the end of the sacrificial meal, and likewise with the wave offering. The waving of the offering and placing of it on the altar is only the beginning of the offering! These end with the morning, and no one is to eat them after daybreak.

So then, those who time the resurrection with the initial waving of the wave offering are mistaken.<sup>61</sup> The sacrifice is not over until

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<sup>59</sup> The limit for eating the wave offering was the next daybreak because it was a non-votive peace offering, that is, it was not a voluntary offering. Only freewill offerings could be eaten on the second day (cf. Lev. 7:16).

<sup>60</sup> Later Rabbis set an arbitrary limit of midnight as a fence.

<sup>61</sup> And indeed, by all accounts of the Friday-Sunday error, the resurrection was over and done with before the wave offering would, according to the theory, occur later Sunday morning. Most expositors of that view place it about 9 a.m. Sunday morning.

daybreak, or close to it. Further, for the purposes of eating a sacrificial offering, the “same day” (בְּיוֹם קָרְבָּנוֹ)<sup>62</sup> counts as a day and a night. It is just as we saw with the Genesis day. The offerings are to burn “all the night” (Lev. 6:9).

Rashi (the most famous Jewish commentator) explains:

“15. שְׁלֶמְיוֹ תּוֹדַת זְבַח וּבֶשֶׂר AND THE FLESH OF THE SACRIFICE OF HIS THANKS-GIVING PEACE-OFFERING—There are many inclusions here, חֲטָאת לְרַבּוֹת—to include the sin-offering, וְאַשָׁם—and the guilt-offering, גִּזְיֵר וְאַיִל—and the ram of the *nazir*, עֲשֶׂר אַרְבָּעָה וַחֲגִיגַת—and the festival-offering of the fourteenth of Nissan, גִּאֲכָלְיוֹ שִׁיהִיו—that they should be eaten וְלֵילָה לַיּוֹם— for a day and a night, the day of the sacrifice and the night which follows.” (Lev. 7:15, Rashi, Sapirstein Edition, Rabbi Nosson Scherman, Rabbi Meir Zlotowitz, emphasis mine).

Rashi correctly explains here: וְלֵילָה לַיּוֹם “for a day and a night,” “the day of the sacrifice and the night which follows.”

Since Messiah was the Passover offering, the festive offering, and the wave offering, we are bound to use the same schedule for these offerings as for His death and resurrection! This means that each of the days that Yeshua suffered, died, and was in the grave must follow the sacrificial schedule: from daybreak to daybreak. See **Figure 17: Daybreak Day Temple Offerings**, below.

Yeshua was raised from the dead just before dawn at the end of the third calendar day, which was the weekly Sabbath. This matches with the final ascending of the remnants of Yahweh’s portion of the wave offering, which was put on the altar to burn with a lamb:

But each in his own order: Mēssiah, the first fruits, after that those who are Mēssiah’s at his coming. (1 Cor. 15:23).

Paul is showing that the first fruits offering symbolizes Messiah’s resurrection. As the final smoke of the first-fruit offerings ascends,

<sup>62</sup> Literally, “on the day of offering of it.” The word “offering” comes from a root meaning “to bring near” (Lev. 7:15). Thus, the daybreak limit defines “day” as calendar day from “daybreak to daybreak.”

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