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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

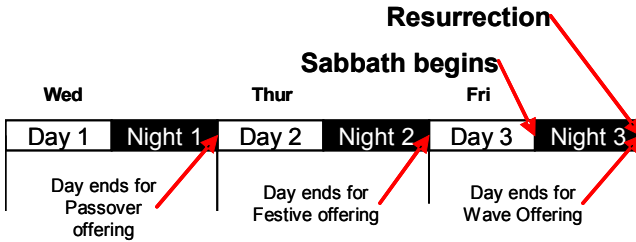
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(laid out in book order)

Messiah is raised from the dead.

Figure 17: Daybreak Day Temple Offerings



If the resurrection was on Sunday morning, then it was at such an early hour that it would completely miss occurring at the time of the wave offering. For we are told in John that Mary Magdalene mistook Yeshua for the gardener (who was strolling or meditating alone) because it was too dark to see (cf. John 20:1). The daily offering would be next, occurring at dawn, and then the wave offering would be later. Most seem to think it was about 9 a.m. in the morning. Where then is the touted correspondence between the wave offering and the resurrection in the Sunday chronology?⁶³ It seems the timings do not coincide at all, and are only closer to the beginning of the offering rather than its finishing.

Or if the resurrection was in the afternoon or at sunset at the end of the Sabbath, then how does this correspond to the wave offering? It cannot, because the wave offering was be over with sunrise on the Sabbath when calculated correctly on Nisan 16, or it would not have begun according to the incorrect calculations of the Karaites, which would put it on Nisan 18. Thus in the three false theories of the resurrection, Sabbath afternoon, Sabbath sunset, or Sunday morning, no part of the wave sheaf offering corresponds to the resurrection of Yeshua.

The wave offering ended at dawn when the priest removed the ashes off of the altar. Until then, its smoke ascended to the Almighty, and it was at dawn that Yeshua made his final ascension from the grave.

⁶³ To rescue themselves some try to make the type correspond to Yeshua's ascension to heaven, which might be later, but Paul makes it clear that the type corresponds to the resurrection of Messiah from the grave, and not his presentation in heaven.

First of the Sabbaths

I have covered the first objection that a day cannot be reckoned from daybreak to daybreak, and have shown that with regard to Temple offerings it is, and also Messiah's offering. Now I will turn to the mistranslation "first day of the week." Here is the corrected version:

Now on the first of the Sabbaths Miriam Magdalene came early to the tomb, while it was still dark⁶⁴, and saw the stone already taken away from the tomb. (John 20:1).

Observe first that this phrase "first of the Sabbaths" *mia tōn sabbatōn* [μῑ ἄ τῶν σαββάτων, מִיָּא אֶתְּוֹן שַׁבָּתוֹן] is the correct translation of the Greek in all four evangelists (Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1, 19) and also in Acts 20:7 and 1 Cor. 16:2. This will be copiously illustrated and proved later in this chapter. For now I will point out that the Greek grammar expands the phrase to "first *day* of the Sabbaths"⁶⁵, and that the ordinary meaning of "day of the Sabbaths" is "Sabbath day." So with the number = "first Sabbath day."

Second, even in Acts 20:7 and 1 Corinthians 16:2 the phrase occurs in a context right after Passover and with Shavuot (Pentecost) mentioned as following in the context. The reason for this is that the

⁶⁴ It should be noted that the words "while still dark" prevent a resurrection after sunrise, which is required by the Friday-Sunday view.

⁶⁵ "μῑ ἄ τῶν σαββάτων": [*one of-the Sabbaths*]. The word "μῑ ἄ" [*one, first*] is feminine, and suggests to the Greek that the word "day" (also feminine) be supplied. Hence the phrase expands to "μῑ ἄ [ἡμέρα] τῶν σαββάτων" [*one {day} of-the Sabbaths*]. This expansion is exactly like the case of "first [day] of unleavened bread" = "πρώτῃ [ἡμέρα] τῶν ἄζύμων" (Mt. 26:17). Again the word "day" [ἡμέρα] is implied by the numeral. The days of unleavened bread are numbered one through seven, each day of unleavened bread coming in a series. The same grammar is evident in Josephus "τῇ δὲ δευτέρῃ τῶν ἄζύμων ἡμέρα" (Ant. 3:250). The formal inclusion of the word "day" (ἡμέρα) is optional, but it is implied if not included. The sense is "the first day of unleavens," "the second day of unleavens," etc. Likewise the sense of "μῑ ἄ [ἡμέρα] τῶν σαββάτων" is "first day of the Sabbaths," "second day of the Sabbaths" (δευτέρῃ [ἡμέρα] τῶν σαββάτων), and so on. The sense is confirmed by the fact that the phrase ἡμέρα τῶν σαββάτων itself always means the "day of the Sabbaths," i.e. Sabbath day.

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