

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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(laid out in book order)

in Palestine<sup>72</sup> today. Thus, there was an annual date known as “First Sabbath,” just after Passover. And Luke, the careful historian, records that this event in the grain fields took place on the “second First Sabbath” of Jesus’ ministry. This then pin-points the occasion of the second Passover and indicates the completion of the first year of His public ministry.<sup>73</sup>

Cheney is exactly right about it being the second First Sabbath of Yeshua’s ministry. His public ministry lasted four years, from Passover of A.D. 30 to the Passover of A.D. 34. In the second year of His ministry, the 15th of Nisan fell Tuesday sunset to Wednesday sunset (March 27-28, *Julian*), and the “first of the Sabbaths” fell on March 30/31.<sup>74</sup> The four year ministry is confirmed in Luke 13:6-9.

Another scholar from 1866 remarks:

The next interpretation supposes that the *second-first* Sabbath is the first Sabbath after the second day of the Passover; which second day of Passover was the day of the *wave-sheaf*. This day of the wave-sheaf was the ritual beginning of the harvest; previous to which it was unlawful for any Jew to pluck or eat parched corn or green ears. And as the day of the wave-sheaf was the *beginning* of the harvest, so the Pentecost was the great thanksgiving feast of the completed harvest or in-gathering; the *ending* of the harvest. Between the wave-sheaf and the Pentecost were *seven weeks*; that is, as *seven days* are a week of days, so these seven weeks were a *week of weeks*. Of course th[ese] seven weeks included seven Sabbaths. And the first of these Sabbaths being the first after the second day of the Passover, was called the *second-first*

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<sup>72</sup> i.e. Israel. Before Israel became a state both Jews and non-Jews called themselves Palestinians. Morgenstern lived while the term was still used by Jews. Morgenstern is doubtless referring to the Karaites here whose counting came a week late in 5 out of 7 cases. The Karaites revived the old counting in the 9th century (suppressed since the early second century), but got it wrong, as they interpreted Lev. 23:11 incorrectly.

<sup>73</sup> pg. 230, Appendix IV, *The Life of Christ in Stereo*, Johnston M. Cheney, Ed. by Stanley A. Ellisen, Forward by Earl D. Radmacher, Western Conservative Baptist Seminary.

<sup>74</sup> See Appendix V: Yeshua’s Ministry, page 471.

Sabbath . . . Although this is the most prevalent interpretation, it is not obvious how the second after the first would naturally be called the *second-first*.<sup>75</sup>

In the first quotation, Cheney explained one way it could be the “second First Sabbath.” And now let us go back to 1837:

Theophylact §, who is followed by J. Scaliger ||, - Lightfoot ¶, and Whitby, makes the σαββατον δευτεροπωτον to be the first of the seven sabbaths between the passover and pentecost, or the first sabbath after the second day of unleavened bread, from when the fifty days to pentecost were computed; Lev. xxiii. 15, 16 However, though it be not quite free from uncertainty, it seems to stand as fair in point of probability as any of them.<sup>76</sup>

And how does the Salkinson-Ginsburg Hebrew New Testament render Luke 6:1?

וַיְהִי בַיּוֹם הַשֶּׁבִּיעִי אַחֲרֵי תְנוּפַת הָעֹמֶר וַיֵּלֶךְ בַּשָּׂדֶה  
קָמָה וְתַלְמִידָיו קָטְפוּ מִלֵּלוֹת וַיִּכְתְּשׁוּן בְּיַדֵּיהֶם וַיֹּאכְלוּ

And it was on the day of the Sabbath after being waved the Omer, and he went into the fields of grain, and His disciples plucked from the ears, and they rubbed them in their hands and they ate.

And indeed, the “second First Sabbath,” or simply “First Sabbath” is the first one after the waving of the sheaf, which is also the first Sabbath after the Passover. I will explain Lev. 23:11-16 more thoroughly in a chapter to come, and there will show why the Pharisees are correct, and how to dispense with the Sadducean arguments. For this section the following chart shows the “first of the Sabbaths” in relation to the resurrection:

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<sup>75</sup> Quoted from page 71, Luke 6:1, *Commentary on the New Testament*, volume 2, edited by Daniel Denison Whedon (1866).

<sup>76</sup> Quoted from page 371-372, *JEWISH ANTIQUITIES: OR, A COURSE OF LECTURES ON THE THREE FIRST BOOKS OF GODWIN'S MOSES AND AARON*, David Jennings (1837).

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