

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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(laid out in book order)

Figure 18: The Annual Sabbath and the First of the Sabbaths

	First Day ULB 15 Nisan		First of the Sabbaths
Wed		Thu	
1		2	3

These authorities assume that the counting of the seven Sabbaths begins after the first day of unleavened bread, and not after the weekly Sabbath after Passover. They are thus siding with the Rabbis on when to start counting, but with the Karaites as to the counting of actual Sabbaths. This is correct, but the question is why did they generally get it correct? The reason why is that they did not assume Cheney’s solution above, which requires a degree more sophistication, and it is really too much for Luke to assume on his readers. Granted, Cheney is technically correct, perhaps because the Holy Spirit put double sense on the number.⁷⁷ Rather, they regarded the first day of unleavened bread itself as the “First first-Sabbath” (cf. Lev. 23:11), and that the counting should commence after it, or they connected the word “second” with Nisan 16. That view which makes the “first first-Sabbath” the feast day is indeed the primary and correct explanation from the Scriptural point of view. The word “second” has reference to two Sabbaths, and not to the second day of the feast.

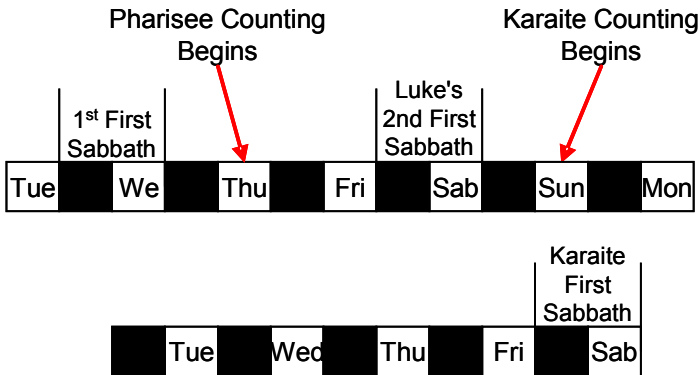
Therefore, the weekly Sabbath immediately after the first day of the feast should be the “second first Sabbath.” It would not make sense to skip over this Sabbath (as the Karaites would), and postpone the “second first Sabbath” a whole week. For then, there would be an unnamed Sabbath.

The only way the Karaites or those who believe Sadducean doctrine could accommodate Luke 6:1 is to name either one of the preceding two Sabbaths the “first first-Sabbath,” and both would be unacceptable to them. For the Sadducees’ whole doctrine depended on denying that the first day of unleavened bread could be called “the Sabbath.” Therefore, they would not call it such, with a number or

⁷⁷ Such has happened before with the 390 years of Ezekiel. One series counts the actual number of years of sin, and the other the time from the division of the kingdom to the date of the prophecy.

without. Nor would they allow referring to the weekly Sabbath after the first day of unleavened bread as the “first Sabbath” to have something from which to reckon a “second first Sabbath.” For by mere fact of referring to it as the “first” they would be basing their explanation of Luke 6:1 on the validity of the Pharisees’ counting!

Figure 19: AD 31, Pharisee and Karaite Counting Compared (Luke 6:1)



The consensus view that the “second first Sabbath” is the first weekly Sabbath after Passover, then, is correct. A Sadducean explanation would be hopelessly compromised in using the terminology of its opponents and thereby conceding their own doctrine to be incorrect! Furthermore, the “second first-Sabbath” finds Yeshua’s disciples eating the new grain. This proves that the sheaf was already waved and that the Sadducean belief is doubly incorrect. See **Figure 19: AD 31, Pharisee and Karaite Counting Compared (Luke 6:1)** above.

Epiphanius expressly says, ‘our Lord’s disciples did this, on the sabbath following the first day of unleavened bread,’ *Whitby*.⁷⁸

There is little explaining how the words “second first” could come accidentally into manuscripts and at the same time avoid the conclusion that a Pharisaic tradition existed to count Sabbaths. For

⁷⁸ *The Comprehensive Commentary on the Holy Bible*, vol 4; Luke 6:1, page. 452; A.D. 1834. Epiphanius ca. 400 A.D., “δεύτερον σαββατων μετα το πρωτον” (cf. *Hæres.* i, 30, 51).

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