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**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

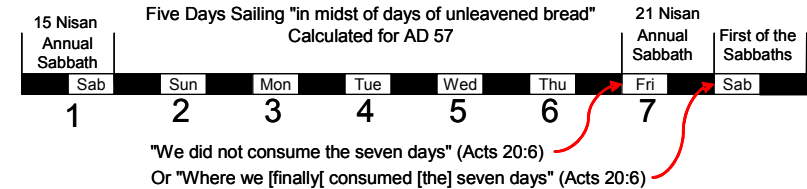
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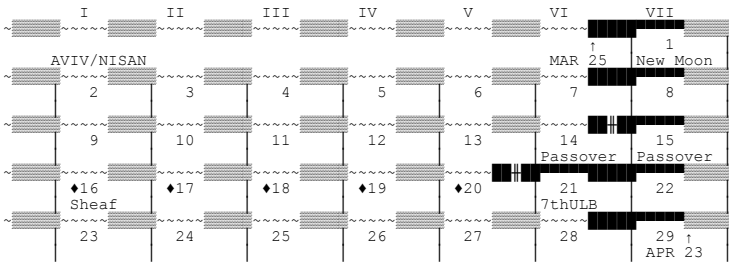
Preview is on next two Pages  
(laid out in book order)

The question is, “What seven days?” And the answer is that they reached the end of the seven days of unleavened bread in Troas. And immediately after the 7th day of the feast came the “first of the sabbaths.”<sup>151</sup> So now the text is harmonious with Paul’s intent to reach Jerusalem, and his travelogue does not contain too many days to allow him to do so.

**Figure 25: Chronology of Acts 20:7**



Month: I AVIV, AD 57 4197 A.M. Sab. Cyc: 3. Jub. Cyc: 31 Cycle No: 85  
 Q1: 1.328 A Q2: -0.183 D LG: 97m W: 0.885° AL: 20.0 AV: 20.0  
 New Moon calculated for longitude: 35.17 and latitude 31.77  
 Location of calculations: Jerusalem  
 Designed and Programmed By Daniel Gregg, ♦ = sailing to Troas, Acts 20:5



Not all of the skeptics are law rejecting Church defenders or Messiah denying Rabbis. Some of them are sincerely Torah observant, and do trust in Messiah Yeshua, but due to a lack of education come to this subject with erroneous assumptions and

(διατρίβω): “rub through, wear away”; Thayer, “consume.” The Majority text and B witness another reading, “We did not consume *the* seven days” (οὐ διετρίψαμεν ἡμέρας ἑπτα) [with accents remarked on οὐ].

<sup>151</sup> (SEE [www.torahtimes.org](http://www.torahtimes.org)): In THE SCROLL OF BIBLICAL CHRONOLOGY by the author, pg. 56, it is shown that the Passover feast for A.D. 57 calculates out with the 15th of Nisan landing on the Sabbath, and the 21st coming on a Friday. There are five ordinary days between the annual Sabbaths, and the “first of the Sabbaths” after Nisan 15 turns out to be on the 22nd of Nisan. This is astronomically determined. Paul and his companions sailed during the five intermediate days of the feast.

overreactions to the Greek texts. Yet, the truth is that the Greek texts are the best translation available of the Hebrew spoken by Yeshua's disciples. Yeshua may have known Aramaic as well, but the Aramaic Peshitta<sup>152</sup> currently available today was translated from the Greek texts. So the Greek texts remain the most accurate representation of the primary Hebrew sources.

The smartest of Church skeptics tell their people that the Greek *μῆ τῶν σαββάτων* translates into a Hebrew idiom for “first day of the week” (*בְּיָמֵי הַשַּׁבָּת*).<sup>153</sup> They cite the same idiom in the Talmud and Aramaic: *בְּיָמֵי הַשַּׁבָּת*. This idiom did not come into existence until after A.D. 140. And it is indeed an archaeo-conspiracy between the proto-Catholic Church and the Rabbis. The Church decided to use *μῆ τῶν σαββάτων* in its ecclesiastical Greek to mean “one day from the Sabbath,” and the Rabbis decided to approximate it when creating the Mishnah, after the polemic between Jews who followed Yeshua, the Gentile Church, and Judaism broke down during the Bar-Kochba revolt (A.D. 131-135). Only they counted *to* the Sabbath rather than *from* it.

It was also at this time that Rabbinical Judaism modified its explanation of Shavuot. The Rabbis kept the Scriptural timing for the feast but decided to stop reading Lev. 23:15 as instructions to count “seven sabbaths.”<sup>154</sup> How this came about is not hard to imagine. At that time large numbers of Jews were defecting to Christianity. But there were always periods when Christians were defecting to Judaism. When an apostate switches sides, they take with them some of the knowledge they once had, and they are most eager to make sure that knowledge that connects Yeshua with true Torah observance is covered up to smother their own negative emotions.

So the Rabbis and Bishops of the Church are like the two faced

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<sup>152</sup> There are some that go so far as to say that Yeshua actually spoke the exact Aramaic words in the Peshitta text. But this is traditional dogmatism of Church of the East. Yeshua would not have used the word *Namusa* (derived from Greek *nomos*) instead of Torah to talk about the Torah in Matthew 5:17-20. Yet the Peshitta text does betrays its Greek source by doing just that.

<sup>153</sup> *Seder Olam*, ca 140 A.D., pg. 67, Heinrich W. Guggenheimer.

<sup>154</sup> This resulted in some inconsistencies in their explanation of the passage that are exploited by the Karaites.

To preview the next pages visit the main index at:

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