

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

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

speak of King David ordering that the Ark of the Covenant be carried on a cart? So the objection that the women would not go to the tomb on the Sabbath is of no weight. Nevertheless, the Mishnah made provision for tending the dead on the Sabbath:

כג,ה עושין כל צורכי המת, סכין ומדיחין אותו ובלבד שלא יזיזו בו אבר. ושומטין את הכר מתחתיו ומטילין אותו על החול, בשביל שימתין. קושרין את הלחי--לא שיעלה, אלא שלא יוסיף. וכן קורה שנשברה, סומכין אותה בספסל או בארוכות המיטה--לא שתעלה, אלא שלא תוסיף. אין מאמצין את המת בשבת, ולא בחול עם יציאת נפש; וכל המאמץ עם יציאת נפש, הרי זה שופך דמים.

They may make ready [on the Sabbath] all that is needful for the dead, and anoint and wash it, provided that they do not move any member of it. They may draw the mattress away from beneath it and let it lie on the sand that it may be the longer preserved; they may bind up the chin, not in order to raise it but that it may not sink lower. So, too, if a rafter is broken they may support it with a bench or with the side-pieces of a bed that the break may grow no greater, but not in order to prop it up. They may not close a corpse's eyes on the Sabbath; nor may they do so on a weekday at the moment when the soul is departing; and he that closes the eyes [of the dying man] at the moment when the soul is departing, such a one is a shedder of blood. Danby, Mishnah 23:5.

Just how much the Jewish authorities would have permitted the women to do or not to do really is not relevant. The Scripture records that they did it. The same kind of objection might be raised concerning the two men on the road to Emmaus. Yeshua appeared to them on the Sabbath. Again they had their reasons for leaving. For sure, they did not want to be around Jerusalem to be implicated in a missing body plot or accusation. The reason that interlocutors bring up these sort of objections is that it makes for an easy excuse for not paying attention to the chronology.

Why does Luke 23:56b-24:1 mention the two Sabbaths without the day in between as in Mark 16:1-2? Luke is focusing on how the two Sabbaths were observed. The first they rested on, but the second they used a legal exception to make one last anointing of the body before the tomb became inaccessible. In any case, the day in between was alluded to at the end of chapter 23, "and they returned and prepared spices and perfumes" (vs. 56a). They bought the spices after the annual Sabbath (Mark 16:1). Luke simply assumed his reader would know that after they returned that they waited twenty-four

hours before preparing any spices.

Why did the women visit at the end of the third day? After Yeshua was taken down by Joseph, the disciples most likely had a consultation about who would do what. Joseph himself found space in his new tomb, and quickly wrapped Yeshua in a singular sheet (σινδόνι). The first twenty-four hours, the body would need no further attention. After the annual Sabbath the guards let Nicodemus in to embalm the body, during which he re-wrapped the body with linen strips (ὀθονίοις). The task of anointing the body one last time with sweet spices (ἀρώματα) on the weekly Sabbath was left to the women.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

