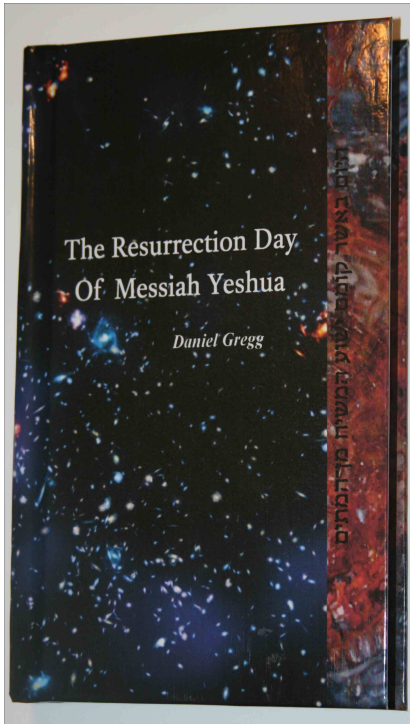


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**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)

30:7-8:

And Aaron shall burn fragrant incense upon it [the golden altar], daybreak by daybreak—when he trims the lamps, he shall burn incense on it. And when Aaron lights the lamps **between the settings**, he shall burn incense—perpetually before Yahweh throughout your generations.

The lamps were trimmed (cleaned out and prepared) at daybreak at the same time as the morning incense offering. Then they were lit *between the settings*, and at the same time more incense was burned. Since the tabernacle faced east, there was no need to light lamps until afternoon when the sun passed over the top of the tabernacle. The later temple was oriented the same way. Now there were two hours of prayer, and these “hours of prayer” were timed with the morning incense offering and the afternoon incense offering. We are not told in Luke 1:10 which of the two incense offerings Zechariah’s lot fell on, though it seems to me that it was the afternoon. Whichever it was, it was the time when “the people were praying outside.” As to the second hour of prayer, which was at the same time as the afternoon incense offering, we are told what time it happened in Acts 3:1: “at the ninth hour, the hour of prayer.” The ninth hour is counted from sunrise (when the temple day began) , and this would be at 3 p.m. in the afternoon.¹⁶⁷

This is the normative Rabbinic understanding of the phrase, despite the incorrect translation of the JPS. Next, let us look at when the Passover lamb was eaten:

And they shall eat the flesh that night, roasted with fire,
and they shall eat it with unleavened bread and bitter herbs.

¹⁶⁷ Numbers 28:4 says that the second lamb for the continual offering should be “between the settings.” Associating the second lamb with ‘between the settings’ (which is *after* the first lamb at daybreak), yet on the same day, proves that ‘between the settings’ means late in the day. The time of the continual offering is mentioned in 1Kings 18:36, and is clearly placed in the afternoon. Before the end of the day, Elijah had time to execute the prophets of Ba‘al. Ahab had time to have a feast, and Elijah had time to send his servant seven times to the peak of Carmel to see if there was a cloud on the horizon. Then the sky grew black with clouds (not night), and Elijah had time to run from Carmel to the Jezreel Valley (1Ki. 18:46).

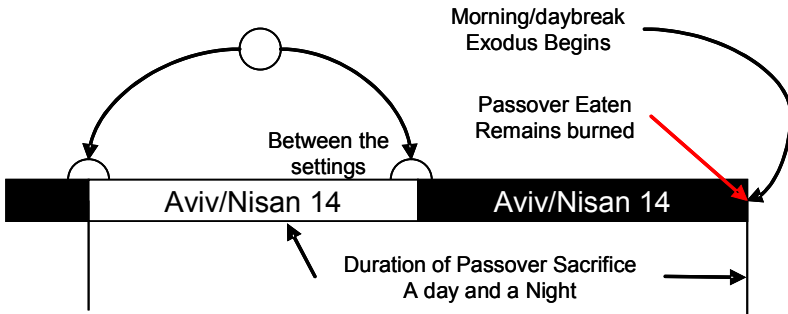
(Exodus 12:8).

Further, it says:

And none of you shall go outside the door of his house until morning. (Exodus 12:22b)

This text makes it clear that the Exodus did not begin until daybreak.¹⁶⁸ In Exodus 12:31 Pharaoh calls “to Moses” לְמֹשֶׁה by night, and not “for Moses.” Aaron and Moses obeyed the commandment to remain in the house until morning. Also Pharaoh never saw Moses face again (cf. Ex 10:28-29). So it is clear that Pharaoh communicated to Moses in the darkness of night.

Figure 29: Nisan 14 Defined by Daybreak



Many have thought that morning here began while it was still totally dark, and that the Exodus commenced that night, but the question is if you were a first-born Israelite what interpretation would you put on “morning”? When did Israel plunder the Egyptian gold and silver if not after daybreak, and when would the Egyptians bury their dead if not after daybreak (cf. Ex. 12:36; Num. 33:3). The Passover in Egypt to save the firstborn and the Exodus are two different events, taking place on two different days. Only the annual Sabbath connects them.

Also observe that when the day is understood as daybreak to daybreak matters are cleared up. The Exodus began on the next day:

¹⁶⁸ Exodus 12:17, “for on this very day” speaks of the day part of the first day of unleavened bread, which was part of the annual Sabbath.

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