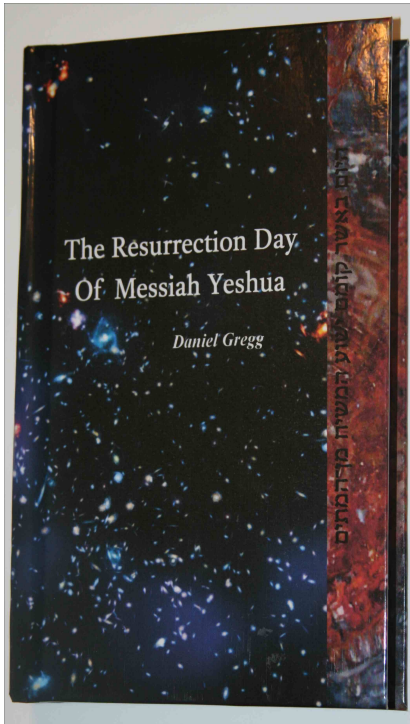


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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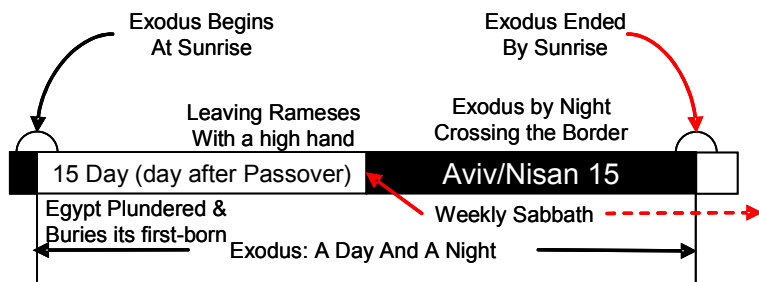
And they set out from Rameses in the first month, in the fifteenth day of the first month. In **the day after the Passover** the sons of Israel went out with a high hand before the eyes of all the Egyptians, while the Egyptians were burying all their first-born whom Yāhweh had struck down among them. Yāhweh had also executed judgments on their gods. (MISB Num. 33:3-4).

And further, the night they went out of Egypt was the night following the day part of the 15th:

Observe the month of the Aviv and celebrate the Passover to Yāhweh your Almīghty, for in the month of Aviv Yāhweh your Almīghty brought you out of Egypt by night. (Deut. 16:1, MISB).

The text speaks of a second Passover offering to memorialize the Exodus, which will be detailed in a few pages. Here is the chart of the last two texts:

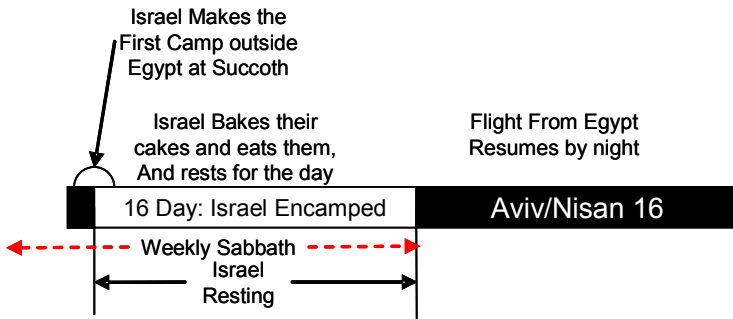
Figure 30: Nisan 15 Defined By Daybreak



Notice that as they were being delivered from Egypt by night that this night was the beginning of the weekly Sabbath.¹⁶⁹ Thus, the weekly sabbath is a time of redemption and deliverance. In the morning, they camped:

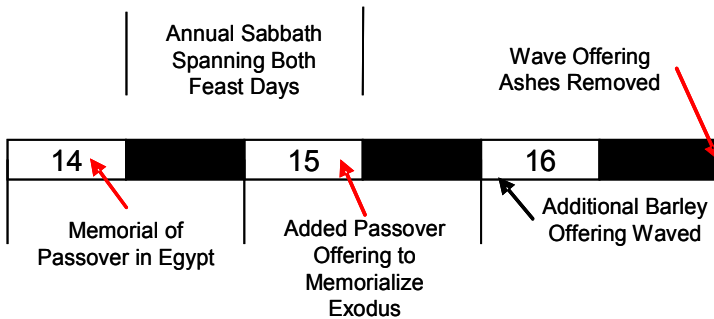
¹⁶⁹ This computation is complex and is shown in my other book, *The Scroll of Biblical Chronology and Prophecy*. It was 1632 B.C., 3/28 sunset to 3/29 sunset that was the Sabbath day. Julian Period. See Appendix VI, page 462.

Figure 31: Nisan 16 Defined By Daybreak



Notice here that they camped and baked their bread on the 16th day of the month. Since they had been on the road for 24 hours it would have been necessary to stop and rest. Also they likely resumed their trek on the next night (cf. Exodus 13:21). The 16th day of the month marks the first day completely out of Egypt. It is therefore the reason why the counting of 50 days begins on the 16th day of the month. The next chart shows the additional offerings added later:

Figure 32: Additional Memorial Offerings



The annual Sabbath was instituted to span both feast days, and to be the first day of unleavened bread. Now I have shown before that all of these offerings were eaten, or burned on the altar with the limit being daybreak. Hence all offerings are for a day and a night (Exodus 12:10; Deut. 16:4; Lev. 6:9; cf. Lev. 7:15).

The annual holy day joined the two feast days into one Sabbath, which is the first day of unleavened bread. On this day Israel makes

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