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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

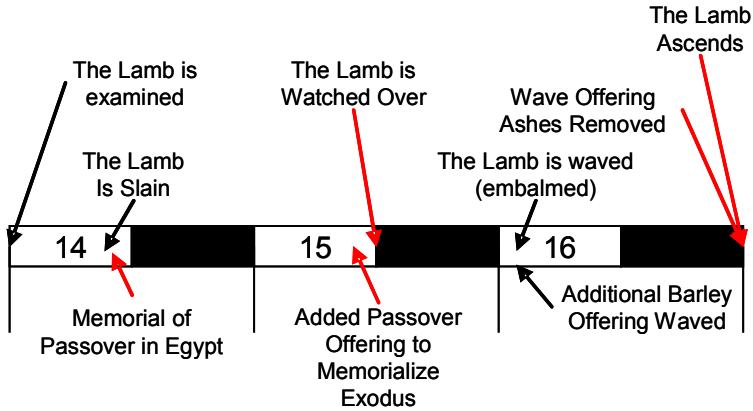
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(laid out in book order)

the leaven to cease (take a Sabbath), hence the day is a Sabbath (literally: cessation, ceasing) from leaven, and also a ceasing from servile labor. This is the 15th of Nisan. Now in the day after the ceasing (rest, cessation, Sabbath) a sheaf of barley is waved. This is linked to Nisan 16 when Israel first camped after the Exodus and baked their dough into unleavened bread. Let us now see how all this lines up in the year of Yeshua's death and resurrection:

Figure 33: Symbolic Connections with Messiah



The Passover lamb would go through one last check over on Nisan 14 to make sure there were no flaws rendering it unfit for sacrifice. So Yeshua was examined by the High Priest starting at dawn. Also the tamid offering was being examined at this time. Yeshua is slain at the same time as the Passover lambs, about 3 p.m. in the afternoon.

Now something that I did not mention in describing the Exodus is that in the night (following the 15th), Yahweh kept watch over Israel (Exodus 12:42). This is why Israel is to keep watch that night, and return to their tents (to sleep) in the morning (Deut. 16:7). So also the watch was set over Yeshua's grave for that night.

There are then six days of unleavened bread left (Deut. 16:8) at dawn on the 16th of Nisan because one was already used up. Then on Nisan 16 the counting of the seven Shavuot (weeks) begins (Deut. 16:9). This is the day of the wave-offering. So also Yeshua is the first-fruits of the resurrection.

Shavuot (Pentecost) Timing

What relevance does the timing of Pentecost have to the Sabbath resurrection? Quite a bit. The types and timing of this feast are linked to the day of the resurrection through 1 Corinthians 15:20-23:

But now Mēssiah has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Mēssiah all shall be made alive. But each in his own order: Mēssiah, the first fruits, after that those who are Mēssiah's at his coming, then comes the end, when he can deliver the kingdom for the Almīghty and Fāther, when he can abolish all contrary rule and all authority and power.

The first-fruits offering was a quantity of new grain that was offered near the beginning of the year on a specific day, "in the day after the Sabbath" (Lev. 23:11). There was and is a dispute among the Jews as to which day this is. Anciently it was a *theological*¹⁷⁰ dispute between the Pharisees and Sadducees. Currently it is a *theological* dispute between the Karaite Jews and Rabbinic Jews. The majority party were the Pharisees and later Rabbis, for whom "in the day after the Sabbath" meant after the first Rest-Day¹⁷¹ of Passover, which was Nisan 16. The Boethosees (a variety of Sadducee) maintained that the wave-offering of first-fruits should be on the day after the weekly Sabbath.¹⁷² Now the proto-Catholics, who placed the resurrection on Sunday, immediately latched onto this *Sunday Pentecost* view as a support of the Sunday resurrection, and this view has been maintained by the masses of Christians ever since.

¹⁷⁰ It was a *theological* dispute because it is clear that in practice the Pharisees' views were carried out in the Temple. This will be shown later in this chapter. It will remain a theological dispute, because when the future temple is rebuilt there is little doubt which method will be used.

¹⁷¹ The Rabbis interpret "Sabbath" according to its literal meaning "cessation"/"ceasing" or "rest-day," and translate it as such in Lev. 23:11 and 15. The Sadducees connect the term exclusively with the "seventh day," which they think is more literal.

¹⁷² pg. 37, §26. Pharisees and Sadducees, *A History of the Jewish People in the Time of Jesus Christ*, Schürer, II.ii.37.

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