

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

Father fit the type.

Now that the relevance of the timing has been made clear, the case for offering the first-fruits in the *day after the Passover* must be proved. First I will cover the historical arguments.

SHAVUOT ACCORDING TO HISTORY

Josephus tells us the actual practice in the Temple:

But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them.¹⁷⁶

Philo confirms this:

There is also a festival on the day of the paschal feast, which succeeds the first day, and this is named the sheaf, from what takes place on it; for the sheaf is brought to the altar as a first fruit both of the country which the nation has received for its own, and also of the whole land;¹⁷⁷

Jewish Historian Emil Schürer further explains:

The price at which the Sadducees had to secure themselves power at this later period was indeed a high one, for they were obliged in their official actions actually to accommodate themselves to Pharisaic views, “Nothing is, so to speak, done by them, for whenever they obtain office they adhere, though unwillingly and by constraint, to what the Pharisees say, as otherwise the multitude would not tolerate them.”¹⁷⁸

Schürer’s quotation is from Josephus (*Ant.* 18:17 [xviii. 1.4]). This shows that though the Sadducees held on to the political power

the following sentence in Greek are in the present tense, “I am ascending to My Father, and your Father, and My Almighty and your Almighty.” These two observations favor the explanation that Yeshua actually made an appearance in the Heavenly Temple as the wave offering finished its final burning in the earthly Temple.

¹⁷⁶ Josephus *Ant.* 3:250.

¹⁷⁷ *De specialibus legibus* 2:162.

¹⁷⁸ pg. 42, §26. Pharisees and Sadducees, *A History of the Jewish People in the Time of Jesus Christ*, Schürer, II.ii.42.

that in religious affairs they were compelled to abide by the rulings of the Pharisees. Schürer also remarks:

Quite apart from the fact, since the time of [Queen] Alexandra¹⁷⁹ they had no longer carried out their views into practice, they also theoretically agreed with Pharisaic tradition in some, perhaps in many particulars. They only denied its *obligation*, and reserved the right of private opinion.

Alfred Edersheim states:

The nine years of Queen Alexandra's (in Hebrew Salome) reign [beginning in 78 B.C.] were the Golden Age of the Pharisees . . . But as, *Josephus* puts it (*Ant.* xiii. 16. 2)¹⁸⁰ although Salome had the title, the Pharisees held the real rule of the country. . . First, all who were suspected of Sadducean leanings were removed by intrigue or violence from the Sanhedrin. Next, previous ordinances differing from Pharisaical views were abrogated . . . So sweeping and thorough was the change wrought, that the Sadducees never recovered the blow, and whatever they might teach, yet those in office were obliged in all time coming to conform to Pharisaic practice (*Jos. Ant.* xviii. 1.4; *Tos. Yoma* i. 8).¹⁸¹

Lawrence H. Schiffman:

With new evidence from the Dead Sea Scrolls it is now possible to demonstrate that for much of the Hasmonean period Pharisaic views were indeed dominant in the Jerusalem Temple. In short, the reports of the religious laws, or halakhah, attributed to the Pharisees in later Talmudic texts are basically accurate. Moreover, we can now prove that some of the teachings attributed to rabbinic sages who lived after the Roman destruction of the Temple actually go back to earlier, pre-destruction, Pharisaic traditions.¹⁸²

¹⁷⁹ Jewish Queen Salome who inherited her husband's power upon his death.

¹⁸⁰ See 13:405, 408.

¹⁸¹ pg. 678, Appendix IV, vol. II, *THE LIFE AND TIMES OF JESUS THE MESSIAH*, Edersheim.

¹⁸² "New Light on the Pharisees—Insights from the Dead Sea Scrolls," June

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