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הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

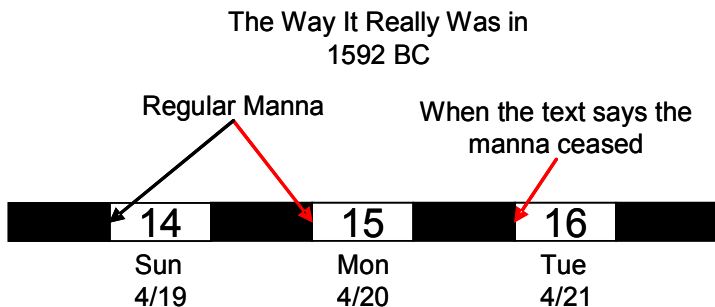
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Preview is on next two Pages
(laid out in book order)

How it really was:

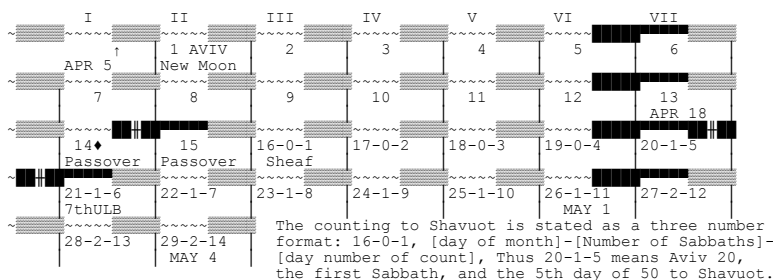
Figure 38: The Real Joshua 5 Chronology



Proving the year and calendar dates is rather complicated and beyond the scope of this book.¹⁸³ But as shown above, the text itself says that the manna could not have ceased on Sunday. For it makes no sense to say it ceased then, if it already ceased on the Sabbath.

The calendar date proof starts with the subject of this book and uses the results to reconstruct all of Biblical Chronology giving us 1592 B.C. as the year they entered the land. The calendar for the first month looks like this:

Month: I AVIV, 1592 BC 2549 A.M. Sab. Cyc: 7. Jub. Cyc: 49 Cycle No: 52
 Sabbatical Year in Progress until Trumpets.
 Q1: 1.356 A Q2: -0.276 E LG: 95m W: 1.019' AL: 21.2 AV: 19.6
 New Moon calculated for longitude: 35.20 and latitude 31.77
 Location of calculations: Mt. Nebo, Jordan
 Designed and Programmed By Daniel Gregg, Joshua 5:10-12



¹⁸³ See *The Scroll of Biblical Chronology and Prophecy*, Daniel Gregg, third edition. The year of the entry into the land is an independent result of the chronology, and so also the astronomical calculations of the weekdays in the first month. The chronology cannot be recovered without correctly understanding the Passion or Daniel 9. On the other hand I had no control over the resulting weekdays for various events. They are what they are, and in every place agree with that indicated by biblical texts.

The Karaites claim that Lev. 23:11 “morrow of the Sabbath” means the day after the weekly Sabbath, and that Lev. 23:15 refers to the same. However Joshua 5:10-12 says that they ate the new grain “on the day after the Passover.” According to Karaite calculation this would be Sunday, 4/19, 1592 B.C. which is not the “day after the Passover.” So the Karaite opinion is conclusively dis-proven by the overall chronology as well as the ceasing note in Joshua 5:12.

The Karaite opinion is translated into the text of the King James Version:

^{KJV} **Leviticus 23:11** And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. . . ^{v15}And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: ^{v16} Even unto the morrow after the seventh sabbath shall ye number fifty days.

One will find that the Rabbinic position is translated into the RSV and the NIV, and the Karaite position in the NASB. One will find the Rabbinic position translated in the JPS Tanakh (1985), and also in the *Stone Edition Tanakh*:

On the morrow of the rest day the Cohen shall wave it. . . You shall count for yourselves—from the morrow of the rest day. . . seven weeks. . . until the morrow of the seventh week you shall count fifty days.

One will find the Rabbinic position translated into the LXX (Septuagint):

LXX Lev. 23:11 on the day after the first (τῆς πρώτης) the priest shall raise it up. . . And you shall count from the morrow of the Sabbath. . . seven weeks (ἑβδομάδας) whole. . . until the morrow of the seventh week (ἑβδομάδος) you shall count fifty days.

The translation issue cannot be decided by simply choosing between a Rabbinic version and a Karaite version. The Rabbinic

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