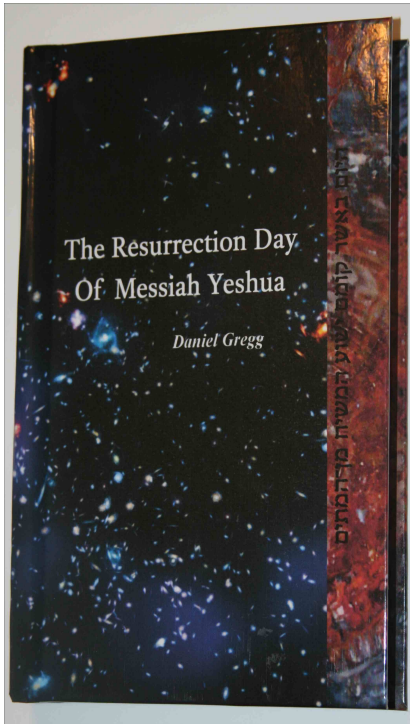


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

version is only 1/3 right and the Karaite version is only 1/3 right. Choosing the best of both gets us 2/3 right. The missing 1/3 has to be supplied from a correct understanding the Hebrew text and a new translation, which I will come to in the following pages.

Meanwhile, there are those willing to admit that the Pharisees are correct in counting from Nisan 16, yet who say anyway that in the year of the crucifixion that the annual Passover Sabbath fell on the weekly Sabbath negating the difference. For if the 15th of the month by chance lands on the weekly Sabbath, the Karaite and Rabbinic interpretation both yield the next Sunday as the day for the waved grain offering.

I am not mainly concerned with this group that says Nisan 16 by chance that year was Sunday because they still believe in the Friday-Sunday scenario. They dismiss Matthew 12:40. I will explain later that the chronology only works with the death and resurrection of Yeshua in A.D. 34, i.e. with things like Daniel 9 and the sabbatical year. So in fact, the 15th of Nisan did not land on the weekly Sabbath that year.

What I am going to address here is the contention of many that Shavuot (Pentecost) always must land on a Sunday according to the Karaite interpretation. They say the “Sabbath” in Lev. 23:11 is the weekly Sabbath, and that the waved grain offering must be on the first day of the week. The interlocutors of this position also demand that in Leviticus 23:15-16 the words for “Sabbaths” be translated as *Sabbaths*. This is as it should be, and I show it in the MISB translation:

‘You shall also count for yourselves in the time to come after the ceasing, from the day when you brought in the sheaf of the wave offering; there shall be seven complete Sabbaths. ‘Yet in the time to come after the seventh Sabbath you are counting a fiftieth day; then you shall present a new grain offering to Yāhweh. (MISB).

What the interlocutor [who believes in Yeshua] does not know is that this Karaite position is hugely inconsistent for those who think the resurrection was on the “first day of the week.” Here is the *Jewish*

*Publication Society's* translation of Lev. 23:15-16, which expresses the Pharisees' position:

<sup>JPS</sup> **Leviticus 23:15** And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; <sup>16</sup> even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.

Now they say these occurrences should be translated “sabbath” , “sabbaths” and “sabbath” and not “day of rest,” “weeks” and “week.” They say we should count actual “sabbaths” “first of the sabbaths,” “second of the sabbaths,” “seventh of the sabbaths.” Yet, inconsistently, when we come to the New Testament Greek Texts they accept the “first day of the week” translation:

<sup>KJV</sup> **Matthew 28:1** In the end of the sabbath, as it began to dawn toward the first *day* of the **week**, came Mary Magdalene and the other Mary to see the sepulchre.

<sup>KJV</sup> **Mark 16:2** And very early in the morning the first *day* of the **week**, they came unto the sepulchre at the rising of the sun.

<sup>KJV</sup> **Luke 24:1** Now upon the first *day* of the **week**, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

<sup>KJV</sup> **John 20:1** The first *day* of the **week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

<sup>KJV</sup> **John 20:19** Then the same day at evening, being the first *day* of the **week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

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