

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

Order From:

<http://www.torahtimes.org/>

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

<sup>KJV</sup> **Acts 20:7** And upon the first *day* of the **week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

<sup>KJV</sup> **1 Corinthians 16:2** Upon the first *day* of the **week** let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

<sup>KJV</sup> **Luke 18:12** I fast twice in the **week**, I give tithes of all that I possess.

How can they tell us that it means to count seven Sabbaths in Lev. 23:15-16 while telling us that it does not mean the “first of the Sabbaths” in the resurrection passages but only “first day of the week”? The word for Sabbath (σαββάτων, שַׁבָּתוֹת) is used in the original language of the resurrection passages just the same as in Lev. 23:11-16!

If they think that “week” is correct in the New Testament, then they have no basis for refuting the Rabbinical translation of “weeks” in Leviticus. By allowing “week” in the resurrection passages (Mat. 28:1; Mark 16:2, 9; John 20:1, 19) or anniversary passages (Acts 20:7, 1 Cor. 16:2) or Luke 18:12 they undermine their objection to the same in Lev. 23:15-16.

But if they admit that the resurrection passages should also be translated “Sabbaths” so that no excuse is afforded to translate Lev. 23:15-16 with the word “week,” then they destroy their own position that the Sabbaths should be counted from the day after the weekly sabbath. How is this so? If the Karaite admits that “sabbath” is literal in the resurrection passages, “first of the Sabbaths,” then it is evident that this “first of the Sabbaths” was the weekly Sabbath after the 15th of Nisan. However, the Karaites only begin to count days after this Sabbath, and do not count the “first of the Sabbaths” until seven days after the “first of the Sabbaths” mentioned for the resurrection passages. Hence the Karaite first Sabbath is one week after the biblical first of the Sabbaths.

For in counting after the weekly sabbath, their counting will

always be a week late for “the first of the Sabbaths.” In the case of Yeshua’s resurrection, their “first of the Sabbaths” will come a whole week after the resurrection Sabbath. Therefore, the Karaite cannot translate the New Testament Literally. He or she must become a Rabbinic translator and render the resurrection passages with the word “week.” How is that for inconsistency?

So to count Sabbaths like the Karaites and observe Shavuot that way, and then to be a believer in the translation “first day of the week” means believing mutually exclusive things, 1. translating in Lev. 23:15 so that Sabbaths can be counted, and 2. refusing to allow counting with the resurrection passages in an identical context. We call something like this a “self refuting position.” They agree with those who cover up the counting in the New Testament, but disagree with those who cover it up in the Torah.

And the context is identical. All of the evangelists place the resurrection right after Passover. And further the usage in Acts 20:7 is right after Passover, and likewise the usage in 1 Cor. 16:2 is before the feast of Shavuot (Pentecost) mentioned later in the chapter.

The 1/3 correctness of the Rabbinic translation is rendering Lev. 23:11 “the rest day,” and the same in Lev. 23:15. This is because the word “Sabbath” (הַשַּׁבָּת) in fact means “cessation” or we may translate it as a participle: “ceasing” (הַשֹּׁבֵת). The Rabbis are also correct on the timing. They are incorrect with the translation “weeks” and “week.” The 1/3 correctness of the Karaite translation is merely with “Sabbaths” in vs. 15, and “seventh Sabbath” in vs. 16.

Both versions are incorrect on the rendering of the word “morrow” (מִמָּחָרֶת), which is the 1/3 that must be corrected from the Hebrew. And unless this last bit is corrected that neither the Karaites or Rabbis have it right. The Karaites and the Rabbis are at a standstill over the word Sabbath. If either side budges toward “weeks,” or toward “Sabbaths,” then they loose the argument. You can see that if *week* is put into Lev. 23:16 that the Rabbis can have the week end on any day, but that if Sabbath is required, then the day after will be Sunday:

<sup>KJV</sup> **Leviticus 23:16** Even unto the morrow after the seventh sabbath [or week] shall ye number fifty days; and ye shall offer

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

