

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)

a new meat offering unto the LORD.

In plain English, it is clear enough that the “morrow after the seventh sabbath” can only be the “first day of the week.” And that would settle the issue if the English translation were correct. However, it would not dispense with the inconsistency of translating “first day of the week” in the New Testament. This logjam can only be broken by correcting the text from the Hebrew in a way that neither the Rabbis nor the Karaites have cared notice since the word “week” was introduced as a meaning for the word שָׁבֹת sometime after the Bar Kochba Revolt (A.D. 131-135).

As mentioned before, we have to go behind all the traditions and dogmas and discover the truth on a purely linguistic and factual basis. Conflicted traditions cannot be trusted, and if Yeshua rose on the “first of the Sabbaths” after Passover, then we can be certain that Judaism would want to deny it because it leads to proof that Yeshua is the Messiah. So Judaism will adapt so as to avoid the conclusion. They adapted by corrupting their timing and/or apologetic and translations of Lev. 23:11-16.

It is no secret that Jewish translations regularly corrupt what the Hebrew actually says on Messianic Prophecies. It is also true that in a few cases they have altered the Hebrew text itself to foil Messianic Prophecies. Yet, Jewish Scholars like textual expert Emmanuel Tov point out that the LXX often preserves the sense of the original Hebrew. Now we know the tendency of Judaism we should be suspicious of translations that support it, and demand our proofs based on evidence before the period when Judaism rejected Yeshua as the Messiah.

On the other hand, when it comes to texts that might tend to support Torah observance, the Church regularly and habitually changes the texts so that they are against Torah observance. That is the disposition of the Church, and so when we find these texts, we should be suspicious of them, and demand proof based only on evidence that comes from a period before the Church existed to contaminate it.

The paradigm is quite simple. 1. ignore everything the Church supports against Torah by its own traditional arguments from about

A.D. 100 onward, except on Messianic Prophecy.¹⁸⁴ 2. ignore everything Judaism supports against Yeshua being the Messiah from about A.D. 100 onward, except on the subject of the validity of the Torah.

What will keep us from becoming total skeptics and falling into agnosticism is knowing where the actual non-conflicted evidence leads. And indeed, many have tried to find the truth and have failed in their own human efforts and have given up and turned to perpetual skepticism, atheism, or agnosticism. That is the burden of living under the curse of inherited lies.

So now, with the above for background and perspective, I will turn to the third part of the argument that neither the Rabbis nor the Karaites have correct. Nor for that matter does the Church have it correct. The reason is that the Rabbis and Karaites want to avoid evidence that Yeshua is the Messiah, so they leaven their translation and doctrines just enough to make the proofs fuzzy. And the Church wants to have Messiah “fulfill” times and seasons of their own making so that they do not have to follow Torah—like Easter Sunday and Pentecost Sunday. Once we understand the *motives* for the corruptions, it is not hard to see that they *are corruptions* when the non-conflicted evidence is exposed.

Here is the text from the MISB:

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.

I have bolded the portion of the translation that has been corrected vs. the Rabbis and Karaites.

¹⁸⁴ This latter point might appear to be conflicted to Jews, but somebody has to be right some of the time. It will become clear that when you take what is right from both Judaism and Christianity and put them together that what is right is mutually confirmed. There is no danger of circular reasoning on these major points since in fact only part of the evidence has been tampered with and not all of it.

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