

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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calendar.

On the modern Rabbinic calendar, Shavuot is fixed on Sivan 6. Now Rabbinic Jews still count 50 days, but the 50th day is always on Sivan 6 giving some validity to the objection. However, we must consider that the Rabbinic calendar was introduced in 359 A.D. by Hillel II, and that it is not the same as the Scriptural calendar. The Rabbinic calendar does not sight the first crescent of the new moon, and as a result of imprecision in their calculations they fixed the length of Nisan at 30 days and the length of Iyar at 29 days. It is these fixed month lengths that result in Shavuot always coming on Sivan 6 in the Rabbinic calendar.

Before A.D. 359, the new moon was sighted. And when the new moon is sighted, the length of Nisan varies between 29 and 30 days, and the length of Iyar also varies between 29 and 30 days. So in the biblical period the following combinations occur:

- Nisan 29 days + Iyar 29 days results in Shavuot on Sivan 7
- Nisan 29 days + Iyar 30 days results in Shavuot on Sivan 6
- Nisan 30 days + Iyar 29 days results in Shavuot on Sivan 6
- Nisan 30 days + Iyar 30 days results in Shavuot on Sivan 5

So we see that when the new moon is observed the month lengths vary year to year and Shavuot can come on Sivan 5, 6, or 7. Therefore, there is no way the Scripture could have stated a fixed date for Shavuot. The fixed Rabbinic date is an artifact of not observing the new moon. Nowadays we observe the new moon, so Shavuot regularly comes on Sivan 5, 6, or 7, and not just Sivan 6.

Morrow of the Sabbath Argument:

The main Karaite argument is that the Sabbath in Lev. 23:11 and 23:15 after which the counting begins is the weekly Sabbath. This argument is based on the assumption that “The Sabbath” always means the weekly Sabbath. This argument is inconclusive on the linguistic meaning of the word **שַׁבָּת**. Shabbat merely means *cessation, ceasing*. Besides Lev. 23:11 & 23:15, two usages that obviously do not refer to the seventh day of the week are found in Lev. 23:32; and another is in Lev. 25:6.

The Karaite is forced to fall back to the word “the” **הַ**. A festival

Sabbath is never called “the Sabbath” he argues. However, the concept of the definite article (definiteness) does not have the power to tell the difference between a weekly Sabbath and a festival Sabbath. Definiteness only means that the item in question has been referred to before, or that it is known already what his being talked about. Translate literally, “the ceasing” הַשְּׁבִיחַ or “the cessation” הַשְּׁבִיחַ. What is *the ceasing* that was referred to in the preceding context? Try four verses earlier, “In the first day you shall have an holy convocation: ye shall do not servile work therein” (Lev. 23:7).

The definite article refers to something defined before. Hence in 23:7, “בַּיּוֹם הַרְּאִשׁוֹן” *on the first day* is defined before in vs. 6: “seven days you shall eat unleavened bread.” Here no definite article is used: “שְׁבִיעַת יָמִים.” But “the ceasing” is also made definite by previous mention in Exodus 12:15, “On the first day, you shall cause to cease leaven out of your houses.” The words translated “cause to cease” are תִּשְׁבִּיתוּ.

Thus on the assumption that “the cessation” (Lev. 23:11) refers to Lev. 23:7 and Exodus 12:15, the legislation is unambiguous and speaks of a definite known day. But the Karaites assume that “the Sabbath” refers to a weekly Sabbath. They might explain this as definite by previous reference to Lev. 23:3. In that case the definite article is what is called “generic.” A generic definite article refers to a known class of objects, but does not say which one of the class is meant. So which weekly “Sabbath” is meant is not clear by the Karaite interpretation.

Would it be the Sabbath before the feast of unleavened bread? Or the Sabbath in the feast of unleavened bread? Or even a Sabbath after the whole feast of unleavened bread is complete, i.e. a Sabbath after the rest day mentioned in Lev. 23:8? In an attempt to resolve this problem, the Karaites attempt to make the matter definite by specifying that the day after the Sabbath must be one of the seven days of unleavened bread. The result of this requirement is that if the 15th of Nisan lands on a Sunday, then the sheaf must be waved on the 15th of Nisan, and not on the 22nd of Nisan because the 22nd of Nisan would be after the last day of the feast.

The assumption that a weekly Sabbath be chosen such that the

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