

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

wave sheaf falls in the feast is *ad hoc*. It is an assumption added to repair the obvious ambiguity resulting from the Karaite assertion that “the Sabbath” means the weekly Sabbath. This begs the question, “Why must the sheaf be waved in the feast of unleavened bread?” What historical answer can be given for waving the sheaf fixed to the feast of unleavened bread, when the day for waving varies every year as to which day of the feast it falls on?

And what historical reason can be given for counting 50 days from a starting point that varies? The only answer that makes the remotest sense is TO CONFUSE THE TIMING OF THE ORIGINAL HISTORICAL EVENT by rendering the memorial counting of it arbitrary. I do not say that all in agreement with the Karaites are guilty of this motive. But it appears that the originators are.

I explained before that that “in the day after the ceasing” means to start with Nisan 16, the day after the annual Sabbath. The true historical reason for this is that Nisan 16 marked the first day that Israel was out of Egypt. It marks the day when Israel camped at Succoth and baked their dough into unleavened bread. It was further explained that the night Israel went out of Egypt and the 16th day following was the weekly Sabbath. Thus, seven sevens of days contained seven completed Sabbaths, and then Shavuot itself was on the Sabbath.

Now, for the faithful in Yeshua who accept the testimony of the four Evangelists, we have in John 19:31 the usage of the words “the Sabbath” (τῷ σαββάτῳ); Delitzsch: שַׁבָּת. If we heed Matthew 12:40 at all, then “three nights” requires this Sabbath to be an annual Sabbath,<sup>190</sup> and John says just this: ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου = “For that Sabbath was the Great Day.” The testimony of the Evangelists rejects the Karaite notion that “the Sabbath” must refer to the weekly Sabbath.

#### Morrow of the seventh Sabbath argument:

This was covered extensively before, so the Karaite argument will be stated and the solution stated. The proof is elsewhere in this book.

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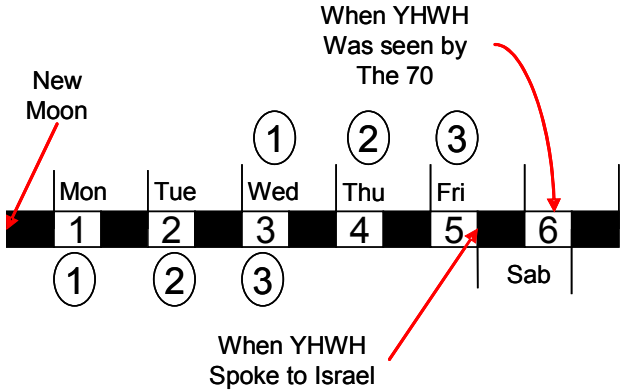
<sup>190</sup> Both Wednesday and Thursday chronologies that take Matthew 12:40 truthfully place the annual Sabbath on a weekday other than the weekly Sabbath.

The Karaite argues that the morrow of the seventh Sabbath is necessarily a Sunday (Lev. 23:16), and therefore, one must begin to count on a Sunday. The answer is that “morrow of” is a poor translation. Literally the Hebrew says, “IN THE DAY AFTER.” In the Hebraic sense, this means “IN THE TIME AFTER,” and according to the usage of “day” in Gen. 2:4 and 30:33 and elsewhere is not limited to just a single literal day. This usage in Lev. 23:16 is proved by the need to translate “from” in Lev. 23:15. Instead of translating “from” in vs. 15, it is correct to translate, “in the day after,” and understand that it means “in the time after” to count seven Sabbaths.

Also, instead of counting “until the morrow of the seventh [weekly] Sabbath,” which would be Sunday, it is “until in the day after the seventh Sabbath counting a fiftieth day,” which means “in the time after.” Later in this book, practical directions for doing this will be detailed for each year.

The above, therefore covers the fundamental Karaite arguments for the Sunday Shavuot, and the answers.

**Figure 39: Exodus 19-14 Chronology**



**ADDITIONAL BIBLICAL EVIDENCE**

Now in the year of the Exodus, the children of Israel traveled around to the back side of Mt. Sinai, a journey of three days (Ex. 3:18; 5:3; 8:27). They sanctified themselves for two days (Ex. 19:10), and were ready the third day. They entered the wilderness of Sinai on the first day of the third month. As usual, the day is from daybreak to

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