

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

The historical statement of the text lines up exactly with the science of the matter.

Others may wonder if there may have been a second Adar in A.D. 34 causing a postponement of Nisan by one month, which would result in different dates. However, the postponement rules are based traditions that crept into Judaism after the destruction of the Temple in A.D. 70. I take it for granted Messiah never broke the Law, so we may assume that when he kept and fulfilled the Passover that he did it at the biblical times. So Messiah would not have fulfilled the Passover according to tradition. He would have kept it according to the Torah. So now I will explain why.

The Law does not permit a postponement of the first month beyond its proper time. The reason that skeptics think that Nisan might be postponed is that they have been learning from Jewish traditions and not from the Law. So it is here necessary to outline the instructions of the Law:

First it is written, “Three times [שְׁלֹשׁ רִגְלִים] you shall go on foot to feast unto me in the year [בְּשָׁנָה]” (Exodus 23:14; cf. Ex. 23:17, Deut. 16:16; 2Chron. 8:13; 1 Kings 9:25). This means that a year must contain exactly three pilgrimage festivals: Passover, Shavuot [Pentecost], and Sukkot [Tabernacles]. No more than three. No less than three. It would not be allowed to have four feasts in one year and two in the next.

Also, “Thou shalt not delay [לֹא תִאַחַר] to offer the first of thy ripe fruits [בְּבִכּוֹר]” (Ex 22:29). The Passover was a set time for offering first fruits:

Speak to the sons of Israel, and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits [רֵאשִׁית] of your harvest to the priest. And he shall wave the sheaf before Yāhweh for you to be accepted; in the day after the ceasing the priest shall wave it (Lev. 23:10-11).

The time of this offering was on the day after the annual Sabbath [literally, “ceasing”]. The annual Sabbath<sup>278</sup> was the 15th of Nisan.

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<sup>278</sup> Literally, “ceasing” because this Sabbath was a “cessation” from work

The commandment is not to delay this offering. Additionally, the law prohibits eating the new produce until the offering is made (Lev. 23:14). So the commandment not to delay the offering is in the interests of mercy (Hosea 6:6), so that the people would be allowed to eat. As long as it is possible to call the first day of the feast, “Sabbath,” as Yom Kippur is called “Sabbath” (cf. Lev. 23:32) and Passover (cf. John 19:31), then it should be noted that the commandment not to delay the offering agrees with the earliest possible time, which would be after the annual Sabbath. Otherwise, the people might have to wait until after the feast to enjoy their bounty. So this offering is “in the day after” Nisan 15.

Now, Nisan 15 itself should be as early in the year as possible to satisfy the commandment. The offering should not be delayed so that Nisan 15 falls later in the year than necessary. If Nisan 15 falls in the old year, then it is too early and violates the commandment to observe three feasts per year. So to satisfy this commandment it must wait till the year starts. But it must wait no longer than necessary.

So, when does the year start? Here is the general instruction for the calendar:

Then the Almīghty says, “Let there be lights within the vault of the heavens to separate the day from the night, and let them be for signs, even for fixed times and for days and years; and let them be for lights within the vault of the heavens to give light on the earth”; (and it is so). Then the Almīghty makes the two great lights; the greater light to govern the day; and the lesser light to govern the night; and the stars. (Gen. 1:14-16).

We see that the greater light, which is the sun, is supposed to govern the days (יָמִים) and years (שָׁנִים). With respect to the Passover feast, the Scripture says this:

Therefore, you shall keep this ordinance at its appointed time from days to days [יְמֵימָהּ יְמֵימָהּ] (Ex. 13:10).

What this means is from year to year, but it is stated as “from                      and in this case also the beginning of cessation from leaven. The same verb root is used in Ex. 12:15, “you shall make cease leaven from your houses.”

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