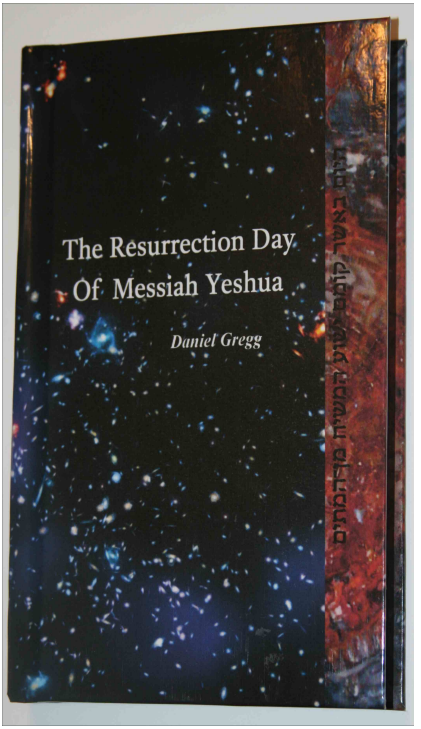
הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ הַמָּשִׁיחַ מִן־הַמֵּתִים



The Resurrection Day
Of Messiah Yeshua

When It Happened

According To The Original Texts

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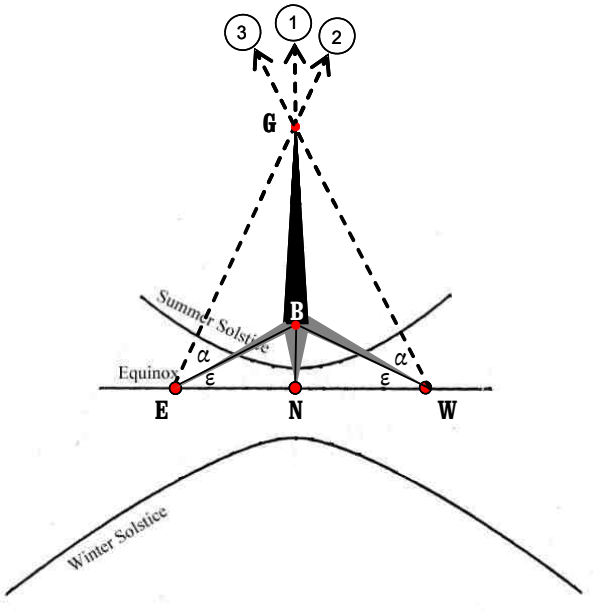
Figure 61: The Shadow of the Tequfah



As the suns ray (represented by the dashed line) passes the top of the pole, the pole-tip makes a shadow on the ground. The pole need not be perfectly upright, but it cannot move during the day. The shadow tips (here represented E, N, W) will trace out the corresponding three paths on the ground, the top path at the summer solstice, the middle line at the equinox, and the bottom path on the winter solstice. It is quite easy to determine when the line is straight if one puts down stones each hour of the day where the tip of the shadow is, and then stretches a line over them to see if they line up in a straight path.

The gnomon method above dispenses with the need to set up a permanent observatory. It was known and used in Egypt at the time of the Exodus, and the Israelites would have had this knowledge also. Now once the day of the *tequfah* was determined, it became the first day of the year. Days were then counted up to the next spring *tequfah*, and this was found to be 365 days. It was also found that every four years the count of days required would be 366. The average year length of 365¼ days (the Julian year) was known in ancient times. So

having observed the day of the last spring *tequfah*, it would be known how many days later the next spring *tequfah* would be. While this method was not accurate down to the modern astronomical value of the tropical year (365.2422 days), such accuracy was not required, because each year the *tequfah* would be observed anew by the shadow going in a straight line. This meant that the date of the tequfah was always known in advance to within $\tau \pm 1$ day by the common people. It could have been known more precisely by the priesthood and professional astronomers at the "big" observatories.[284]

In A.D. 34 the *tequfah* was March 22, 21^h50^m UT, and sunset on Nisan 15 was March 25, $15^h\ 51^m$ UT. This is well outside any expected err in the ancient determination of the equinox, and would require an astronomer to miss-measure the cardinal point of due west by more than 1.6 sun diameters. The Exodus year is also well clear of any err in measurement or precession. The year of Yeshua's birth, however, is not free of measurement error or precession error, but for this we have the prophetic determination (see pages **218-220**).

The new year began on the day of the *tequfah*. Only after the *tequfah* was the Passover feast possible—because of the precept to celebrate three feasts in one year. Passover could not fall before the *tequfah* because this would result in four feasts in the old year and only two in the new.[285]

Now there were two Passover offerings, one on the 14th of Nisan (for the Passover in Egypt), and one on the 15th of Nisan (for the Exodus):

> And you shall tell your son on that day, saying, 'It is because of what Yãhweh did for me when I came out of Egypt.' "And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the Law of Yãhweh may be in your mouth; for with a powerful hand Yãhweh brought

[284] What the priests did that the people could not was to measure the rate that the sun moved along the horizon, or the rate at which the shadow line was straightening out. They could then extrapolate the variations in the *tequfah*. They also set up markers at the position of the tequfah. Sometimes they might err by a day though.

[285] In actual practice it was common for the supposed date of the tequfah to differ by ±1 day from its precise astronomical value.

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