

הַיּוֹם בְּאֲשֶׁר קוּמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֹתִים



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

which the crucifixion could be on the fourth day of the week! That year is A.D. 34. It should further be noted that there are no years on which to base a Thursday-Sunday explanation.

The biblical principles and the outworking of chronology are confirmed by both Church tradition for Easter<sup>289</sup> and the Rabbinic Calendar for Passover. First the Church tradition, though it contains much error (not to mention idolatry) did inherit its principles from the Jews. The Church tradition states that Easter should fall on the Sunday that comes after the first full moon after the spring equinox. This custom preserves the biblical precept that the feast should not be postponed by an improperly added extra month. It has to occur with the first full moon after the equinox. This ruling solidly tied the timing of Easter with the 15th of Nisan. For the full moon after the equinox did occur about the 15th of Nisan. Thus, it preserved in the Church custom a remnant of the precept that the first fruits should not be delayed, and a remnant of the precept that three feasts be kept in one year.

Second, the Rabbinic principle, that the 16th of Nisan must fall after the day of the spring *tequfah*, is simply a restatement of the rule that the 15th of Nisan must fall on or after the *tequfah*. For in the case when the 16th of Nisan falls immediately after the *tequfah* day, then the *tequfah* day is the 15th of Nisan.<sup>290</sup> The Rabbinic calendar admits no other principle for intercalating the year.<sup>291</sup> It is therefore in

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then the new moon might have been seen on the 29th. The new moon can be calculated using modern methods, but clouds cannot be calculated. But if the calculation says that Adar is 30 days, then the possibility of clouds do not need to be taken into consideration as Nisan 1 would begin automatically after the 30th day in the case of clouds.

<sup>289</sup> A name for the Passover used by many Christians derived from a goddess of spring, which is the equivalent of Ishtar or Ashtoreth.

<sup>290</sup> The difference in the two ways of stating the rule are simply that between inclusive reckoning and exclusive reckoning.

<sup>291</sup> However, the Rabbinic “date” for the *tequfah* itself is fictitious (being about a week too soon), since they have too long relied on calculation, and have failed to confirm the calculation with a fresh observation of the *tequfah* for some 15 centuries! Also, Rabbinic “new moons” suffer from the fault that they too are calculated and not confirmed by observations. The Rabbis have forgotten that the observations the calculations were supposed to predict are more important than the calculations. The only consolation is that Christian Europe also had a fictitious equinox problem until the Church corrected it in

agreement with the biblical legislation and also in agreement with the Church's witness to the timing of Easter.

## KARAITE INTERCALATION

Many will say that that ancient Israel fixed the first month according to the doctrines of the Karaites. The Karaites believe that the first month is to be fixed by the appearance of barley ears that are sufficiently mature to be roasted in the fire, and then turned into flour.<sup>292</sup> Just before the new moon they inspect the barley in Israel to see if it has reached the 'proper stage,' and also if the fields have 'proper percentages' at this stage to meet their definition of "aviv." If they find the required barley, they declare the next new moon the first month, but if not they add a thirteenth month. This procedure makes the calendar subject to the fickle vicissitudes of weather, climate, and human authority,<sup>293</sup> and if correct would open Yeshua's prophetic fulfillment to question and doubts.

Here is *the chief* text from which they extract a commandment to inspect barley:

Observe the month of the Aviv [הַאֲבִיבִי] and celebrate the Passover to Yāhweh your Almīghty, for in the month of the Aviv Yāhweh your Almīghty brought you out of Egypt by night (Deut. 16:1).

What the Karaites suppose is that the text means they are supposed to go out in the fields before the *new moon* and check the barley. But does the text mean "observe the new moon [when] the aviv [appears]"? The usage of the Hebrew word *hodesh* חֹדֶשׁ in the second sentence of the text indicates that the first use does not mean "new moon." It means "month." An examination of the other usages

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1582.

<sup>292</sup> Grinding the barley into flour may have been the case with a specialized form of the wave offering for all the people, but the reality is that each farmer cut a sheaf from his field before the wave sheaf day, and brought it to the priest on the 16th of Nisan. The farmer cut the barley in whatever stage it was in. (It would always have ears of some sort.) It was waved as is, and part put on the altar. The rest was given to the priest.

<sup>293</sup> The principles of the day, month, and year set forth in Genesis 1:14 do not involve human authority. For the sun and moon determine the beginnings of the years, days, and months.

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