

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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the Sabbath?

John is not the only proof that the crucifixion was on Nisan 14. In Luke 22:15-16 Yeshua says, “And he said to them, ‘I earnestly desire this—to eat the Passover with you before I suffer; 16 for I say to you, I shall by no means eat it until it is fulfilled in the kingdom of the Almighty.’” He plainly declares that he would not eat it then. Also, there is a basic contradiction between the Torah and the statements in Matthew 26:17; Mark 14:12; and Luke 22:7 if they are taken to refer to Nisan 15. The English texts tell us that the question concerning Passover preparation was asked, “On the first day of unleavened bread.” Yet, it was necessary to select, slay, and prepare the sacrificial lamb in the 14th of Nisan. Further, it was necessary to remove the leaven before the 15th of Nisan. So it makes no sense to ask about preparing for passover, if in fact the day of preparation passed by.

Additionally, Simon of Cyrene, “coming in from the country” was compelled to carry the cross of Yeshua (Luke 23:26). This would not have been possible on the 15th of Nisan since it was an annual Sabbath. It would be a major violation of Torah to compel a man to do servile labor on this day (cf. Lev. 23:7). Furthermore, Josephus tells us that even the Romans recognized the Jewish exemption, even if they were charged with a crime, “that they be not obliged to go before any judge on the Sabbath day, nor on the day of the preparation to it, after the ninth hour” (*Ant.* 16:163). Even the Jews of Cyrene enjoyed Roman recognition of their rights (cf. *Ant.* 16:168-169).

So it is abundantly clear that something is seriously wrong with the interpretation of the texts that place the disciples question concerning the “first day of unleavened bread” on the 15th of Nisan.

There are several solutions to this problem, all of which (1) correct the chronology, and (2) place the Passover sacrifice in the afternoon of Nisan 14. I will put the best solution first, and then follow it up with mention of the other solutions. The best solution begins with Exodus 12:15:

‘Seven days you shall eat unleavened bread, but on the day before you shall make cease leaven from your houses; for

whoever eats anything leavened from the first day through the seventh day, that person shall be cut off from Israel.

‘On the day before’ or ‘ahead’ or ‘head most’: the word *rishon*, **בַּיּוֹם הַרְאִשׁוֹן**; Even more literally, ‘on the day, the head most one’; in this case it means Nisan 14. The word **רִאשׁוֹן** is from the noun **רֵאשׁ** *head* used as an adjective. See the BDB Lexicon, ‘3a. = *before, formerly.*’ See HALOT ‘2. *earlier, former.*’ ‘*previous*’; Gesenius, ‘*former*’; Koehler, ‘*preceding, former*’; TWOT, ‘*before*’; Langenscheidt, ‘*preceding, before.*’

If the Hebrew word used was *rosh* **רֵאשׁ** then the sense ‘before’ would be natural in all stages of Hebrew. However, it is **רִאשׁוֹן**. And in later stages of Hebrew putting this sense on the word would at best seem difficult. It could be however, that at an early stage of Hebrew *bayom harishon* carried both the sense of ‘first day’ and ‘prior day’ or ‘head most day’. The context of Exodus 12:15 begs for the sense ‘on the day ahead,’ because there was to be no leaven in the house for seven days, and if one waited to the first day, then one would be in violation of the commandment.

The Rabbis have universally faced the difficulty of Exodus 12:15 by saying that it means leaven is to be removed the day before the first day of unleavened bread. Further, it should be noted that the problem interpretations of Mat. 26:17, Mark 14:12, and Luke 22:7 have their counterpart in the Torah itself: Exodus 12:15. So to solve one we solve the Matthew and Mark passages also. The Luke passage I solve differently, and I will give that solution first as I want to split it off from the others:

Then came the day of the Passover, on which it was necessary to sacrifice the Passover (Luke 22:7).

According to the Greek Codex Bezae, Old Latin, and Syriac, the texts read: ‘*Day of the Passover*’: *ἡμέρα τοῦ Πάσχα*. This means the day of the Passover sacrifice, not the feast of unleavened bread. The lamb itself was called ‘the Passover’ before the feast began; This *Western Text* reading refers to Nisan 14 calling it the ‘day of the Passover’ on account of the first Passover offering in the afternoon of the 14th. The feast, and unleavened bread did not start until sunset. So by

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