

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 King James Version in this very verse translated the same grammatical case as “for”: “Where wilt thou that we prepare for thee to eat the passover.” The word “for” translates the dative case of the Greek word σοι, “for thee.” In Hebrew this is לְךָ. The dative case at the beginning of the verse would likewise be translated, ‘And for the first day of unleavened bread...’: וּלְיוֹם הַרְאֵשׁוֹן לְמִצּוֹת בְּאוֹ. In Greek: Τῆ δὲ πρώτῃ τῶν ἄζύμων προσῆλθον. This same idiom occurs in Deut. 4:32, “Indeed, ask now concerning the former days.” The Hebrew “לְיָמִים רְאִשֹׁנִים” is “concerning days former.” Exodus 21:11, “these *three* things for her” (NAS), “אֵתָּהּ”, הֵּהּ.

I do not favor the *Anchor Bible* solution. It is elegant from a linguistic point of view, however it is ugly when one looks at the usage of the dative in Greek. It is always ‘on the day’; also Matthew 26:17 and Mark 14:12 are clearly linked to Exodus 12:15. C.S. Mann and W.F. Albright’s solution cannot be applied in Exodus, because it clearly says ‘on the day-the head most’ בְּיוֹם הַרְאֵשׁוֹן.

Typical Counter Arguments

“PREPARATION” ONLY MEANS FRIDAY

In an effort to forestall any investigation of the true timing of Yeshua’s death and resurrection, critics typically insist that Friday, and Friday only is ever called a “day of preparation.” This dogmatism is a form of circular reasoning because it was the assumption that the preparation meant Friday in the year of Yeshua’s crucifixion that was a major factor leading the Gnostic Christians to belief in the Friday-Sunday scenario. The claim that “preparation” means only Friday is therefore a foundational pillar of proving their system. I shall now lay out the weaknesses of this assumption.

In John 19:14, the Evangelist tells us that it was “the preparation of the passover.” Now, the passover could only be prepared on the 14th of Nisan, and in six out of seven years this was on a day other than Friday. However, the explanation of the critic is that it only means “Friday of passover week.” The critic is thus suggesting that “passover” means the whole seven days of passover so that a one and only “preparation” on Friday is bound to occur somewhere in it. But this rejects the whole reason for joining the words “passover” and “preparation” in the first place, which is doubtless to refer to the preparation of the passover lamb, the removal of leaven, and preparation of other dishes to go with the passover Seder.

How the Jews could have ever got into the habit of calling Friday of passover week the “preparation of passover” (παρασκευῆ τοῦ πάσχα),²⁹⁸ and have failed to call the 14th of Nisan the same the other six years when it is not on Friday is not believable. The primary sense of the word “passover” in the scriptures refers the actual offerings. It is thus unparsimonious to expand the sense of the words to “passover week” and argue for the exclusive reference of “preparation of the passover” to Friday against the propensity of Passover keeping Jews. John tells us that it is the “preparation of the Passover” precisely to inform us that it was not the normal weekly preparation day, but a

²⁹⁸ This is another case where the Greek grammar implies the word “day,” hence: παρασκευῆ τοῦ πάσχα = παρασκευῆ [ἡμέρα] τοῦ πάσχα).

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