

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

THURSDAY CRUCIFIXION NOT POSSIBLE

Another term for what I am describing here is *parsimony* or the principle of *Occam's Razor*. This is to say that assumptions should not be needlessly multiplied. Now many have offered a Thursday-Sunday chronology as the solution to Matthew 12:40. This view requires the annual Sabbath, Nisan 15, to go together with the weekly sabbath:

	Annual Sabbath	Weekly Sabbath	
Thu		Fri	
market hours			market hours

But, Mark 16:1 says, “And passing the Sabbath, Miraim Magdalene and Miriam of Ya’akov and Shalome bought spices.” It is obvious that there are no market hours (in this view) to buy any spices after the Sabbath but before the alleged Sunday resurrection. The Thursday view is forced to say that the spices were bought Saturday night.³⁸³ In those days the plain sense reader would assume that such things were bought during regular market hours, which were not held at night.

Further, the plain sense reader would conclude that “the Sabbath” mentioned in Mark 16:1 is the same sabbath referred to in Mark 15:42, “because it was the preparation day, that is, the day before a Sabbath.” Now in the Thursday view and our view this was Nisan 15. The plain sense, then is that Mark 16:1 is also referring to Nisan 15, and that the day after must not be a Sabbath, since they bought spices then. If the Thursday view were correct, then the scripture would have to say, “and passing the sabbaths” in Mark 16:1. A reader would expect the plural of “sabbaths,” and the Greek phrase would have to be “διαγενομένων τῶν σαββάτων” rather than the singular phrase “διαγενομένου τοῦ σαββάτου.” So inserting Mark 16:1 into a Thursday view causes the Scripture to lack clarity.

Of course the same objection to the Friday-Sunday tradition applies to the Thursday tradition, namely that the resurrection was on

³⁸³ This is true of the Friday-Sunday view also.

“the first of the Sabbaths.” Introducing the possibility of “week” as a translation of “Sabbaths” only increases the entropy and lack of clarity.

Additional difficulties for the Thursday crucifixion are revealed by astronomy in A.D. 34. In order to obtain a Thursday crucifixion, it is necessary to postpone the new moon beyond the time of its appearance by invoking clouds on the 29th day so that the moon could not be seen. But the month of Adar in A.D. 34 was already 30 days, and the next day *automatically* became the first day of the month of Nisan regardless of the weather. So to obtain a Thursday date actually requires failing to see the moon at its proper time two months in a row due to weather. The odds are exceedingly low.³⁸⁴ And these months would both have to be 30 days long. But the halakhic rule is that if the moon is not seen due to weather after a preceding month fixed without seeing the moon due to weather, then one of the months must be 29 days and the other 30 days. The rule is to alternate 29 and 30 days months until the moon is really seen. Therefore two 30 day back to back months due to lack of observation are impossible, and therefore, a Thursday crucifixion in A.D. 34 is impossible.³⁸⁵

³⁸⁴ The new moon was observed all over Israel. Just for an example in one city, Jerusalem, the sun shines 250 hours/month out of a possible 360 hours/month. That means it shines 70% of the time, and is only obscured 30% of the time. The probability that the sky is obscured on two days 30 days apart is $30\% \times 30\% = .3 \times .3 = .09$ or less than 10%. So there are 9 chances of 10 that the new moon was seen on Wednesday, March 10. And that is just for Jerusalem. When the exclusive OR probabilities are added for the rest of Israel the probability will increase drastically, but I leave that work for future statisticians.

³⁸⁵ Some may propose intercalating the year a month later, in which case the 14th of that month would be Thursday. But this too was shown to be impossible earlier in this book. The barley traditions lack clarity, and are another black box tradition. What the Talmud says of them is to mislead people on the true nature of the calendar, which is to use the *tequfah*. When it comes to Yeshua’s resurrection, nothing is more important than certainty. The sign of Jonah is provided to provide certainty. The Rabbis knew this, but they also know that the *tequfah* is correct, and agrees with the plain sense of Genesis 1:14. Whether the tradition was motivated by the Rabbis or by their father below is beside the point. The fact is that it brings confusion to the scripture. Meanwhile, any honest interpreter has to admit that “observe the month of the Aviv” does not need to mean watch for barley. Clarity therefore demands that it be omitted.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

