

FREQUENTLY ASKED QUESTIONS

Wasn't the Sabbath changed from Saturday to Sunday because Yeshua arose from the grave on the first day of the week?

Let's consider what possible bearing the day of Yeshua's resurrection could have on the day the Sabbath is to be celebrated. Other than church tradition, there is no reason for changing the Sabbath day – certainly none to be found in the Bible. (See the next chapter for more information on this.)

Based upon crucifixion facts, another important question arises. "Is it even true that Yeshua was resurrected on Sunday?" Notice what Yeshua told the Pharisees, who were looking for a sign of the Messiah:

Matthew 12:39-40, *"But he answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'"* KJV

The only sign that Yeshua gave to prove that he was the Messiah, was that the grave would only hold him for a limited amount of time – exactly "three days and three nights," or seventy-two hours.

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However, those who keep the Easter Sunday tradition maintain that Yeshua was buried just before sunset on “Good Friday” afternoon, and resurrected early Sunday morning. This logic accounts for only two nights and one day, or thirty-six hours!

Some argue the definition of the word “day.” They cite rabbinical or Jewish tradition which dictates that any part of a day is considered the whole day. Thus a part of Friday, all day Saturday, and then a part of Sunday constitutes three days. Yeshua did not say that he would be in the heart of the earth a part of three days and a part of two nights, but three days and three nights.

In *John 11:9-10*, Yeshua clearly stated that there were twelve hours in a day, not including the night. Three days and three nights are seventy-two hours. But was it exactly seventy-two hours?

Yeshua said that he would arise “AFTER three days” (*Mark 8:31*). This means it would occur in no less than seventy-two hours. He also said in *John 2:19-21*, that he would rise “in three days,” which is no more than seventy-two hours. This is absolutely clear to mean exactly seventy-two hours! ***And YeHoVaH is always right on schedule.***

Also consider that when the women came to his tomb

We should not follow hundreds of years of church tradition by keeping Sunday as the Sabbath.

Sunday morning, “it was still dark” (*John 20:1*) and he had already risen. How could this be possible?

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The Sunday resurrection proponents contend that he had risen just moments before. If they were correct, then “three days and three nights” earlier would mean just before sunrise on Thursday morning.

No one believes that Yeshua was buried on Thursday morning or any morning for that matter and with good reason. When Joseph of Arimathaea laid Yeshua’s body in the tomb, “the Sabbath drew near” (*Luke 23:50- 54*). Biblical days including Sabbaths begin at sunset and end the following sunset (*Genesis 1:5-31; Leviticus 23:32*). They include a nighttime period followed by a daytime period.

Yeshua then was buried in late afternoon, before a particular Sabbath began at sunset. Three days and three nights later would be the same time of day or late afternoon! Now we have another problem. If we assume that Yeshua was buried on Friday afternoon, as the Good Friday tradition asserts, then his resurrection seventy-two hours later would have been on Monday afternoon. Yet again no one believes this either and with good reason. Remember that Yeshua had already risen before the women came to his tomb prior to daybreak Sunday morning! What then, is the answer?

Why have so many thought that Yeshua was put in the grave on Friday afternoon? *Mark 15:42* states that “it

***The reason the Son of God
appeared was to destroy
the devil’s work.***

was the preparation day, that is, the day before the Sabbath.” Since the weekly Sabbath was

always observed on the seventh day of the week, now called Saturday, the “preparation day” was normally on

Friday. However, we have already seen the problem with this.

The answer to the apparent dilemma is that the weekly Sabbath is not the only Sabbath mentioned in the Bible. *Leviticus 23* lists seven annual holy days that occur during YeHoVaH's Festivals. Each of these days was considered as a Sabbath, meaning a "rest" from normal labor. All annual Sabbaths or "High Days," except for Pentecost, fell on particular calendar dates rather than set days of the week.

Now the mystery can be solved by reading the following verse.

John 19:31, "Therefore, because it was the preparation day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away." NKJV

Yeshua died on the cross on Passover – the 14th of *Abib* or *Nisan* according to the Hebrew Calendar:

Leviticus 23:5-7, "In the fourteenth day of the first month at even is the LORD's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein." KJV

These scriptures also report that the next day, (beginning the evening after his crucifixion) was not a weekly Sabbath, but an annual Sabbath – the first day of the Feast of Unleavened Bread.

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Let us put together the facts. From the Bible we clearly understand that Yeshua died and was buried on Passover afternoon, and that the following day was an annual Sabbath. It is also clear that he was resurrected at the same time of day – late afternoon. But which afternoon is the question.

Since the women found him already gone Sunday morning, it would be sensible to conclude that he had been resurrected the previous afternoon on Saturday! This would mean that he was buried three days and three nights earlier, on Wednesday afternoon. It would also mean that Passover, *Nisan 14*, fell on a Wednesday that year. And indeed, that is what happened in A.D. 28 (Michael Rood, *The Chronological Gospels*, 2013, p. 259); a year that fits the time frame the Bible demands.

Scripture also provides further proof that there were **TWO** Sabbaths that week; an annual and a weekly one. In *Mark 15:47*, Mary Magdalene and her companion watched Joseph of Arimathaea lay Yeshua in the tomb near the end of the Passover.

The next verse, *Mark 16:1* tells us that **after the “Sabbath,”** Mary Magdalene and her companions bought spices with which to anoint Yeshua’s dead body. However *Luke 23:56* shows that they prepared the spices **before the Sabbath**. Naturally they could not have prepared spices before they even bought them! The only explanation that makes sense is that they bought the spices on Friday and prepared them the same day, after the annual Sabbath (first day of the Feast of Unleavened Bread) which was on Thursday and before the weekly

The disciples did not change the Sabbath day (Saturday) to the first day (Sunday).

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Sabbath on Saturday! Then they rested on the weekly Sabbath, the day on which Yeshua was resurrected. The next morning was Sunday, when they came to the tomb before sunrise and found him already gone.

Some will point out *Mark 16:9*, which says, “*Now when he rose early on the first day of the week...*” (NKJV) Yet how can this be evidence? To understand better, we should read the verse in the original *King James Version* and continue further in the sentence: “*Now when Yeshua was risen... [the perfect tense is correct here; he was already risen] ...early the first day of the week, he appeared first to Mary Magdalene.*”

He was not “rising” on Sunday morning. As we have seen, he rose on Saturday afternoon. So early Sunday morning, he was already “risen.” Realize also that in the original Greek, there were no punctuation marks. Had the *King James* translators simply put a comma after the word “risen” and not after “week,” this would have made complete sense. The *Centenary Translation* renders it this way: “*Now after his resurrection, early on the first day of the week he appeared first to Mary Magdalene.*”

In conclusion, a Sunday morning resurrection could not be the reason for changing the weekly day of worship from Saturday to Sunday.

But even if Yeshua were resurrected on Sunday, why would his disciples, who had kept the seventh-day Sabbath with him, have abandoned his example of keeping the Ten Commandments and switched to Sunday-keeping? And why would they have picked Sunday, a day already associated

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with pagan sun worship?

The Bible is very clear that Yeshua was not resurrected on Sunday Morning; thus this attempt to change YeHoVaH's Law/Torah has no merit!

No man has authority to change the commandments of YeHoVaH. YeHoVaH is the only Law giver.

James 4:12a, *“There is but one Giver of Torah [Law]; he is also the Judge, with the power*