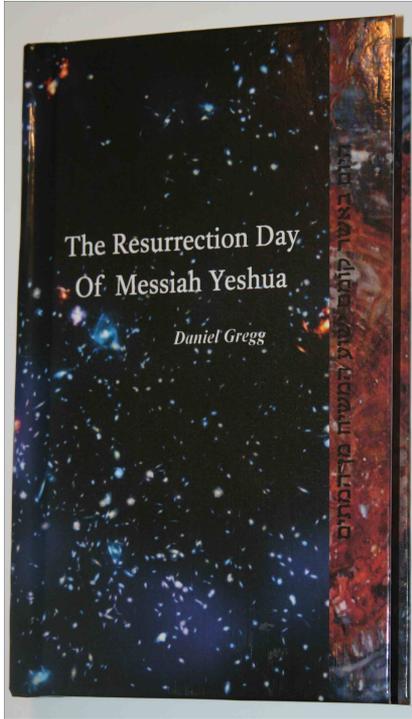


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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## Counter Arguments — *It's Work Objections*

letter of a torah for the sake of a greater Torah, like when David and his men ate the bread of the presence.

When faced with all the chronological facts for the resurrection on the “first of the Sabbaths,” it seems that critics make a quick conversion to orthodox Judaism. Now we learn that the women cannot perform the final anointing out of respect for the dead on the Sabbath. We learn that Cleopas and his fellow disciple are not allowed “get out of dodge” (flee from the authorities) before they are implicated on the Sabbath. We learn that Yeshua cannot ride a donkey to His House of prayer on the Sabbath, and we learn that the crowds cannot cut down branches or lay cloaks in his way as an act of worship for the King—all because it does not agree with Orthodox Judaism’s notion of Sabbath observance as defined in the Talmud or assumed to be defined by first century Judaism.

Now as it turns out, Nisan 10 (the Sabbath before the crucifixion in A.D. 34) was the day on which the original Passover lamb had to be picked and examined. So the work to pick and examine the lamb of *Elohim* would be justified. Indeed, the priests did this every morning for the daily sacrifice—even on the Sabbath. But every lamb had to have its initial examining, and Nisan 10 was just the prophetic day for The Lamb to be examined (cf. Ex. 12:3-5). So everything done on Nisan 10 was for the purpose of examining The Lamb and bringing Him to the Temple. He was examined by the crowds and then by the Scribes and Pharisees, and found faultless. The people and the donkey were performing a sacred service of worship on that Sabbath (cf. Zech. 9:9). So like the Priests who work in the Temple, they were faultless on that day (Mat. 12:5).

A good deal of the material in the Evangelists is precisely to free the faithful in Yeshua from overbearing Sabbath regulations. It might be that riding a donkey on the Sabbath is permitted under ordinary circumstances to see a prophet or to transport one to a place of instruction (see 2 Kings 4:23-24). The Pharisees may have wanted to accuse Yeshua of Sabbath breaking on that day, but did not find it politically expedient to do so. The Torah only says that animals should not work, but it does not define work. Obviously using the animal as a power source for plowing, mills, or pulling is prohibited.

### *It's Work Objections — Counter Arguments*

But is riding prohibited? Even the Talmud indicates that riding of itself is not prohibited, but may only be prohibited because it may lead to other incidental work or crossing the Sabbath limit. So the ban on riding was only a fence. Riding itself was not a violation.

In Matthew 21:8, the people cut branches to line Yeshua's path or they threw their cloaks on it. Ask the Rabbi, if the Messiah is coming and the Spirit of the Almighty bids you cut a branch to smooth his path, then is it permitted? There is no prohibition in Torah against cutting a branch to throw in the king's path. This was the ancient form of throwing confetti down on a celebrity. Nor is there a prohibition against cutting your asparagus on the dinner plate. Yeshua explained that the "harvesting" in Luke 6:1-5 and Matthew 12:1-8 as the Pharisees called it was not a violation of Torah.

Prohibitions against carrying burdens—like mothers do not carry their infants or people the clothes on their back—that go beyond the obvious intent of the prophetic ruling (cf. Jer. 17:27) are not the intent of Torah. The prohibited burdens are clearly what people carry to engage in work or commerce, tools, wares, etc.

The Sabbath limit: The Pharisees obviously had a rule, but was it enforced and did the people follow it? There is no evidence that it was uniformly enforced or even followed everywhere, or in every situation. It was known enough to be used as a measuring distance. And the distance itself is rather arbitrary. What is one foot more or one foot less? The prohibition in Torah was specifically connected with seeking manna that would not be found on the Sabbath. When the Torah was given, the seventy went up Mt. Sinai on the Sabbath, and this was most certainly outside the camp, and more than the Rabbinic limit. So clearly the Rabbis contradict themselves on that point.

The Scribes and Pharisees sit in the seat of Moses (cf. Mat. 23:1-3). Were not the four Evangelists Scribes? And did they not write examples of how Yeshua liberated the Sabbath? So then it is Scribe vs. Scribe. And I'll take Yeshua's scribes any day of the week over the Rabbis.

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