

# **THE RESURRECTION**

## **AND MARK 16:9**

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[The Seed of Abraham](#)



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# INTRODUCTION

Before we can get to the verse in question (Mk. 16:9), we need to realize there's a problem with the entire passage of Mark 16:9-20. Almost every Bible commentator and theologian speak of this passage as a much later addition to the Gospel. In other words, Mark did not write vv. 9-20. Some might say that because it's in the Bible that it's good enough for them to believe it, especially concerning v. 9, which seems to speak of Jesus rising from the dead on Sunday, but there's no Christian theologian who would agree with him because grammatically it can equally mean that He only had arisen from the dead, with no reference to the day. We'll see more on that in a few moments, but first the verse in English reads:

*“Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”* (Mark 16:9 NKJV; italics are mine)<sup>1</sup>

## ANCIENT GREEK TEXTS AND MARK 16:9

*The Wycliffe Bible Commentary* states that Mark 16:9-20 is missing from many ancient manuscripts:

“Textual note,” Mark “16:9-20. In the two...manuscripts of the Greek NT...Vaticanus and Siniaticus, the Gospel ends with 16:8, *as it does also in several early versions.*”

“Both Eusebius<sup>2</sup> (260-340 AD) and Jerome<sup>3</sup> (345-420 AD) state that the ending was missing from most of the manuscripts of their day. In addition, several texts and versions offer a shorter substitute in the place of 16:9-20. By far the greater number of manuscripts have the longer conclusion, but many of them are of a late date and an inferior quality...By the recognized standards of textual evaluation, *both the longer and shorter endings must be rejected*, and this is the judgement of almost all textual scholars. Lenski is one of the few commentators who argue for the longer ending (*Interpret. of Mark*, pp. 750-755). In addi-

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<sup>1</sup> The Textus Receptus, which is the basis for the KJV, and for the most part, the NKJV, has the same Greek words as the NU text (which is what the Vaticanus and Siniaticus are based on). The only exception is the English phrase for ‘out of whom,’ as in, ‘*out of whom* He had cast seven demons.’ The TR has  $\alpha\phi$  (*ahf*–from, by), while the NU has  $\pi\alpha\rho$  (*par*–from), which basically convey the same meaning (Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), pp. 61, 41, 304). These two words don’t have any affect upon the meaning of the sentence in relation to when Yeshua rose from the dead. In other words, both manuscript traditions have the exact same words, except for this inconsequential word.

<sup>2</sup> E. A. Livingstone, *The Concise Oxford Dictionary of the Christian Church* (Oxford, England: Oxford University Press, 2000), pp. 200-201. Eusebius lived from 260-340 AD. He was Bishop of Caesarea by 315. He was an Arian who half heartedly repented after being condemned by the Council of Antioch (324-325), and he was reinstated at the Council of Nicaea in 325. He continued to oppose Athanasius. ‘Eusebius’s *Ecclesiastical History* is the main source for the history of Christianity from the Apostolic Age to his own day. It contains a huge range of material on the Eastern Church.’ Page 36: Arianism is a heresy that denies the full and equal deity of Yeshua with the Father. It states that Yeshua was not eternal, but created by the Father. The Councils of Alexandria (320) and Nicaea (325) condemned Arianism.

Page 42: Athanasius was born about 296 and died in 373 AD. He was secretary to Alexander, Bishop of Alexandria, Egypt at the time of the Council of Nicaea and was later Bishop of Alexandria (328). He incurred the hatred of the Arians of Alexandria and was exiled a number of times between 336 and 366. As bishop, Athanasius was the greatest and most consistent theological opponent of Arianism...He also argued for the Divinity of the Holy Spirit.’ (For the Personhood and deity of the Holy Spirit, see [Three Persons—One God?](#))

<sup>3</sup> *Ibid.*, p. 302. Jerome lived from 345-420 AD. He was a biblical scholar who knew Hebrew and was secretary to the Pope (382-385). He preached an extreme form of asceticism. In 386 he settled in Bethlehem. ‘Jerome’s scholarship was unsurpassed in the early Church...His greatest achievement was his translation of most of the Bible into Latin.’

tion, an examination of verses 9-20 cannot fail to impress the careful student with the fact that these (Greek) verses *differ markedly in style* from the rest of the Gospel. Perhaps the most acceptable explanation is that the end of the original Gospel may have been torn off and lost before additional copies could be made. Perhaps others attempted to supply a substitute ending, the most successful of which...now appears in 16:9-20.”<sup>4</sup>

The ending of Mark (vv. 9-20) is not authentic, meaning that it wasn't written by Mark, and this is the only place in the New Testament which seems to speak of a Sunday resurrection. Mark, not writing it, is one major problem that it has, but this isn't the primary problem. It's the grammar of the verse itself (v. 9). Putting that aside for a moment and taking it at its word, that Yeshua rose on the first day of the week, it means that He rose anywhere from Saturday night at dark until sometime early Sunday AM (before the women got to the Tomb). This is because the first day of the week, which is what Mark 16:9 has (also 16:2) begins immediately after the 7th day Sabbath ends, at darkness Saturday night, and ends at darkness on Sunday night. The biblical days of the week end in darkness and the next biblical day begins at that time, in darkness. This understanding of when a day ends and begins is modeled after Creation Week.<sup>5</sup> On the other hand, “Sunday” begins at midnight as Saturday night ends and Sunday ends 24 hours later at midnight.

## Yeshua—Resurrected and First Seen on Sunday

Yeshua was first seen on that Sunday morning, as is evident from all four Gospels, and I believe He was resurrected on the first day of the week,<sup>6</sup> whether it was in the darkness of Saturday night or in the darkness of Sunday morning. The disagreement I have with most Christians comes from them wanting to use the Lord's resurrection and His appearances on Sunday as justification to replace the Sabbath with Sunday. There isn't any Scripture that speaks of Sunday replacing the Sabbath because of the resurrection.

To understand why Yeshua rose on the first day of the biblical week and was first seen on this particular Sunday we need to turn to the Feasts of Israel. All the Apostles kept the Feasts of Israel, both before and after the Resurrection.<sup>7</sup> After the Resurrection they understood the deeper spiritual meanings of the Feasts revolving around Messiah Yeshua.

In First Sheaf (Lev. 23:9-14), also called Firstfruits/First Fruits), which comes on the first day of the biblical week in Passover Week, which was the day Yeshua rose and was first seen alive from the dead, the High Priest offered up to God barley grain as the first grain (fruits/sheaf) of the spring harvest. He dedicated it to God, at His express command, sanctifying the spring harvest and all the other harvests that

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<sup>4</sup> Charles F. Pfeiffer, Old Testament, Everett F. Harrison, New Testament, *The Wycliffe Bible Commentary* (Chicago: Moody Press, 1977), p. 1025.

<sup>5</sup> See [When Does The Sabbath Begin?](#)

<sup>6</sup> Scripture does not give the *time* when Yeshua was resurrected on the first day of the biblical week during the Feasts of Unleavened Bread, but we can determine from Paul speaking of First Fruits and linking it to His resurrection that Yeshua rose from the dead on First Fruits, the first day of the biblical week (i.e. anytime after dark on Saturday night to early Sunday AM).

<sup>7</sup> See Acts 21:20-24; which clearly states that all the Jewish believers in Jerusalem, numbering in the thousands, kept the Law (Mosaic Law), including Paul (see Acts 25:8; Rom. 3:31; 7:12, 14, 22; 1st Cor. 5:6-8; 4:16-17; 11:1). The Feasts of Israel all fall within Mosaic Law (not the Ten Commandments). Therefore, the Apostles kept Passover, Pentecost, and the Feasts of Tabernacles, etc., and so should we. This is also historically proven by Eusebius and others. See [The Feasts of Israel and the Church](#) and [The Feasts of Israel as Time Markers After the Resurrection](#) to realize that Paul and the other Apostles kept the Feasts of Israel. Also, see [A Snapshot of Church History and Mosaic Law](#) to understand that Mosaic Law was kept by all Christians for many centuries after the Apostles were dead.

would follow it, thereby making Israel acceptable to Himself (Lev. 23:11) by acknowledging Him as the One who both gave Israel the land of Canaan and gave them food to sustain their lives. The fulfilling in the spiritual realm of this priestly ceremony is why Messiah Yeshua told Miryam (Hebrew for Mary) not to cling to Him (John 20:17), after He had been resurrected, but needed to ascend to His Father:<sup>8</sup>

“Yeshua said to her, ‘Do not cling to Me, for I have *not yet ascended to My Father*, but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

The ascension Yeshua speaks of is His fulfilling of First Fruits. Yeshua was raised from the dead, never to die again, glorified, the first of many brethren. Christians will follow Him in their turn, as Paul states in First Corinthians, and it’s here where the connection between His resurrection and the first day of the biblical week is established:

‘But now Messiah has been *raised from the dead, the First Fruits* of those who are asleep ...But each in his own order: *Messiah the First Fruits*, after that those who are Messiah’s at His coming.’ (1st Cor. 15:20, 23)

Paul, writing of the resurrected Messiah as the First Fruits, speaks of Yeshua rising from the dead on the first day of the biblical week—*not on the 7th day Sabbath* as I had previously thought. After all, what better day for the Lord of the Sabbath (Mk. 2:28) to rise from the dead, but on His day—the Sabbath? Sounds logical, but it’s not biblical. As it was in the Beginning, so it was at His resurrection. Yeshua was the first to come forth from the Father on Day One of Creation Week (Gen. 1:3).<sup>9</sup> Yeshua came forth as the Word of God, the Light of God and God the Son. Yeshua was begotten by the Father, not created. In coming forth from the grave, as the First Fruits on the first day of the biblical week, there is a parallel between the First Day of Creation Week and the first day of the biblical week within Passover Week that year. On both ‘day ones’ Yeshua came forth, first as the only begotten Son of the Father in Creation Week, and then as the First Fruits to rise from the dead, the (only) glorified God-Man, the first of the New Creation (1st Cor. 15:20-23; 2nd Cor. 5:17).<sup>10</sup>

So, when exactly did Yeshua rise? Good question! First Fruits literally begins at dark on Saturday night, when the Sabbath ends,<sup>11</sup> with the priestly ceremony being on Sunday morning. Sunday morning is when Yeshua tells Miryam not to cling to Him because He was going to ascend to His Father. We know He ascended on Sunday AM, but we do not know when (what hour) on the first biblical day of the week He rose—whether it was Saturday night after dark (and before midnight) or on early Sunday AM (anywhere from midnight until just before dawn because He had already risen when the Gospels say the women came to the Tomb).<sup>12</sup> Scripture is silent as to the time or hour of His resurrection on the first day of the bib-

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<sup>8</sup> This is Yeshua’s First Ascension. There are two ascensions of Yeshua in Scripture. The first is as the First Fruits, which is always on Sunday AM of Passover Week (John 20:14-17), and the second is 40 days later when He ascends to Heaven in the Glory Cloud. The Second Ascension appears in Mark 16:19; Luke 24:50-53; Acts 1:1-11.

<sup>9</sup> See [Yeshua—God the Son](#) as to His coming forth from the Father as God the Son, the Light of the world and the Word of God on Day One; not created, but begotten (Ps. 2:6-7; John 1:18; 3:16, etc.).

<sup>10</sup> See [Salvation—The Promise!](#)

<sup>11</sup> Ask any Rabbi when the Sabbath ends and he’ll tell you, when you can see either two or three major stars in the sky (depending on the Rabbi; i.e. Saturday night at dark), *not* at sunset, which is a rabbinic tradition for when the Sabbath begins on Friday night. Therefore, according to the Rabbis, the Sabbath ends at darkness on Saturday night. The biblical days of the week must also end at darkness, if the Sabbath ends at darkness. Darkness to darkness is the biblical time frame for when one day ends and the next day begins. This is seen in Creation Week. See [When Does The Sabbath Begin?](#)

<sup>12</sup> Matthew 28:1-2 states the first day of the week was beginning when Mary Magdalene ‘and the other Mary’ came to the Tomb. He had obviously already risen. This could mean that His resurrection happened *late Saturday night, immediately after the Sabbath ended or early on Sunday AM.*

Luke 24:1-2 has it was *very early in the morning* when ‘certain women’ came to the Tomb, and He had already

lical week, and it's Paul who gives us the biblical day of His resurrection (the first day of the week) by his tying of First Fruits with Yeshua rising from the dead. First Fruits, then, is both the day of His Resurrection and His First Ascension.

## MARK 16:9-20

In his commentary on the Gospel of Mark, Alan Cole speaks of the longer ending of Mark (16:9-20) not being endorsed by Eusebius nor Jerome and that it would be foolish to use it as authoritative, meaning that Mark wrote it. In other words, no one should use v. 9 to try and establish a *Sunday* resurrection, and certainly not use it to justify Sunday *replacing* the Lord's 7th day Sabbath because nothing is mentioned about Sunday (or even the first day of the biblical week) becoming 'the new Sabbath.' As we've seen, it was on the first day of the biblical week that Yeshua rose from the dead, but this doesn't mean it was Sunday. Cole writes that vv. 9-20 are,

“omitted in some MSS (manuscripts), and rejected as spurious by most early authorities, such as Eusebius and Jerome. Certainly the (Greek) style is quite unlike that of the rest of Mark.”<sup>13</sup>

“verse 9 itself seems to be introduced without reference to verse 1 above, virtually as a fresh beginning, which is suspicious.”<sup>14</sup>

“It would be unwise...to build a theological position upon these verses alone; *and this no responsible Christian group has ever done.*”<sup>15</sup>

With the last quote Cole is saying that establishing a Sunday resurrection on Mark 16:9 is theologically 'irresponsible,' and no group has ever done this. In our English Bibles Mark 16:9 says that Jesus rose on 'the first day of the week,' but another equally valid translation of the Greek texts states (only) that He was *first seen* on the first day of the week. In other words, the text is pointing to *when* He was first seen, not when He was resurrected.

Alexander Bruce, in *The Expositor's Greek Testament*, writing about 120 years ago (1897), shares two important points about the ending in Mark. The first is that vv. 9-20 are most likely a *compilation* of resurrection passages from the other three Gospels, and the second is that the common English translation of v. 9, speaking of *when* the resurrection occurred, is questionable. After his comments on v. 8, Bruce says this about vv. 9-20:

“*So ends the authentic Gospel of Mark*, without any account of appearances of the risen Jesus in Galilee or anywhere else. The one thing it records is the empty grave and an undelivered message sent through three women to the disciples, promising a reunion in Ga-

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risen. This could mean that *it was either still dark or that the sun had risen when the women came*, but again, no time or hour when He rose from the dead.

John 20:1 writes that Mary Magdalene came to the Tomb while it was *still dark*, and He had already risen.

Mark 16:1-2 speaks of Magdalene and two other women coming to the Tomb 'very early in the morning,' *when the sun had risen*, and of course, He had already risen.

There are discrepancies in the Gospels as to when Magdalene and the others came to the Tomb; whether it was Saturday night after the 7th day Sabbath ended, or darkness on Sunday AM, or light (after sunrise) on Sunday AM can't be determined. No Scripture gives us the hour of His resurrection on the first day of the biblical week.

<sup>13</sup> R. A. Cole, M. Th., Ph. D., The Rev. Canon Leon Morris, M. Sc., M. Th., Ph. D., General Editor, *Tyndale New Testament Commentaries: Mark* (Leicester, England: Inter-Varsity Press, 2000), p. 334.

<sup>14</sup> *Ibid.*, p. 335.

<sup>15</sup> *Ibid.*



lilee. Strange that a story of such thrilling interest should terminate so abruptly and unsatisfactorily. Was there originally a continuation, unhappily lost, containing, e.g. an account of a meeting of the risen One in Galilee with His followers? Or was the evangelist prevented by some unknown circumstances from carrying into effect an intention to bring his story to a suitable close? We cannot tell. All we know...is that vv. 9-20 of Mark 16 in our NT are not to be taken as the fulfillment of any such intention by the author of the second Gospel.”<sup>16</sup>

“The external evidence strongly points this way. The section is wanting in” Alef and B<sup>17</sup> (Sinaiticus and Vaticanus) “and in Syr. Sin.” (Syriac Sinaitic, p. 60). “Jerome states...that it was wanting in nearly all Greek copies (*omnibus Graecis libris pene*), and the testimony of Eusebius is to the same effect.”<sup>18</sup>

“The internal” (Greek) “evidence of style confirms the impression made by the external: characteristic words of Mark are wanting, words not elsewhere found in the Gospel occurring...the narrative a meagre, colorless summary, a **composition** based on the narratives of the other Gospels.”<sup>19</sup>

Mark didn’t write vv. 9-20. Those verses are *a compilation of resurrection appearances from the other three Gospels*, which is fascinating to realize—a later Greek scribe compiled them. Bruce continues:

“Vv. 9-20 may be divided into three parts corresponding more or less to sections in John, Luke and Matthew, and not improbably based on these:”

“vv. 9-11, answering to Luke 8:2; John 20:14-18 (Mary);”

“vv. 12-14, answering to Luke 24:13-35 (the two on the road to Emaus);” and

“vv. 15-18, answering to Mt. 28:19 (the Great Commission).”

“Vv. 19-20 wind up with a brief reference to the ascension and the subsequent apostolic activity of the disciples.”<sup>20</sup>

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<sup>16</sup> Alexander Balmain Bruce, D.D.; W. Robertson Nicoll, Editor, M. A., LL. D., *The Expositor’s Greek Testament: The Synoptic Gospels*, volume one (Peabody, MA: Hendrickson Publishers, 2002), p. 454.

<sup>17</sup> Ibid. pp. 53-54.

Geoffrey W. Bromiley, General Editor, Everett F. Harrison, Roland K. Harrison and William Sanford LaSor, Associate Editors, *The International Standard Bible Encyclopedia*, Volume Four (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), pp 815-816. Alef is Codex Sinaiticus and B is Codex Vaticanus. These are two of the oldest (complete) manuscripts available, dated in the fourth century.

<sup>18</sup> Ibid., p. 454.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., p. 455.

Offering a more detailed breakdown of vv. 9-20 are Herbert G. May and Bruce M. Metzger, [\*The New Oxford Annotated Bible with the Apocrypha\*](#), 1977:

1. Verse 9 .....Seven demons cast out of Mary Magdalene (Luke 8:2; and Bruce tells us that Yeshua’s Sunday AM appearance comes from John 20:14-18.)
2. Verse 11 .....They refused to believe it (Lk. 24:10-11)
3. Vv. 12-13a .....Two returned and told others (Lk. 24:13-35)
4. V. 14 .....Appeared to the 11 (Lk. 24:36-43; John 20:19-29; 1st Cor. 15:5)
5. V. 15 .....Great Commission (Mt. 28:19; Acts 1:8)
6. V. 16 .....Salvation and judgment (Acts 2:38; 16:31-33)
7. V. 17a .....Cast out demons (Lk. 10:17; Acts 5:16; 8:7; 16:18; 19:12)

With the pertinent point of v. 9 based on John 20:14-18, we know the compiler of vv. 9-20 is *not* proclaiming a Sunday resurrection, but only that *Yeshua was first seen on Sunday* because John doesn't say anything about a Sunday *resurrection*, only that the Tomb was empty when the women got there, and that Yeshua was seen on Sunday morning.<sup>21</sup> Bruce explains the Greek phrase for v. 9, 'Early on the first day of the week,' can be equally understood to speak of Yeshua (*only*) *being seen on the first day of the week*:

“Early on the first day of the week: ‘whether these words are to be connected with’ having arisen, ‘indicating the time of the resurrection, or with’ He appeared, ‘indicating the time of the first appearance, *cannot be decided*.’”<sup>22</sup>

In other words, the Greek text can be grammatically translated as it has been traditionally written, with its first comma (in English) indicating that Jesus rose on the first day of the biblical week (i.e. Saturday night to Sunday AM), or the text can be equally translated with the first comma after *arisen*, to explain that Yeshua had already arisen when Mary saw Him on the first day of the week (Sunday AM): ‘Having *arisen*, early on the first day of the week He first appeared to Mary Magdalene...’

Taking out the comma from after ‘week’ and placing it after ‘arisen’ changes the meaning of the verse. Truly, Yeshua first appeared to Mary on the first day of the biblical week, in this case, Sunday AM, and with that thought being taken from John, we know that John does not speak of Jesus *resurrecting* on the first day of the biblical week, but only of first being seen on Sunday. Yet, even if the Greek scribe was speaking of Yeshua having arisen on the first day of the week, it offers no solace to those who proclaim a Sunday resurrection because the first day of the biblical week begins immediately after the Sabbath ends.

## CONCLUSION

Mark 16:9 seems to proclaim a first day of the biblical week resurrection, which is accurate, but it has two problems that taint the verse. First, Mark didn't write it, and second, because it takes its information from John's Gospel, it should only be saying what John said: Yeshua first *appeared* on Sunday AM. The Christian scribe who wrote v. 9, a few centuries after the resurrection, was only presenting what he had read from the Gospel of John; that Yeshua had already risen when Miryam saw Him.

The Greek for Mark 16:9 equally supports the translation as being that Yeshua had been raised from the dead on the first day of the biblical week, and also, that He was first seen by Mary on Sunday (not that He rose on the the first day of the biblical week). A Sunday resurrection, therefore, cannot be biblically established with this verse—especially a verse which Mark didn't write. In other words, with the Greek using the biblical phrase, the first day of the week, even if the sentence is translated to mean that Yeshua rose on the first day of the week, it doesn't mean it was a Sunday resurrection—He could have been raised on Saturday night, which is the beginning of the first day of the biblical week. Of course, Yeshua could have

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- 8. V. 17b .....Speak with new tongues (Acts 2:4)
  - 9. V. 18a .....Pick up serpents (Lk. 10:19; Acts 28:5)
  - 10. V. 18b .....The reference to drinking poison doesn't have a New Testament cite, but it did appear in Christian literature from the 2nd century on.
  - 11. V. 18c .....Lay hands on the sick (Mk. 5:23, Acts 6:6; 9:17, 28:8)
  - 12. V. 19a .....Ascension of the Lord (Lk. 24:51; Jn. 20:17; Acts 1:2, 9-11)
  - 13. V. 19b .....Sat down at the right hand of God (Acts 7:55; Rom. 8:34; Eph. 1:20; Col. 3:1)
  - 14. V. 20 .....Confirmed the Word by the signs that followed (Acts 14:3)

<sup>21</sup> See p. 3, note 12.

<sup>22</sup> Bruce, *The Expositor's Greek Testament: The Synoptic Gospels*, p. 455.

been raised early Sunday AM, but this cannot be established from this nor any other verse in Scripture.

We know that Yeshua rose on the first day of the biblical week from the Apostle Paul's description of Him as the First Fruits to rise from the dead. The ceremony of First Fruits by the High Priest in the Temple, thanking God for the giving of life (food) through the spring harvest of barley, occurred on Sunday morning. With Yeshua ascending to our Father at that time, we who are to follow Him were made acceptable to God because of Him ascending to the Father as the glorified God-Man, the first of many to follow.<sup>23</sup>

Nowhere in Scripture, though, does God change the day of holy assembly<sup>24</sup> because of Yeshua resurrecting on the day of First Fruits. As the Sunday that Yeshua is first seen is the biblical day of First Fruits, which is not an annual Sabbath (unlike the 1st and 7th days of Passover/Feast of Unleavened Bread Week, which are annual Sabbaths), there is nothing in Mark 16:9 to support a Sunday resurrection, and this verse certainly can't be used to justify any alleged 'Apostolic change' from Sabbath to Sunday nor the seeing of Sunday as the new 'Christian Sabbath.' The replacement of God's Sabbath was given to the Church not by God, but by the Roman Catholic Church.<sup>25</sup>

It's important to understand the ancient Hebraic, not Rabbinic, heritage that God has given to Gentile Christians who love the Jewish Messiah. They have been grafted into believing Israel *to learn of her divine Ways* (Dt. 4:5-8; Psalm 119; Rom. 11:11f.; Eph. 2:11f.). With this comes a deeper understanding of who God the Father is, salvation, Yeshua, the Holy Spirit, and how to walk out our faith in the risen and glorified Savior.<sup>26</sup>

If we order our lives by the Word of God we cannot use the resurrection of Jesus nor His Sunday appearances nor Mark 16:9 as reason for assembling on Sunday over God's holy 7th day Sabbath.<sup>27</sup> We can assemble and worship Yeshua on any and every day of the week we want, but only the 7th day Sabbath is holy and God specifically commands His people to keep it holy and to assemble on it, just as the Messiah and all His Apostles did.<sup>28</sup>

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<sup>23</sup> See [First Sheaf](#).

<sup>24</sup> See Gen. 2:1-3; Ex. 20:8-11; 31:14-16, for the holiness of the 7th day Sabbath.

<sup>25</sup> See [Grace, Holiness and the Pharisaic Church](#), [Sabbath Denigration](#) and [Sunday—The Catholic Sabbath](#).

<sup>26</sup> See [Law 102](#), [Hebrews and the Change of the Law](#) and [The Lifting of the Veil—Acts 15:20-21](#) to understand the scriptural and theological reasons why all Christians should be walking out their faith in Jesus through all the rules and laws of Moses that apply to them. Also, see [First Sheaf](#) to understand why we don't follow the Rabbis for the dating of First Sheaf/Fruits.

<sup>27</sup> See [The Feasts of Israel as Time Markers After the Resurrection](#), p. 20f., to understand why both Acts 20:7 and 1st Cor. 16:1-3 do not give Christians authority to meet on Sunday over the 7th day Sabbath. See [Romans 14 and the Dietary Laws](#) for why Rom. 14:5-6 does not mean that a Christian can choose 'any day' as his Sabbath.

<sup>28</sup> Compare Mark 2:27-28; Luke 4:16; Hebrews 4:9. The KJV and the NKJV pervert the Greek word in Heb. 4:9, *Sabbatismos*, to mean only 'rest,' when it literally means a Sabbath rest. Every other English version of Hebrews 4:9 has something like this: "Therefore, there remains a *Sabbath rest* for the people of God." Hebrews was written about 37 years after the resurrection, in 67 AD. The Church teaches that by that Sunday, Easter and the eating of biblically unclean meats was established because 'Jesus did away with Mosaic Law at the cross.' For why the Church is wrong on the issue of Mosaic Law, see:

1. [Law 102](#)
2. [Take the Quiz! Five Quick Questions about the New Testament](#)
3. [Passover](#)
4. [Messiah's Deity and Micah 5:2](#)
5. [What Word Became Flesh? John 1:14](#)

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