

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

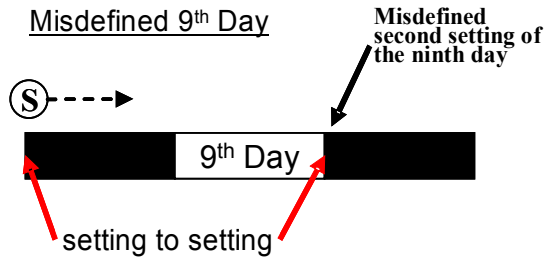
According To The Original
Texts

Order From:

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

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

Figure 16: Ninth Day Using Sunset Standard



If the ninth day is miss-defined to begin the night before, then the day of atonement will be misplaced by twenty-four hours, since Lev. 23:27 says “on the tenth...ye shall afflict your souls.” If the day always begins at sunset, then when the text says “You shall humble your souls on the ninth day of the month;” it is speaking of sunset at point S and the time following it (the dotted arrow) is “on the ninth day” (בַּתְּשֻׁעָה). If one takes sunset at the end of the ninth day, then it would not be true that the humbling would be “on the ninth day” as well as the tenth (vs. 27). The Rabbis, nevertheless, start Yom Kippur at the end of the 9th day, defining it as the 10th, and so have the difficulty that the commandment is not fulfilled for any significant part of the 9th day, unless they start fasting well before sunset. But they know that technically, before sunset does not count, for the commandment says “in the setting, from setting to setting you shall sabbath *the* sabbath of ye” If all the time between these settings is only defined as the 10th day, then they are not humbling their souls on the 9th day. (Jacob Z. Lauterbach shows the Talmudic Rabbis had difficulties here.⁵⁰) The Rabbinic understanding creates a contra-

⁵⁰ (ibid) note: [54] The Rabbis of the Talmud who nowhere allude to and probably no longer knew of the earlier mode of reckoning the day felt the difficulty in the phrase: “Ye shall afflict your souls on the ninth day,” and when commenting on it they say: “But are we to fast on the ninth day?” (Yoma 81b, R. H. 9a, b). A very sound objection indeed. For if the day had in Bible times been reckoned from evening to evening, as it was in Talmudic times, then the phrase: “In the ninth day of the month at evening” contains a contradiction in terms, for the evening is already part of the tenth day. Besides, the special injunction “from even unto even shall ye keep your Sabbath” would be entirely superfluous, for any other day also extends from evening to evening. The Talmudic explanation that the meaning of the

diction between vs. 27 and vs. 32. If the ninth day can only be counted from sunset to sunset, then the fast could only be on the ninth day, and not on the tenth day. If the natural day started at sunset, then the text would have simply said the tenth day.

The timing of the regular Sabbath, from the setting of the sixth day to the setting of the seventh day, is quite rightly related to the timing of Yom Kippur, even though the latter is an annual Sabbath. The regular Sabbath is called “שַׁבַּת שְׁבִתוֹן,” which is to say, “A cessation of complete ceasing” (Lev. 23:3). And so also Yom Kippur in Lev. 23:32: שַׁבַּת שְׁבִתוֹן. Both days are defined to begin at the setting of the previous day.

Now, the fact that the “setting” and “daybreak” refrain is left off of the Sabbath day, and off of the seventh day in the creation account, demonstrates, with the context, that the Sabbath is not defined by the phrase “then there is setting; then there is daybreak,” and neither the seventh day. However, this fact is mistreated by the Church to argue that the Sabbath, or seventh day, has no boundaries at all. The Church wishes us to believe that YHWH entered into a perpetual rest on the seventh day. This is called a spiritual rest and is divorced from the concept of physical rest.

This view was inherited from the Gnostic Christians, and its influence is still felt to this day. The Gnostics believed that matter was evil, and that the physical world was not spiritual. They also identified the God of Israel, because He created matter, with a demon they called the *demiurge*. The *demiurge* was related to the number seven, while they related their own god to the number eight. Therefore, the Gnostics rejected any commandment connected with the physical.

The Gnostic views of spirituality and the physical made a huge

passage: “Ye shall afflict your souls on the ninth day” is to say he who eats on the ninth day performs a Jewish religious duty and it is accounted to him as if he had fasted both on the ninth and tenth days (ibid., loc. cit.) is, of course, a homiletical subterfuge. The fact is that the Rabbis of the Talmud no longer knew or would not acknowledge that in ancient times there was another mode of reckoning the day, according to which the evening preceding the tenth day still belongs to the ninth day. In the case of the Day of Atonement, the Law especially prescribes that the fast be observed... covering part of the ninth and part of the tenth days.”

To preview the next pages visit the main index at:

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

