

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

On the other hand, not too much tradition was changed. Just enough was changed to get the desired results. For the most successful lie is the lie that integrates the most true facts before telling the lie. But no lie is every told perfectly. There are always inconsistencies. There are always cracks and loose ends. The liar typically shows some gesture or sign of lying. Let us now return to exploring some of those cracks.

William Tyndale's translations:

Mat. 28:1, "The saboth daye att even which dauneth the morowe after the saboth Mary magdalene and the other Mary cam to se the sepulcre."

Mark 16:2, "And yerly in the morning the next daye after the sabboth day they cam vnto the sepulcre when the sun was risen."

Mark 16:9, "When Jesus was risen the morowe after the sabboth daye"

Luke 24:1, "On the morowe after the saboth erly in the mornynge they cam vnto the toumbe and brought the odoures whych they had prepared."

John 20:1, "The morowe after the saboth daye cam Mary magdalene erly when it was yet darcke vnto the sepulcre."

John 20:19, "The same daye at nyght, which was the morowe after the saboth daye, when the dores were shutt"

Acts 20:7, "On a saboth daye the disciples cam to gedder forto breake"

1 Cor. 16:2, "In some saboth daye let every one off you put a syde at home"

What makes it possible that  $\mu\acute{\iota}\alpha\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$  means "day after the Sabbath" is what is called the ablative genitive common in classical Greek. This genitive is literally, "one [day] from the Sabbaths." The genitive case (an inflection) is translated "from." This classical sense was imported into Byzantine period Ecclesiastical Greek. "[Professor Sophocles regards the genitive (dependent on  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$ ) in such examples as those that follow (cf. Mk. xvi. 9 above) as equiv. to  $\mu\epsilon\tau\acute{\alpha}$  with accusative, the first day after the sabbath; see his Lex. p. 43 par 6]: Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn xx. 1, 19; Acts xx. 7;"<sup>117</sup>

This "after the sabbath" argument was an interpretation of the phrase. However when it is considered that the whole phrase is "one day of the Sabbaths" ( $\mu\acute{\iota}\alpha\ \acute{\eta}\mu\acute{\epsilon}\rho\alpha\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$ ), and that this breaks down into  $\mu\acute{\iota}\alpha\ +\ \acute{\eta}\mu\acute{\epsilon}\rho\alpha\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$ , and that  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$  always means *the Sabbath* elsewhere in scripture, it is clear that  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$

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<sup>117</sup> pg. 566, *Thayer Greek-English Lexicon of the New Testament*.

τῶν σαββάτων never means “day *from* the Sabbaths,” but only “day of the sabbaths.” Thus the “after the sabbath” translation can only be obtained by ignoring the use of the phrase elsewhere—by isolating the texts, and then arbitrarily imposing a Hellenistic Greek grammatical interpretation.

Every reader of Greek, Latin, and early English versions could still see the meaning “first of the Sabbaths” as a possibility. And if such reader were exposed to the Hebrew Lev. 23:15, the meaning would be explained. For the Scripture was written to be plain and clear. Yet this Hebrew had been overwritten with “weeks” since the days of Aquila, and this used as the re-interpretive key to “first of the Sabbaths” by the Church. But there are a number of holes in the Septuagintal argument, other than the fact that it is a late translational editing of the Septuagint.

If the skeptics accept that the Septuagint proves that “sabbath” means “week,” then they must also accept that it proves the count to Shavuot starts from Nisan 16, and that the word “sabbath” means “first day.” In Lev. 23:11, the rendering is, “τῆ ἑπαύριον τῆς πρώτης” = “On the morrow of the first day the priest shall raise it up.” The rendering “first day” in the Septuagint at Lev. 23:11 aligns with **הַשַּׁבָּת** (“The Sabbath”) in Hebrew. Does this now mean that “the Sabbath” means “first day?” Of course the word *shabbat* does not have that lexical meaning just because the Septuagint rendered it “first day.” Therefore, the translation does not prove the word *shabbat* has the lexical meaning *first day*. And likewise in vs. 15, interpreting *shabbatot* as *weeks* does not impart that meaning to the Hebrew. For if the fallacy of equating the Septuagint gloss in vs. 11 with lexical Hebrew meaning is admitted, then the fallacy of equating the interpretation “week” and “weeks” as a lexical meaning of “sabbath” and “sabbaths” must be admitted in vs. 15-16.

Just because the Septuagint glosses the Hebrew word *Shabbat* in vs. 11 with “first day” does not make the one word mean the other. It is only in this one context that the first day of unleavened bread also happens to be called *Sabbath*. This alignment, however, is not a dictionary meaning of the word. Likewise, the alignment of “weeks”

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