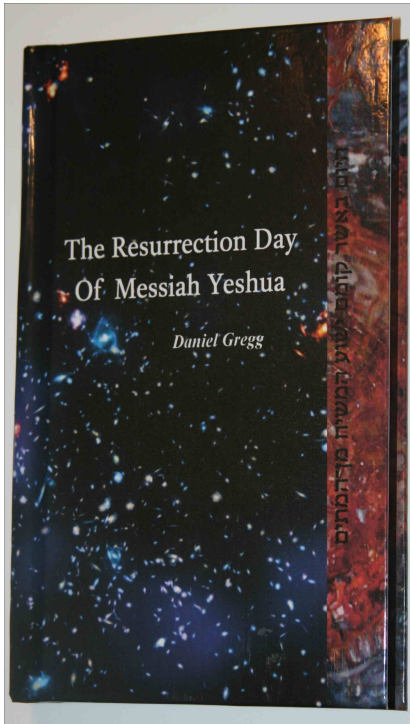


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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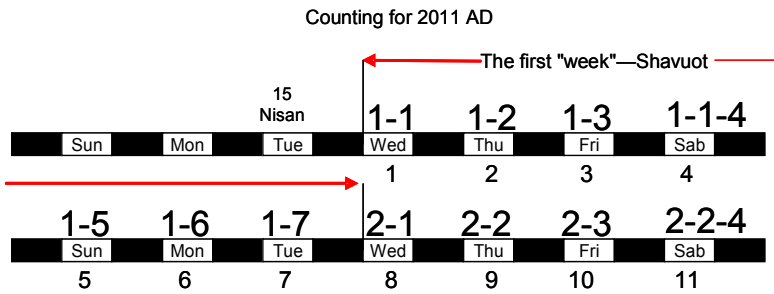
and “sabbaths” in vs. 15 is not a dictionary meaning of Sabbath. It is no more than that weeks and sabbaths are counted at the same time, and that each week corresponds to the Sabbath which falls in it.

Lexical meaning is not automatically determined by lining up two translations. This is a huge fallacy. In English we say, “You are pulling my leg.” The Russian idiom for the same meaning goes “You are putting spaghetti on my ear.” Should we now say that the Russian word “ear” also means “leg,” and then enter “leg” into the Russian Lexicon so that wherever the Russian word “ear” appears we can change it to “leg” if it is convenient?

There is a further fallacy in the equation. The “weeks” are not regular weeks, because the interpretation in vs. 16 has “ἕως τῆς ἐπαύριον τῆς ἐσχάτης ἑβδομάδος” = until the morrow of the last week. If Sabbath meant “week” it would have to be regular. But ἑβδομάδος is not regular.

The true sense of Lev. 23:15-16 is pasted over with the command to count “seven sevens” that is found in Deut. 16:9—**שִׁבְעָה שָׁבָעַת** (ἑπτὰ ἑβδομάδας). This is to count seven days seven times. And these “sevens” are not regular weeks. The following chart illustrates: ¹¹⁸

Figure 23: The Irregular Week on the Rabbinic Reckoning



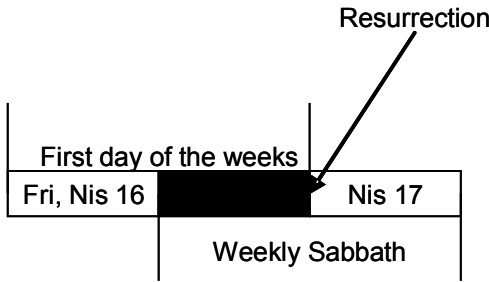
And clearly, counting from after the first day of the feast, these

¹¹⁸ In each number pair, the first number counts the *seven* (Shavuot/week) that the count is currently on. The second number of the pair counts the current day of that *seven* (Shavuot/week). The triple number on the weekly Sabbath prefixes the pair with the number of the sabbaths. Hence 1-1-4 = first of Sabbaths, first seven, 4th day. The smaller number beneath counts the days to 50.

Shavuot are irregular weeks. If ever “Sabbath” meant week, then it should have to be anchored between the weekly Sabbaths, with Sunday as the first of the week, and Sabbath as the seventh day. Yet, here we see that the so called “week” is non-synchronous with a week ending with Sabbath! That is some vague basis to base an appeal for “Sabbath” = “week” on! It also contradicts the other usages in the Mishnah, Seder Olam, and the Syriac Bible, where counting to the Sabbath is normally a regular week. What we may say then is that the attempt to interpret Sabbaths as weeks in the Septuagint is inconsistent. For the very idea of equating sabbath to week suggests a regular week only.

If the Septuagint is really taken seriously then a “week” should begin on any day due to the fact that the text adopts the Pharisees position that the counting of “weeks” starts on Nisan 16 (cf. Lev. 23:11, LXX). Thus, “first day of the week(s)” would be whatever day was Nisan 16. In that case, the LXX could allow the following construction:

Figure 24: Vague Week Supports Sabbath Resurrection



So the Septuagint does not prove that “sabbath” means “week” in any such sense as that the “first day of the week(s)” would mean Sunday. Rather along with the plural *σαββάτων* in the resurrection passages, it would just prove that it was the “first day of the weeks.” One has to assume that Nisan 16 falls on a Sunday to get the “first day of the weeks” to be a Sunday. If the word “sabbaths” were to mean “weeks” on the basis of the Septuagint, then the above chart shows that it really explains nothing about which day of the week “first day of the weeks” would be. And it goes to show that when the

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