

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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(laid out in book order)

facts of a matter are sufficiently obfuscated, then one can prove anything from the facts that remain.

Such an inconsistency (of the irregular week) does not make sense unless the primary purpose of the corruption of the Septuagint is not to explain, but to obscure. For there is no way that sabbath-weeks makes any sense when in six out of seven cases the sabbath-week does not end on the Sabbath. The inconsistency of a sabbath-week starting on Nisan 16 (other than Sunday) would be unacceptable if the “sabbath” meant “week.” It would rather support the timing of the Sadducees to keep the week regular. Somewhere around the 9th century the Karaites spotted this inconsistency and began to use it against the Rabbis. But the Rabbis could not go back to the pre-Aquila or pre-Targum Onkelos rendering. The deception was fixed in tradition. However, we can know the truth, because Scripture is written not to obscure, but to be plain and clear. The seven Sabbaths are seven Sabbaths and nothing else. There is no need to go along with the devolution of the texts into an obscure meaning “week” which can begin on any day whatsoever. All that need be done is sweep aside all the post first century LXX, Aramaic, Mishnaic, and Targum corruptions on this question and go by the Hebrew only.

The difference on Lev. 23:11-16 is most often blamed on the dispute between the Pharisees and Sadducees. They were before the second century B.C. opposed on the question of when to start counting. This difference was one of the causes of the wars between the royalist party (i.e. priestly Hasmonean Kings) and the Separatist party (the Pharisees) among the Jews after Judah Maccabeus defeated Syria (165/164 B.C.). The priestly party were Sadducees. Sadducean corruption was perpetuated due to the birthright inheritance of their offices, their vast riches, and the fact that they could not be voted out, because they were the nobility. But the common people who knew the Scripture opposed them. The result was one of the bloodiest civil wars in Jewish history, which can be compared with the English civil war between Oliver Cromwell and the Scottish Presbyterian Covenanters. The Jewish Civil war was over religion, and the differences between the Sadducees and Pharisees were at the center of it. The Sadducees were defeated and they never recovered, but in their

inherited positions were compelled to perform every ritual according to the Pharisees rulings.¹¹⁹ The exception was that they retained control over the criminal justice system.

Was the Septuagint modified at its inception? And should we attribute it to the dispute between the Sadducees and Pharisees? The answer to this question is no. The definition “week” for Sabbath only comes into the literature starting in the first half of the second century. The proof of this is that the dispute was quite alive on the basis of the Hebrew text alone, and did not need the Septuagint to justify its previous existence. In fact, if the Septuagint were accommodated to the Hebrew, a pre-Aquila Septuagint would translate the text as follows:

23:11 και ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῆ ἑπαύριον τῆ ἑπαύριον τοῦ σαββάτου ἀνοίσει αὐτὸ ὁ ἱερεὺς. 23:15 και ἀριθμήσετε ὑμεῖς τῆ ἑπαύριον τοῦ σαββάτου ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος ἑπτὰ σαββάτων ὀλοκλήρους. 23:16 ἔτι ἐν τῆ ἑπαύριον τοῦ σαββάτου τοῦ ἐβδόμου ἀριθμήσετε πεντηκοστὴν ἡμέραν και προσοίσετε θυσίαν νέαν τῷ κυρίῳ. . . 25:8 και ἐξαριθμήσεις σεαυτῷ ἑπτὰ σαββάτων ἐτῶν ἑπτὰ ἔτη ἑπτάκις και ἔσονται σοι ἡμερῶν ἑπτὰ σαββάτων τῶν ἐτῶν ἑννέα και τεσσαράκοντα ἔτη

23:11 And he shall raise up the sheaf before the Lord acceptable for you; in the tomorrow of the Sabbath the priest shall raise it up. 23:15 And you shall count in the tomorrow of the Sabbath, from the day which you bring the sheaf of the addition, seven Sabbaths complete. 23:16 Still, in the tomorrow of the seventh Sabbath you will count a fiftieth day, and you shall bring a new offering to the Lord 25:8 And you shall count out for yourself seven Sabbaths of *the* years, seven years, seven times, and they will be to you days of seven Sabbaths of the years¹²⁰, nine and forty years.

¹¹⁹ Josephus Ant. 18:17, “But they are able to do almost nothing by themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.”

¹²⁰ The genitive relation here is that of the *part* of the *whole*. “seven Sabbaths [the part] of years [the whole],” and “seven Sabbaths [part] of the years [the whole]”; This could be translated “seven Sabbaths from the years” or “seven Sabbaths in the years.” It is called *partitive genitive*. For examples see 2Chron. 21:17, “smallest of his sons”; Gen. 22:2, “one of the mountains”; Judges 5:29, “wise ones of ladies of her”; “years” represents the whole, which is 49 years.

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