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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Counter Arguments — *Preparation Day*

special one for the Passover.

The word “preparation” (παρασκευή) is used six times in reference to the day Yeshua died.²⁹⁹ Therefore in reference to that day, it does not mean “Friday.” It means the usual preparations attending the passover lamb for Nisan 14, which is the day before the annual Sabbath that fell between Wednesday sunset and Thursday sunset that year.

- (1) Mat. 27:62: ἥτις ἐστὶν μετὰ τὴν παρασκευὴν = *which is after the preparation day.*
- (2) Mark 15:42: ἐπεὶ ἦν παρασκευὴ ὃ ἐστὶν προσάββατον³⁰⁰ = *since it was a preparation day, that is a before a Sabbath.* The words vary in Scrivener: ὃ ἐστὶ προσάββατον, and also in other manuscripts: προς σάββατον, and in Codex Bezae: πριν σάββατον.
- (3) Luke 23:54: Καὶ ἡμέρα ἦν Παρασκευή = *And it was a day of preparation.* Codex Bezae reads: ἡ ἡμερα προ σαββατου = *the day before a Sabbath.*
- (4) John 19:14: ἦν δὲ παρασκευὴ τοῦ πάσχα = *and it was a preparation day of the passover.*
- (5) John 19:31: ἐπεὶ παρασκευὴ ἦν = *since it was a preparation day.*
- (6) John 19:42: τὴν Παρασκευὴν τῶν Ἰουδαίων = *the preparation day of the Jews.*

So long as we understand that the Sabbath mentioned is the annual Sabbath, and that the preparation refers to preparing the passover, to be eaten at the beginning of that “high sabbath” (John 19:31), there is no problem.

The critics who desire an absolute dogmatism on the meaning of preparation, commonly argue that it is a *technical term* for Friday. This is nothing more than an attempt to win the argument with invented jargon that is supposed to have the aura of authority. This claim was rebuked by Solomon Zeitlin in the *Journal of Biblical*

²⁹⁹ Mat. 27:26; Mark 15:42; Luke 23:54; John 19:14, 31, and 42.

³⁰⁰ The Jewish scholar Solomon Zeitlin reported that “some MSS omit the words ο εστιν προσάββατον” (Studies in the Early History of Judaism, New York: KTAV, 1973, vol. 1, pg. 210).

Literature.

Solomon Zeitlin is a famous Jewish scholar known for chronological emphasis in his professional papers. He placed the year of the crucifixion in A.D. 34 even though he was not a believer in Yeshua. So he was right about that along with Sir Isaac Newton. He has this to say about the word “preparation”:

The word *παρασκευῆ* is not a Jewish technical term at all (pg. 268). Rather, the word *παρασκευῆ*, which has in Greek the meaning of preparation, became a *pagan* technical term for the Eve of Sabbath, as well as for the Eve of other holidays.³⁰¹

Zeitlin shows his bias here somewhat failing³⁰² to recognize that Greek speaking Jews used *παρασκευῆ*. For Judaism gave up the Septuagint and forgot that a Greek Jewish dispersion existed, and such Greek usage was relegated to pagan Christians.

However, Raymond E. Brown³⁰³ agrees with Zeitlin and rebuts Torrey:

Torrey’s theory [on John 19:14] (JBL 50 [1931], 227-41) that Passover should be understood as the festival period of seven days and that John is speaking of Friday within Passover week has been refuted by S. Zeitlin, JBL (1932), 263-71.³⁰⁴

Critics trying to sell the Friday-Sunday myth will try to demonize men like Zeitlin and Brown for their supposed liberal or unbelieving views. But the fact is that neither Zeitlin nor Brown were saying that “preparation” in the Evangelists meant any day other than Friday. They were just pointing out the truth that it could mean a day other than Friday. This fact alone shows that they had no bias on the side of the view of this book, yet what they say exposes the lack of integrity in the dogmatic view that “preparation” only means Friday.

³⁰¹ pg. 269, *Journal of Biblical Literature*, Vol. 51-52, 1932-33, pp. 263-271. In all fairness, Zeitlin’s article is listed in the 3rd edition of BDAG, “against Torrey,” just after the Lexicon admits “as the day of preparation for a festival.” The Lexicon is clearly biased to Friday, pg. 771.

³⁰² Though he does admit elsewhere that Hellenistic Jews used the term.

³⁰³ Accomplished Roman Catholic Scholar.

³⁰⁴ Raymond E. Brown, *The Anchor Bible: The Gospel According to John*. Garden City, NY: Doubleday & Co., Inc., 1970, John 19:14, pg. 882.

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