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הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Counter Arguments — *Preparation Day*

Thayer's Lexicon also says that *παρασκευῆ*, is "the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast."³⁰⁵ F. F. Bruce remarks, "The first clear occurrence of Gk. *παρασκευῆ* in the sense of "Friday" is in the Martyrdom of Polycarp 7.1 A.D. 156."³⁰⁶ C.C. Torrey was a zealous promoter of the theory that Yeshua spoke Aramaic.³⁰⁷ Yet, even he admits that the Aramaic equivalent *παρασκευῆ* of can refer to the day before a feast day:

. . . but the possibility may be admitted that it was given an equally early application to the principal festal days. It is thus used frequently in the later rabbinical Aramaic, sometimes in the construct relation. . . , sometimes after the pattern *arubta deshabbatha*. There is in the *Midrash Ruth* (one of the latest of the midrashim), near the end of the section "qaton wegadol," an example of *arubta pescha* meaning, "the day before the paschal feast" (pg. 237, JBL 50, '30).

Hence *arubta* (אַרְבַּתָּא) does not always mean "Friday." It simply means the "eve" of a given day, no matter what day of the week it might precede (except in the Syriac Church's Syriac Aramaic which dates later than the second century). However Torrey argues that *arubta* was not used this way in the first century. How convenient for him. You can just hear the resounding *ad hoc* argument from silence here. He escapes into unknown Aramaic to prove his case. However, the Hebrew equivalent *erev* (עֶרֶב) did apply to the "eve" of the Passover, and this is attested in the Mishnah. The Dead Sea Scrolls, discovered in 1947, have put to rest the theory that Mishnaic Hebrew was an artificial language of the Rabbis, and have shown instead that it was the form of Hebrew spoken in Judea in the second Temple period,³⁰⁸ and not Aramaic.

Torrey's exclusion of the first century, is therefore invalid, and his theory that it means only Friday is exposed. Solomon Zeitlin wrote elsewhere:

³⁰⁵ *A Greek-English Lexicon of the New Testament*, J.H. Thayer.

³⁰⁶ pg. 381, note 12, *The Gospel of John*, F.F. Bruce.

³⁰⁷ A theory refuted in my book: *Exploding the Aramaic Myth*.

³⁰⁸ With the exception of late words like the sense of "week" for "Sabbath."

Annual Sabbaths — Counter Arguments

The words in verse Mark 15.42, “And when even was now come, because it was the preparation, that is, the day before the Sabbath” do not prove at all that the word *parasque* was used to designate Friday only, but not the eve of holidays. We clearly see from John 19:14, “and it was the *parasque* of the Passover” that the word *parasque* may refer also to the eve of the holidays.³⁰⁹

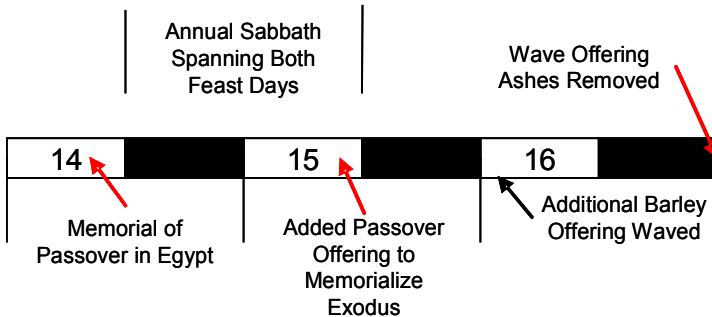
On pure linguistic grounds *παρασκευή* means nothing more than “preparation day.” The word “day” is to be supplied according to the gender of the word. The meaning must be determined from context, and the context of usage in the Evangelists shows that it was used for the day before the Passover, and in A.D. 34 this was Wednesday, March 24. The attempt to restrict the word’s meaning to “Friday” is based on nothing but the need for a dogmatic response by its opponents.

ANNUAL SABBATHS DON’T EXIST

In John 19:31, the Evangelist says:

The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was great), asked Pilate that their legs might be broken, and *that* they might be taken away.

The key words were are: ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου = *For was great that day of the sabbath*. That is to say, this Sabbath was the annual Sabbath. What makes this Sabbath Great?



³⁰⁹ *The Jewish Quarterly Review*, Vol. XLII, 1952.

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