

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

Preview is on next two Pages
(laid out in book order)

Counter Arguments — *Great Sabbaths*

This chart is from earlier in this book. The annual Sabbath has the distinction of being called, “the Sabbath” in Lev. 23:11 and 15: **הַשַּׁבָּת**. The meaning of the word “the Sabbath” is “the Cessation” or “the Ceasing” (**הַשְׁבִּיטָה**), often translated “Rest Day.” What makes it great is that it is the most important annual Sabbath of the year, with Yom Kippur not too far behind it. This Sabbath unites two feast days, the 14th of Nisan upon which the memorial of the Passover in Egypt is slain and eaten, and the 15th of Nisan upon which the memorial of the Exodus is slain and eaten. There are a day and a night for each feast. The annual Sabbath overlaps the memorial of the passover in Egypt in the night part of the Sabbath, and the memorial of the Exodus in the day part of the Sabbath.

The Cessation marked the first day of unleavened bread and the first day of the ceasing of leaven (Ex. 12:15). Also on it there is to be a ceasing from all servile work (Lev. 23:7). It is also a Sabbath of remembering. But the Church, and the critics that agree with the Church want to make this into the “forgotten” Sabbath. So the Friday-Sunday critic makes dogmatic claims to deny this. First no less a scholar than Samuele Bacchiocchi³¹⁰ asserts:

A Ceremonial Sabbath. The reasons given in support of this conclusion [that Nisan 15 is called “the Sabbath”] rest on three major mistaken assumptions. First it is assumed that since certain annual feasts such as the Day of Atonement are designated as “sabbath” (Lev. 23:24, 32, 39), then all the references to the Sabbath found in the Passion narratives must refer not to the weekly Sabbath but to the annual ceremonial Passover Sabbath.

This assumption is discredited by the fact that the day of atonement is designated by the compound expression *shabbath shabbaton*, meaning “a sabbath of solemn rest” (Lev. 23:32; 16:31). But this phrase is rendered by the Septuagint by the compound Greek expression “*sabbata sabbaton*,” which is different from the simple “*sabbaton*” used in the Passion narratives. It is therefore linguistically impossible to interpret the latter as a reference to the day of the

³¹⁰ Late Seventh Day Adventist Scholar. I had personal conversations with Dr. Bacchiocchi on this very subject in the 1980’s, but was only at the very beginnings of researching it when these conversations occurred.

Great Sabbaths — Counter Arguments

Passover or to any other annual feast day, since these are never simply designated simply as “*sabbaton*.”³¹¹

Dr. Bacchiocchi’s argument is simply a case of errant anti-equivocation and overstatement. No, not all references to the Sabbath in the passion narratives refer to the annual Sabbath. One would only say this because they accept the mistaken “first day of the week” translation rather than correcting it to the “first of the Sabbaths.” And these refer to the weekly Sabbath in Matthew 28:1; Mark 16:2; Luke 24:1, and John 20:1, 19. So he overstated his objection. Further, a distinction between an annual Sabbath and the weekly Sabbath based on the expression *shabbath shabbaton* is easily refuted. Yom Kippur is called this. So also is the weekly Sabbath in Lev. 23:3 שַׁבַּת שַׁבְּתוֹן. But equally clear is that the Septuagint does call the day of Atonement simply Σάββατον³¹² at the end of Lev. 23:32, “your Sabbath,” for which the Hebrew uses the word שַׁבַּת. Thus the distinction between an annual Sabbath and the weekly one based on שַׁבַּת is refuted.

HOW IS שַׁבְּתוֹן DIFFERENT FROM שַׁבַּת?

There are eleven occurrences of שַׁבְּתוֹן in the Torah in the following combinations:

Table 11: Usages of שַׁבְּתוֹן in the Torah

Text	Phrase	Occassion
Exodus 16:23	שַׁבְּתוֹן שַׁבַּת־קֹדֶשׁ	seventh day
Exodus 31:15	שַׁבַּת שַׁבְּתוֹן קֹדֶשׁ	seventh day
Exodus 35:2	קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן	seventh day
Leviticus 16:31	שַׁבַּת שַׁבְּתוֹן	Yom Kippur
Leviticus 23:3	שַׁבַּת שַׁבְּתוֹן	seventh day
Leviticus 23:24	שַׁבְּתוֹן	Yom Teruah
Leviticus 23:32	שַׁבַּת שַׁבְּתוֹן	Yom Kippur

³¹¹ *The Time of the Crucifixion and the Resurrection*, pg. 43, Samuele Bacchiocchi, pg. 43.

³¹² The lexical form of the word Sabbath (Σάββατον) in Greek is declined in the nominative neuter singular.

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

