

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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Counter Arguments — *Great Sabbaths*

Leviticus 23:39a	שַׁבְּתוֹן	First of Sukkot
Leviticus 23:39b	שַׁבְּתוֹן	Last Great Day
Leviticus 25:4	שַׁבַּת שַׁבְּתוֹן	seventh year
Leviticus 25:5	שַׁנַּת שַׁבְּתוֹן	seventh year

The archaic ending *־וֹן* *on* is poorly explained in Hebrew grammar books. It means “great” or “high.” It is often called an “intensive plural,” not to be understood in a numerical sense, but as multiplying or intensifying the word to which it is attached. For example *דָּגוֹן* *Dagon* means “great fish” or “exalted fish”; *עֲלִיּוֹן* *Elyon* means “high (וֹי) above (עַל),” often translated “Most High.” The word *Ammon* *עַמּוֹן* means “great (וֹן) people (עַם).”

Lexicons have assigned the meaning “complete sabbatism” or “solemn rest” to the word *שַׁבְּתוֹן*. This is only partly correct. But it is also confusing. Yom Kippur is a “solemn rest,” but the weekly Sabbath is not a day for a “solemn” affliction of the soul. Further, Yom Kippur and the weekly Sabbath are “complete rests,” but what about the other feast days? They only prohibit “servile labor” (*עֲבֹדָה*). Thus, it is clear that the words “solemn” and “complete” are inaccurate renditions of the intensive ending *־וֹן*. While the English terms “solemn” and “complete” do “intensify” the meaning of *שַׁבַּת* they result in discordance and inconsistency. There must be some other “intensive” sense that allows all the contexts to make sense.

That other sense is “great” or “high,” but before we jump too quickly to our conclusions to say that *שַׁבְּתוֹן* always means “Great Sabbath,” and clearly the weekly Sabbath is not one of the “Great Sabbaths,” I must explain the difference between the adjectival use and the nominal use of the same word. Generally the noun use of a word comes first in Hebrew, and then it is modified by an adjectival word after it or some construct phrase, but not always. The word “great” is itself an adjective. However, to get the whole notion, all the adjectives must be compounded together. There are eight unique combinations:

- | | |
|---------------------------|---|
| שַׁבְּתוֹן שַׁבַּת קָדֵשׁ | 1 cessation great Shabbat holy (7th day) |
| שַׁבַּת שַׁבְּתוֹן קָדֵשׁ | 2 Shabbat cessation great holy (7th day) |
| קָדֵשׁ שַׁבַּת שַׁבְּתוֹן | 3 Holy Shabbat cessation great (7th day) |

Great Sabbaths — Counter Arguments

שַׁבָּת שְׁבֵתוֹן	4 Shabbat cessation great (10 Tishri)
שַׁבָּת שְׁבֵתוֹן	5 Shabbat cessation great (7th day)
שַׁבָּתוֹן	6 Shabbat great (1, 15, 22 Tishri)
שַׁבָּת שְׁבֵתוֹן	7 Shabbat cessation great (7th year)
שַׁבָּת שְׁנַת	8 Year of cessation great

The nominal word is bold faced in the English and red font in the Hebrew. In cases 1-3 & 5 for the 7th day, it is clear that *Shabbat* is the noun and the remaining words adjectives describing the character of the Shabbat. In these cases the intensive “great” is “great rest” or “complete rest.” The following translations are then proper:

1. A complete resting Sabbath of holiness.
2. A Sabbath of complete resting—holy.
3. A holy Sabbath of complete resting.

The 4th applies to Yom Kippur, also “A Sabbath of complete resting. And case 7, “A Sabbath of complete resting,” means that no agricultural planting or sowing is to be done at all in the 7th year. Likewise for case 8: “A Year of complete resting.”

In the 6th case things change. The word שַׁבָּתוֹן stands alone, and therefore has the nominal position. The word part שַׁבָּת is no longer a mere description of a day. It is the day itself. It is no different than if the intensifier stood separately: שַׁבָּת וְ. It is the word *Shabbat* with an ending added to it. Therefore, it is still a *Shabbat*. The ending cannot make it “not a Shabbat”. The ending can only tell what kind of *Shabbat*.

Thus the totality of the description phrase is just “great,” and not “great cessation.” The word “great” characterizes the day in another way than a great cessation. Clearly 1, 15, and 22 Tishri are not complete rests. Only servile labor is prohibited (כָּל-מְלָאכָה (עֲבֹדָה), Lev. 23:7. So the intensifier ending is not aimed at intensifying cessation. Rather it intensifies in the sense that it is a special Sabbath or annual Sabbath, i.e. “High Sabbath” or “Great Sabbath.” So the only difference between שַׁבָּת and שַׁבָּתוֹן when both stand in the main noun position is that the latter is called “Great”

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