

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**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*

or “High.” What I mean by nominal is that the word “Sabbath” in a descriptive sense means “cessation,” but in a nominal sense it becomes a Proper Noun, and we have to look elsewhere other than the etymology of the word to find out why the Proper Noun is “great”:

In the seventh month, on the first of the month, it will be for you a Great Sabbath—a Great Memorial of blowing, a holy convocation (Lev. 23:24).

On the fifteenth day of the seventh month...the feast of Yahweh, seven days; on the first a Great Sabbath and on the eighth day a Great Sabbath (Lev. 23:39).

With these three precedents, it is no surprise that three other Sabbaths may be called שַׁבְּתוֹן “Great Sabbath,” not relating to complete rest, but relating to their annual importance. It should also be noted that in Lev. 23:24 זְכָרוֹן follows שַׁבְּתוֹן. Once more the intensive shows, “a Great Memorial.” So also the cessation of Passover is a Great Sabbath and a Great Memorial. It is in fact the greatest as proved in John, “ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου” “For that day of the Sabbath was Great” (John 19:31).³¹³

Now I shall tie up the loose ends:

While Dr. Bacchiocchi is using the Septuagint to make his case, he missed the fact that in Lev. 23:15, the simple Σάββατον is used to designate the first day of unleavened bread, and that the Septuagint defines this as the “first day” (τῆς πρώτης) of the feast of unleavened bread in 23:11. Dr. Bacchiocchi’s insistence on the ‘linguistic impossibility’ of Σάββατον referring to the first day of unleavened bread in the Evangelists is thereby refuted. The Pharisees, Philo, Evangelists, Josephus, Rabbis, Septuagint, and Targums thus disagree with the Doctor.

But the critics cannot give up this dogmatism. For once it is suspected that the main Jewish view designates Nisan 15 as “the Sabbath” then the Friday-Sunday view begins to be suspected of error. Adding to his prevaricating myth is Harold Hoehner:

³¹³ The inspiration for this section started with, *The Biblical and historical background of Jewish customs and ceremonies*, Abraham P. Bloch, “Definition of Shabbat and Shabbat Shabbaton,” pg. 164-168.

Great Sabbaths — Counter Arguments

The argument that since Nisan 15 is a holy convocation on which no one works and thus conclude that it was a Sabbath is a *non sequitor* [not a logical conclusion]. There is no evidence for this anywhere. This is a creation of those who hold this theory only to fit their theory.³¹⁴

Don't let your eyes glaze over when Harold uses a word like *non sequitor*. It is simply dressing to divert you from the fact that the case is the exact opposite. The Jewish traditional evidence and textual evidence is to the contrary, which I need not repeat. Harold's statement is simply designed to put off further investigation by erecting a dogmatic wall. It is made for those who would be led astray by trusting him as an authority, and taking his word for it.

The dogmatic certainty of Dr. Bacchiocchi and Harold Hoehner belie what scholars on their own side of this issue say. For instance, the famous Hebrew Scholar's Keil and Delitzsch write on Lev. 23:11:

The "Sabbath" does not mean the seventh day of the week, but the day of rest, although the weekly Sabbath was always the seventh or last day of the week; hence not only the seventh day of the week (Ex. xxxi. 15, etc), but the day of atonement (the tenth of the seventh month), is called "Sabbath," and "Shabbath shabbaton" (ver. 32, chap. xvi. 31). As a day of rest, on which no laborious work was to be performed (ver. [7-]8), the first day of the feast of *Mazzoth* is called "Sabbath" irrespective of the day of the week upon which it fell: and "the morrow after the Sabbath" is equivalent to "the morrow after the Passover" mentioned in Joshua 5:11.³¹⁵

And now the Lutheran, J.P. Lange:

The better view is that found in the LXX, Philo, Josephus, the Targums, and the Rabbinical writers generally, and which seems most in accordance with the text itself, that the Sabbath was simply the festival Sabbath, the 15th of Abib [Nisan], on

³¹⁴ *Chronological Aspects of the Life of Christ*, pg. 69. Harold Hoehner.

³¹⁵ C.F Keil and Franz Delitzsch, *Commentary on the Old Testament-The Pentateuch*, Eerdmans, rp. 1981, Lev. 23:4-14.

To preview the next pages visit the main index at:

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

