

## Bone-Day Book One First Test-Checks

### Beendag in Markus 14 veronderstel

Heel, héél aan die begin toe ek nog geen maar géén idee gehad het of kón gehad het oor enigiets van enigiets in die rigting van die “Beendag” van die Laaste Lyding van Christus nie, gebeur die begin van dit alles –geheel en al onbewustelik vir my – toe al die tyd met die “Beendag”!

En heel laaste – ná menslik gesproke ’n leeftyd later so halfpad twee en sewentig toe – kom ek dit eers agter!

Wat kom ek toe nou eers agter?

Dat die “Beendag” met ‘vertaling’, in Markus 14:12,17

Matteus 26:17,20 Lukas 22:7,14 – waar dit oor “die eerste dag ... wanneer hulle die pasga geslag het” –, per ongeluk die Kruisigingsdag gemaak was. Wat beteken het dat “die héél eerste dag” wat “julle suurdeeg moet VERWYDER”, “die eertse dag” wat “julle ongesuurde brood moet EET”, geword het.

Nee; dit weet ek al lankal; moet honderde male wees dat ek al daarvoor geskryf het ... Dit gaan eintlik, oor die “Beendag”— verstaan? ... waaroor die vroegste vertalers geen benul gehad het of kon gehad nie omdat hulle almal die LXX sonder raadpleging van die Hebreeus nagevolg het. Hulle het sondermeer “die eerste dag ... wanneer hulle die pasga geslag het”, vertolk as “die eerste dag van ongesuurde brode”.

In die LXX word nie onderskeid – soos in die Hebreeus tussen “die héél eerste dag moet julle suurdeeg VERWYDER” en “die eerste dag [van die volgende “sewe dae” wat] julle niks gesuur mag eet nie” –, getref nie.

Vir “die héél eerste dag [wat] julle suurdeeg moet VERWYDER”, het die LXX, “Sewe dae moet julle ongesuurde brood eet. Van die eerste dag af moet julle

suurdeeg verwyder en ... van die eerste dag af moet enigeen wat gesuurde brood eet, uit Israel uitgeroei word”.

In albei gevalle van “verwyder”, én, “eet”, word dieselfde woorde gebruik: ‘apo tehs hehmeras prohtehs aphanieite dzumehn’; ‘apo tehs hehmeras prohtehs phagehi dzumehn’. Die LXX gebruik ook die Voorsetsel, “vanaf”, ‘apo’; wat die Hebreus nie doen nie. Die Hebreus is, “Sewe dae moet julle ongesuurde brood eet; die héél eerste dag moet julle suurdeeg uit julle huise verwyder. Enigeen wat gesuurde brood eet – die eerste dag [dat julle ongesuurde brood moet eet] tot die sewende dag [dat julle ongesuurde brood moet eet] – dié siel moet uit Israel uitgeroei word.”

Soos die “Beendag” ‘substansie’ uit die Skrif verkry, word dit duideliker dat Begrafnisdag van Christus die “Beendag” was. Die ‘vertalers’ het nie die “Beendag” in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 raakgesien of onderskei nie, en gevolglik sluk die Kruisigingsdag die “Beendag” alreeds in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14, heeltemal in. Dan – PRESIES OMDAT die ‘ou vertalers’ die “Beendag” in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 nié raakgesien of onderskei het nie –, sien hulle dit konsekwent toe ook nié in Markus 15:42 Matteus 27:57 Johannes 19:31,38 Lukas 23:50 raak nie, én, kom hulle nie eers ágter dat hulle die onderskeiding van die Beendag híér met hulle KORREKTE vertaling raakgevat het nie. Raakgevat het júís omdat hulle die Beendag in hierdie verse, nié opgemerk het nie!

Dit was aanvanklik soos die ‘ou vertalers’ ‘vertaal’ het— die vertalers van die Engelse Bybels spesifiek Tyndale en uit hom, die KJAV want dit was die eerste ‘moderne’ Bybel met die grootste invloed op alle Vertalings na dit.

Maar toe in die twintigste eeu “vermeerder kennis” skielik ook wat die Bybel aanbetref, en begin duidelik waarneembare veranderings aan die ou Vertalings gemaak word.

Wat Markus 15:42 Matteus 27:57 Johannes 19:31,38 Lukas 23:50 aanbetref, het vertalers wel nog nooit die Beendag as

sodanig daarin kon sien nie. Trouens, geen vertalers het al ooit die “beendag” enige plek in die Skrif kon onderskei nie; altans nie bewustelik of sigbaar leesbaar nie. Maar hulle het deeglik begin beseft dat TUSSEN Markus 15:42 Matteus 27:57 Johannes 19:31,38 Lukas 23:50 en Johannes 19:42 Lukas 23:54-56a, ’n HELE, ANDER dag as pasga slagdag, lê; ’n heel ander dag as die dag wat in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 aangedui word. Daardie dag was Begrafnisdag en sonder dat hulle geweet het, “Beendag”! Slagdag in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14; “Beendag” Begrafnisdag in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14! En dit wou die vertalers en die Kerk, beslis nie hê nie. Vertalers kon sien dat die dag in hierdie twee groepe Skrifure volgens a) Kerklike tradisie en b) alle vorige vertalings van Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 (wat weer na die voorbeeld van die vroegste Vertaling van almal, die LXX in Exodus 12:15 gemaak was), op een en dieselfde dag wys. En maak nou nie saak wat die Hebreus sê nie, ten alle koste moes die ‘skynbare teenstrydigheid’ van twee verskillende dae in die twee groepe Skrifure, uit die weg geruim word!

Vertalers sou voortaan sorg dra dat Markus 15:42 Matteus 27:57 Johannes 19:31,38 Lukas 23:50 só vertaal word dat dit volgens die ‘dinamies ekwivalente metode’ van vertaling, met die ‘paralelle Skrifplase’ in Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 sal ooreenstem en één dag, ‘Goeie Vrydag’, sal aandui.

In die blou Baptiste kerkie pas nadat die NIV uitgekom het, het “... toe dit al klaar aand geword het”, skielik in “soos wat die aand nadergekom het”, verander. Pas ’n jaar of wat gelede het die verband met en identifisering van die Beendag in Markus 15:42 en paralelle tekse as Begrafnisdag in eie reg vir my begin duidelik word. Heel later [gister, 5 September 2012 eers], kom ek eers tot die skokbeseft dat “die eerste dag wanneer hulle die pasga geslag het” [Abib 14] en die dag

waarop Josef die liggaam van Jesus begrawe het— soos vertaal “die dag van die ongesuurde brode” [Abib 15], deur ‘vertaling’ dieselfde dag, Abib 14 op die pasga-kalender, gemaak word. “Beendag” Begrafnisdag Abib 15, verdwyn in Abib 14 “die dag wanneer hulle die pasga geslag het”. Nooit het ek ’n gedagte daaraan gegee dat “die eerste dag wat hulle suurdeeg moes verwyder”, met “die eerste dag van die ongesuurde brode” vertaal word om ‘slagdag-eerste dag’ en ‘begrafnisdag’ [“Beendag”] een te maak nie! Ek kon nie vermoed het, dat “Beendag”, Geendag gemaak sou word en sou opgaan in die laaste oomblikke of minute hoogstens van Kruisigingsdag nie.

Ja, ek het dit lankal al besef na aanleiding van SLEGS die bekende begrippe soos datums en woorde soos die “aand” woordafbakening van dae en die gebeurtenisse self wat op elk van die twee dae gebeur het ... soos mens dit ‘gewoonweg’ in ‘vertalings’ aantref. Maar nie dat dit die “Beendag” was waarmee weggedoen probeer word nie! Die veertiende dag moet die Beendag insluk sonder om ’n been te breek of af te sny. Die kameel moet heelhuids deur die oog van die naald getrek word. Met ander woorde, ek was VERKEERD om te gedink het vertalers het nie uit die Hebreeus vertaal nie, maar het al die tyd maar net die Septuagint nageaap. Nee, vertalers móés vertrouwd gewees het met die frase, “beendag”, ‘jom gheetsem’; hulle móés “uit die oorspronklike tale vertaal” het! Maar het die oorspronklike Hebreeus nie kon verstaan nie en ook nie kon weet wat om daarmee te maak nie; en het alleen tóé, hulle toevlug toe maar tot die Septuagint geneem. Reg van die begin af? Reg van die eerste Vertalings af soos Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 by voorbeeld al die eeue nog maar in die 1611 KJV aangetref word? Dit dwing die vraag af oor wat die swaarste by al die eerste vertalers geweeg het: Wat die lesers sal of wou verstaan; of Wat die lesers moet verstaan of verstaan moet laat word?

Het die vertalers al die tyd klaar besluit gehad dat die twee dae één dag, sál wees? Hoe sal ons anders op Paas-Sondag uitkom? Is dit hoekom die Evangelies se feitlik direkte aanhaling uit die Hebreus van Eksodus 12:15 maar liever uit die Septugint gaan haal was? Was dit die MOTIEF wat ek gister maar, op 5 September 2012, vir die eerste keer begin bevraagteken het, ná, seker duisende kere se hantering van hierdie tekse?

Hoekom merk ek nou eers onraad?! Omdat ek die mens vertrou het. Omdat ek in die integriteit van Bybelvertalers geglo het, het ek NOOIT daaraan gedink dat hulle Beendag uit die pad wou hê nie. Geen gedágte van so-iets het ooit by my opgekom nie ... tot gister. Toe tref dit my soos 'n donderslag: dis om van die “Beendag” van die Pasga van Jawe ontslae te raak SODAT, die heilige dag van Jesus se Opstanding uit die dode Sondag sal wees, dat hulle Markus 14:12,17 Matteus 26:17,20 Lukas 22:7,14 vertaal soos hulle dit vertaal en Markus 15:42 Matteus 27:57 Johannes 19:31,38 Lukas 23:50 nié! Want dan volg dit vanselfsprekend: ‘Vrydag’ gekruisig EN begrawe (dag een); ‘Stil Saterdag’, middeldag (dag twee); ‘Sondag’: ‘Hy het wáárlík opgestaan!’ (“die derde dag”). Hierdie ding is daarom van vroeg af al in Bybelvertaling sigbaar, ánders as in die geval van die Skrifte oor die aanbreek van die Sesde Dag of “Voorbereiding wat die Voor-Sabbat is”. Want vertalers het eers nádat ‘vertalings’ soos die New International Version (om en by die laaste helfte van die twintigste eeu) verskyn het, begin agterkom die ‘ou vertalings’ soos die KJV en die 1933 Afrikaanse Bybel strook nie met Tradisie nie.

Elke woord en elke aantekening in die verslae van Bybelvertalingskommittees en Bybelvertalingsittings sal aan die lig gebring word. Hulle geheimsinnigheid en geheimhouding gaan hulle niks help nie. Alles sal aan die kaak gestel word. Die Beendag het hom vir die ander dae van

Christus se Pasgalyding kom aankondig en stort vandag sy boodskap aan hulle uit.

**03 10 2012**

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### **Bone-Day Internet first discussions**

<http://bibleforums.org/showthread.php/252219-Jesus-Bone-Day>

**Gerhard Ebersöhn** \* Nov 27th 2013, 04:21 PM

"THAT DAY ..." Luke 23:54a,  
 "Selfsame=Bone-Day ..." Exodus 12:17,41,51,  
 "... was The Preparation ..." Luke 23:54a,  
 "great-day-of-sabbath" John 19:31,  
 "as the manner of the Jews is to bury" John 19:40b.

**EWQ** \* Nov 28th 2013, 02:24 AM

There is no such thing as a "bone day". This is just odd, cherry picking of random verses and apparently trying to construct partial sentences from each....very strange, definite nonsensical confusion.

**BrianW** \* Nov 28th 2013, 03:47 AM

This has something to do with Jesus's resurrection. Or the last passover maybe? What it has to do with the resurrection or the passover I don't have a clue. I know I've heard or read the phrase before, sometime, somewhere but it seems pretty

esoteric to me. :dunno: Perhaps if the OP would elaborate we could actually have a discussion about it. Or not depending...

**Gerhard Ebersöhn** \* Nov 28th 2013, 06:45 PM

This is no '*esoteric*' joke. THIS IS DEAD EARNEST DIVINE TRUTH.

“Bone-Day” comes from the passover; you are right! In Hebrew the Bone-Day is ‘etsem-yom’—‘bone’ and ‘day’. It occurs 18 times.

11 times in connection with the passover in Exodus 12 (3 times) Leviticus 23 (2 times) Joshua (3 times) Ezekiel (3 times)

4 times in connection with the day-of-atonement in Leviticus (3 times) Ezekiel (1 time).

1 time in connection with Noah in Genesis 7.

2 times in connection with Abraham in Genesis 17.

Therefore 11 out of 18 times make of ‘Bone-Day’ mainly a passover related phrase or expression.

The KJV translates ‘bone-day’ with “selfsame day” or just “same day”.

“Bone-Day” has NEVER been translated as “Bone-Day”; not even the

first translation of the Hebrew Scriptures, the Septuaginta, translated it “Bone-Day”. It simply rendered the Hebrew with “that day”, ‘hehmera ekehineh’.

So the NAME of the day, “BONE-DAY” got lost; it no longer was distinguished by a descriptive and definitive Nomen; a Demonstrative Pronoun now distinguished it as “that day” spoken about in immediate context, merely, and no longer distinguished it as a particular day among other particular days.

The loss in meaning which the translation of the phrase caused for the particular passover day it referred to, and the influence it afterwards would have on Jewish and Christian religious thinking to this day, was unforeseen, inconceivable and inestimable.



**BrianW** \* Nov 30th 2013, 02:54 AM

Can you expand on this? Just exactly how did the translation of Same Day instead of Bone Day have an effect on Christian thinking that was unforeseen, inconceivable and inestimable? You made a bold claim and just left it hanging. What, how and why?

With scripture please. I'm not getting it and so far I'm not buying it. Convince me by laying it all out plain and simple. Otherwise it's just a bold claim with no substance behind it.

**Gerhard Ebersöhn** \* Nov 30th 2013, 10:42 AM

You have every right and reason to contend my postulation because the 'Bone-Day' of the Passover of Yahweh has never before been contested or tested or raised even as a subject for argument nor has it ever been known to exist a given or subject of logical thinking.

**Oregongrown** \* Nov 28th 2013, 07:45 PM

Now that I read this, I see what it means, and I am sorry I made light of the topic. I pray for my mouth not to keep going before I check with the Holy Spirit. This was a really, interesting read, I knew nothing about it, of course, I am just now reading the bible (NKJV) for the first time in my walk. I heard pastors/teachers, other christian friends, biblestudies, read parts of the Word here and there, but never front to back:) God bless your day! Denise, a sister in Christ

**Aviyah** \* Nov 28th 2013, 07:46 PM

"Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

Pass the salt!

**Gerhard Ebersöhn** \* Nov 28th 2013, 09:34 PM

For your information: the passover was eaten: "bitter", i.e., "with nothing" / "just as is, roast with FIRE: RAW, not sodden at all with water, but ROAST WITH FIRE: his head with his legs ... NO BONE BROKEN, NONE SEVERED ... and with the purtenance thereof."

No RC holy cookies! No laughing matter.

Christ was sacrificed and offered up a meal for you, or you, like He was, shall be ROASTED WITH FIRE, and your “bones shall be burned with heat”.

LOL while you can ... the day is coming you will cry out loud and everyone's cry will drown out the others'! Ezekiel 39 ...

“Behold, it is come, and it is done, saith the LORD GOD: THIS IS THE DAY whereof I have spoken ... when one sees a man's bones, he will set up a sign by it, TILL THE BURIERS HAVE BURIED it in the valley of Hamon-gog [‘Hot place of graves’ verse 11]. ... Yea, all the people shall bury them and it shall be to them a renown THE DAY THAT I SHALL BE GLORIFIED, saith the LORD GOD.”

Christ is glorified in his grave and Day-of-Burial--"BONE-DAY".

**Oregongrown** \* Nov 28th 2013, 09:44 PM

I read about the passover just recently (and I am still in the book of Exodus). Yes, God's instructions were very specific, and I learned a lot about the passover. Like how the Israelites were to choose a lamb, and it had to live with them for 4 days (I think it was 4?) before they sacrificed it. That was because the lamb would be part of the family by then, and precious to them, and that was how God ordered it because they had to realize (as we need to realize how precious Jesus is) there has to be blood for sin. And not just any blood, it had to be from the best lamb, and then, the most precious and Only Son of God.

Before about a month ago, I was really misunderstanding why God was having all these animals killed. It was an eye-opener in learning more of Who God is. denise, ysic

**Gerhard Ebersöhn** \* Nov 28th 2013, 10:08 PM

Yes it is wonderful, the passover. 'Passover' comes from the NT GREEK word 'paschah', 'to suffer'. The Greek word must have developed out of the Hebrew word, 'pesach' for the passover's FEAST Day "on the fifteenth day of the First Month" 'the selfsame day' called the "Bone-Day" on which

"that which remained" of the passover sacrifice had to be returned to the earth through "burning".

**Oregongrown** \* Nov 28th 2013, 10:31 PM

I may as well ask this now since I didn't after reading about the passover, the first one I mean, where all the first-born of Egypt would die. I understood the blood on the doorway would protect against "the death" so there had to be the sacrifice of blood, to protect against death. But I don't quite get the connection between that and sacrifice for sin. I hope this makes sense, I mean, because it's not like the Israelites had to sacrifice for sin they'd committed, or was it. I'm a little in the dark about this, so thought I would ask. God bless, denise, a sister in Christ.

**Gerhard Ebersöhn** \* Nov 29th 2013, 10:03 AM

The sacrifice // blood was sign of REDEMPTION-- redemption from "Egypt"-"Land-of-darkness"--"darkness" of SIN. "CHRIST is Our Passover[-Sacrifice]" for the FORGIVENESS of // redemption in // salvation from our sin(s).

Israel certainly was redeemed from sin— from sins including and chiefly their own.

The whole exodus was an object lesson with Jesus Christ in view the "SAVIOR" of his People "Our Passover" and "Lamb-of-God": Saviour of God's children of THEIR SINS.

Christ "offered HIMSELF a SACRIFICE" : "ONCE FOR ALL" : "TO SAVE":—from SIN.

To save from sin, for God, is:

One, to FORGIVE sin(s);

Two, to CONQUER sin.

So God lead Israel OUT OF THE LAND OF DARKNESS"— out from under the tyranny of SIN and the kingdom of darkness --- spiritual darkness of bondage and slavery under the tyranny of SIN.

God FIRST taught his People what sin is THROUGH REDEMPTION; BEFORE He taught them what sin is

THROUGH THE LAW. GRACE is before LAW. Grace BETTER shows what sin is than the Law. Love DRAWS to Christ where the Law DRIVES to Christ. "The wages of sin is death"; Love's reward is Love.

\* Nov 30th 2013, 12:19 AM

When the Law has driven one to Christ, the Law is behind, and Love before, faces and embraces you.

Love is the Glory of Christ which like the beams of the sun upon the Law "is a lamp unto my feet and a light unto my path." It is held above one's head to light the way; or it will blind the eye with its reflection. The Law commands: "Do not think higher than what is written"; or one's thoughts will grope in darkness.

**BrianW** \* Nov 30th 2013, 10:31 PM

This just isn't true. You see I did some checking after I made my last post. You have put this out in other places and have been shot down every time. In fact it looks to me as if that's pretty much a copy paste answer. You'll have to do better than that here. I still see nothing of substance sir.

**Gerhard Ebersöhn** \* Dec 1st 2013, 06:30 AM

Tell: what is <<*this*>> which is <<*just untrue*>>;

Show: where I <<*have been shot down every time*>>;

PLACE: here the <<*copy paste*>> duplicate.

I dare you.

You <<*see nothing of substance*>>. You could not have told me better news for I would loathe to cast my pearls before a critic like you.

\* Dec 1st 2013, 06:30 AM

I therefore have the greater respect for you protesting <<*it's just a bold claim with no substance*>>.

You will first of all realise this cannot possibly be an issue which can be decided with one statement however bold from pro or from con.

It seems The Seventy realised it and decided it wiser not to translate the phrase “Bone-Day” at all. So they referred to it as “that day” which they did not understand themselves so how could they be dogmatic with their translation?

But Luke referred to Jesus’ Bone-Day BECAUSE HE UNDERSTOOD AND KNEW “That Day [BONE-DAY], was The Preparation”!

“That Day The Preparation” ‘THE WHOLE DAY’\* in its ‘God-given and therefore eschatological imperative whole and wholeness’! [Lohmeyer’s words with regard to the 12 tribes. I find them very useful with regard to Jesus’ last passover’s first “three days”, especially the “SUBSTANCE//BONE-day: “IN BETWEEN” Acts 13:42 ‘to metaksu sabbaton’.]

[\* I recommend ‘THE WHOLE DAY’ to translate ‘Etsem Yom’ with. ‘Etsem’, “bone” means “substance” and is in fact thus translated in the KJV. So the “SUBSTANCE-Day” must mean “The Whole Day”, ‘That Day’: from its NIGHT-beginning UNTIL AND INCLUDING its daylight three hours ENDING. We cannot talk of any day; “That Day” was the “BONE-Day” of the Passover of Yahweh: the day “The Whole Day” Joseph BURIED the body of Jesus on. You can think for

yourself what the implications ARE! Not might be; but are!

**BrianW** \* Dec 1st 2013, 12:39 PM

Pearls eh? This is the internet. Information abounds. In fact it is a very simple thing to Google your name and see where you have started this topic in many places so to say

Quote: has never before been contested or tested or raised even as a subject for argument nor has it ever been known to exist a given or subject of logical thinking.

Is simply not true.

Do you really think people cannot easily discover what you have put out in other places on the net? Or maybe you're just using Gerhard's name and posts? Hypothetical questions. Don't know don't care.

This forum is for serious discussion not games.

Thread closed.

Good day to you sir.

±

±



**Between John 19:31 and 42 ...****GE:** Posted December 15, 2013

BETWEEN Mark 15:42 Matthew 27:57 John 19:31,38 Luke 23:50,

and

Luke 23:54 John 19:42,

lay 21 hours of

“that day”, "the SELFSAME DAY", "the WHOLE DAY”,

“SUBSTANCE DAY”, “BONE DAY” -

‘ETSEM YOM’ - BURIAL DAY, of Christ.

But BEFORE these 21 hours, there

between John 19:30 and 31 lay

the 3 hours between Mark 15:34-40 and 42;

the 3 hours between Matthew 27:46-56 and 57;

the 3 hours between Luke 23:44b-49 and 50.

And after all things in these, verses mentioned, and after

“Jesus had cried with a loud voice, Father I commend my spirit: and having said thus, gave up the spirit ... all the people that came together to that sight, also all his acquaintance (who) remained standing afar off, and the women who followed Him from Galilee, watching closely the things that happened and having witnessed these things themselves, TURNED BACK and breast-beating, LEFT.”

Between John 19:30 and 31 lay 3 hours after “the ninth hour”—

the same 3 hours between Mark 15:34-40 and 42;

the same 3 hours between Matthew 27:46-56 and 57;

the same 3 hours between Luke 23:44b-49 and 50.

**Gibs** December 15, 2013

You are straining at a gnat it seems to me. Explain how any could be edified by the understanding you have whatever it is.

I don't catch any value.

**GE** \* December 17, 2013

Ah! Thank you Gibs, your question is the best reward I could



receive on all my labours, God is my Witness!

The scope of the <edification> and <value> to be received through an <understanding> of whatever I have <strained> at all my life is SO VAST, SO DEEP, SO WIDE AND SO HIGH as understanding and receiving the value of THIS AND THIS ONLY ...

"... that you may understand ... and  
GROW WITH THE GROWTH OF GOD"  
IN "UNDERSTANDING AND THE KNOWLEDGE OF  
JESUS CHRIST"

with respect to...

- 1) "What is the HOPE of his calling [our RESURRECTION from the dead], and
- 2) "What the RICHES OF HIS GLORY [CHRIST'S RESURRECTION "BY THE GLORY OF THE FATHER"],
- 3) "What is Christ's glory in his INHERITANCE IN THE SAINTS—
- 4) "WHAT INDEED the all-exceeding greatness of HIS POWER TO US-WARD [TO SAVE US] who believe according to the working of his almighty power which GOD WROUGHT ["availed" / "finished" / "accomplished" / "perfected"] IN CHRIST RAISING HIM from the dead RESTING HIM UP AT HIS OWN RIGHT HAND IN HEAVENLY MAJESTY OF LORDSHIP."

Yea, Gibs, thank you for the invitation to answer for the Faith that in me is, "the FAITH OF JESUS"—that I, with Paul, herewith may confess and witness

"unto you: The GOSPEL which also you, have received and wherein you also stand [before the face of God in heaven]—by which indeed you ARE SAVED ...

Because I tell you MOST IMPORTANTLY—FIRST OF ALL—

that which I [Gerhard Ebersöhn] also [like Paul of Tarsus] received [from the Scriptures]:

1) How that Christ DIED for our sins ACCORDING TO THE SCRIPTURES!;

2) AND THAT HE WAS BURIED!;

3) and that He ACCORDING TO THE SCRIPTURES THE THIRD DAY ROSE FROM THE DEAD.”

Dear Gibs, please note the word-order of point 3) above.

It is the word-order of the Greek Text.

According to this word-order the fact that Jesus “the THIRD day” rose from the dead, linguistically receives the same emphasis as the truth that He in fact “ROSE from the dead”.

As much as the principle of “ACCORDING TO THE SCRIPTURES”,

applies to Jesus’ Resurrection, as much applies it to the fulfilled “third

day: ACCORDING TO THE SCRIPTURES”.

... because “THE THIRD DAY” according to the

Dispensations or Providence or Council or Covenant or

Promise of God FULFILLED IN CHRIST “on the day The Seventh Day God from ALL HIS WORKS, RESTED”.

If not “the third day” and “the Sabbath OF THE LORD GOD” coincided IN CHRIST’S FULFILLMENT of every Word from the Mouth of God, things must have gone awry for God’s plans, and, God forbid, for our salvation.

That is the unpleasant side of “all the(se) things

CONCERNING THE CHRIST”. Remember that He had to

“SUFFER THESE THINGS ... AND RISE THE THIRD DAY”!

That—the suffering—was what Justin Martyr understood but too well and made a significantly SUCCESSFUL attempt to circumvent simply by having “TRIED TO CHANGE THE LAW AND TIMES OF GOD”.

How?

By having CORRUPTED Matthew 28:1 into directly the CLEAR OPPOSITE of what Matthew wrote.

Where Matthew wrote “ON THE SABBATH BEFORE the First Day”, Justin Martyr wrote, “AFTER SATURDAY ON SUNDAY” and so forced Jesus’ Resurrection OFF the Sabbath ONTO the First Day of the week, ‘the day of the lord SUN’. And he got what he wanted: COMPROMISE with the powers of the world.

So there are other implications and effects INNUMERABLE. Would you still say you don’t <<*catch any value*>>—positive as well as negative, dear Gibs?

PS

For me personally, if I may add, the absolutely precise fulfilment of the passover Scriptures in Christ by Jesus Himself is most consoling and encouraging and CONCLUSIVE PROOF OF HIS DIVINITY AND ALMIGHTY POWER TO “SAVE TO THE UTMOST”—just think of it—BY HAVING RAISED FROM THE DEAD “IN THE FULLNESS OF THE SABBATH DAY”.

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## **Baptist Board - BONE-DAY**

**Ebersöhn**, Jul 1, 2014.

BONE-DAY most real and true ... indeed so relevant today it frightens the devil and Christians alike.

**Sapper Woody**

Was there supposed to be a link or something? Seriously, I have no clue what you're talking about. I just did a few Google searches and came up with nothing.

**Rolfe**

Never heard of it. Paddle faster...I hear banjos!

**Hermeneut7**

BONE-DAY ??? Is that a term indigenous to South Africa? Tell us what you are talking about.

"BUT FIRST NOTE this: no one can interpret any prophecy of Scripture by himself." (2 Pet. 1:20 NEB)

"Beloved, ... contend for the faith which was once for all delivered to the saints." (Jud 1:3 RSV)

**Revmitchell**

Gerhard Ebersöhn said: ? ... indeed so relevant today it frightens the devil and Christians alike.

I can tell you it does not frighten Christians because we have no idea what in the world you are talking about.

**Gerhard Ebersöhn**

It is wonderfully consoling to find honesty among Christians still.

I thank you all who has thus far responded with all my heart. I assure you, yours, is not the kind of response I usually receive.

The standard reply is scorn and insult.

The Hebrew in the Torah and Prophets uses the word-combination, 'etsem yom', literally, "bone-day", about twenty times, of which about 16 times specifically, for the "great day", "this, that day to be solemnly observed" : "BONE-day" of the passover's ninth and tenth plagues.

### **Revmitchell**

Gerhard Ebersöhn said: ? “The standard reply is scorn and insult.” And why do you believe that is? “The only thing that stops a bad guy with a gun is a good guy with a gun.”

### **Walter**

Gerhard Ebersöhn, you post this from time to time and sometimes even with detail about 'Bone Day' that really is undecipherable to anyone but you. I don't know if it is a language problem but the responses always are the same. Nobody knows what you are talking about.

### **Gerhard Ebersöhn**

Because that is the sort of comments I mostly receive --- which only reflects the respondent's hurt ego and inability to answer simply because they don't know anything about even the existence of the phrase. But its existence and relevancy is as obvious in the New Testament as can be. Certainly one of the most disputed issues in New Testament scholarship is directly attributable to IGNORANCE of the passover's "BONE-DAY"— the issue namely of ALLEGED contradiction between the Gospel of John and the Synoptists with reference to the observance of the passover meal during Jesus' last passover. Knew they about the passover's "BONE-DAY" there never would have been debating the

claimed difference between the Synoptists and John. Because in the Bone-Day possess the Gospels their agreement.

### **Hermeneut7**

It is my observation you are like many young men who have gone to school and have been filled with youthful, know it all, arrogance. You asked about "Bone-Day" which is ENGLISH! Yes, in Hebrew "bone" is Strong' #H6106 and "day" is H3117.

The words are found together and 3 places in Exodus are:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (Exod 12:17, KJV) And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. (Exod 12:41, KJV)

And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies. (Exod 12:51, KJV)

I know of NO English translation, which is what we English speakers use, that has such a translation as "bone day". So, you have earned the "scorn" and "insult" you have received for being so 'cute' with words.

### **Gerhard Ebersöhn**

Any more to comment, Hermeneut? Please, you are MOST welcome!

I see you also use the latest Christian alternative Holy Book, 'Strong's'. Any other volumes on your shelves --- of the old, hand-written stuff?

Is 'Strong's' in your library, or do you google it? I assume you google it --- more comfortable you know ...

Well, you could consult ALL -- I mean -- ALL books ever written in any language in any age, but you won't find one which will differ with Strong's electronics or not. So yes the odds NUMERICALLY seems to be at my disadvantage. Don't

think I am going to cringe for shame, sir. Because I am not ashamed of the Gospel of Jesus Christ, because it is the POWER which called Jesus' BONE-DAY into existence— not <<Strong's>>. Christians quote 'Strong's' JUST LIKE the Seventh-day Adventists quote 'the Holy Spirit' aka 'Prophecy', aka 'Inspiration', aka, 'sister White'. But ‘bone’ in any language <<is strong>> ALSO PERTAINING THE “DAY” <<in Hebrew>>! That’s my point never before perceived by anyone else. “BONE” is “substance” <<in Hebrew>> in many places. Has Strong’s noticed it? No! Does Strong’s refer to any text where “BONE” means “substance”? No! (I bet without having checked.) “Substance” means “WHOLENESS”. “You shall break / sever no bone of it...”, NO BONE of “that which remains of it...” which “you shall BURN WITH FIRE NEXT DAY”. For a little exercise in hermeneutics: Go refer and comment on passages mentioning “FIRE” in “BONE” in the “NIGHT”. That ought to keep you out of mischief and exercise your lazy bones for a change.

### **Rob**

"Buying books would be a good thing if one could also buy the time to read them in: but as a rule the purchase of books is mistaken for the appropriation of their contents." Arthur Schopenhauer, 1788 – 1860

### **Dacon**

Curious! Bone Day must be a Afrikaans expression which has little to no meaning the rest of the world. Hebrew scholars translate the phrase idiomatically to mean a substantive day, a day of meaning. Genesis 17:23 would take on a whole new meaning if we translated it so very literally.

### **Gerhard Ebersöhn**

Genesis 7 if I'm not wrong. Anyhow you're perfectly right, the ark and flood most definitely DOES <<... take on a whole new meaning if we translated it so very literally.>> That could be a next exercise in exegesis of the meaning of the "BONE-DAY", indeed! Compare Peter in his First Letter 3:20,21, "the like

figure whereunto baptism also indeed ... [points] ... the PUTTING AWAY [BURIAL] of the flesh ... [and] RESURRECTION OF Jesus Christ"!

... the BURIAL AND RESURRECTION OF CHRIST

"whereunto" "BONE-DAY", "figured forth" through the PASSOVER of Yahweh like nothing else ever has.

So the "ark" = "coffin" in Noah's "saving as through waters" [like also in Jonas' saving as through the depths of the sea]

<<*takes on a whole new meaning if we translated it so very literally*>>. ONLY PROBLEM IS WE NEVER DID and even

the KJV's version with "the selfsame day", falls FAR SHORT of the real literal meaning which 'ESSENTIALLY' /

'SUBSTANTIALLY' has the (literal) meaning of "**This That Selfsame \_WHOLE\_ \_DAY" OF "NIGHT" AND "DAY".**

**Sapper Woody**

OK, I'm not too proud to admit that I'm totally lost in this conversation.

**Briony-Gloriana**

Phew, here I was thinking "is it just me not understanding this...."

**Gerhard Ebersöhn**

The King James Version has done the best of any translation—better than the Septuagint. Yes, the seventy Jews did themselves not know or understand the term and phrase, "bone-day" -- 'etsem yom'.

Who am I to claim such things? No, I was not the first or the only one to have experienced difficulty with the meaning and correct translation of 'etsem yom'. Translation PROVES the translators did not understand—, I am not to prove it! It all started with the LXX, which DOES NOT TRANSLATE IN ANY SENSE, but with simply the Demonstrative Pronoun, 'ekeineh hehmera' – 'that day', SUBSTITUTING the 'ESSENTIAL' meaning of "the WHOLE and SPECIFIC day-OF-

A) PASSOVER" in the majority of cases;



and “the WHOLE and SPECIFIC day-OF-B) ‘YOM KIPPUR’”—‘day-of-atonement’ in most cases of the remaining texts;

and “the WHOLE and SPECIFIC day-OF-

C) DEATH’S ANGUISH” in every of the remaining texts.

And since the Septuagint NONE HAS EVER ATTEMPTED to find a more TRUTHFUL and REAL, translation.

The KJV shows the translators noticed the shortcoming of a mere Article or Pronoun, “the” or “this” or “that” and at least tried to give a more specific meaning to ‘etsem yom’ with “the SELFSAME day”.

“Selfsame day” is not wrong; but it says nothing about the most important aspects of the “BONE-day”, which were its “WHOLENESS” and “SUFFERING”, and SPECIFIC RELEVANCY to the passover’s “PLAGUE” of “THICK DEPRESSING DARKNESS FELT” because of which “no one ROSE from his place for THREE DAYS”.

In a word, no one seems to have noticed the “Passover of Yahweh” was the Passover-SUFFERING of “Our Passover”, “the Lamb of God”, Jesus Christ our Lord and the “BONE-DAY” the eschatological “DAY OF THE LORD” IN HIS SUFFERING for to bring His People Out of the Land of Darkness and into The Kingdom of Light The Kingdom of His Dear Son.

**Mitch:**

What is it with you and this obsession with bone day?

**GE:**

You are obsessed with knowing your ignorance. I have the answer; you do not have one. I have peace in this knowledge; you are plagued with unrest in your lack of this knowledge --- my dear man. You do not know what you are missing. That's a pity.

**OR:**

Why not post all that Gill wrote. It certainly makes more sense than the excerpt:

**GE:**

Thanks, Ol' Regular. You will agree many more expositors will tell you the same. But never say or ask more than what they say. Specifically, Don't even think about THE DAY of this prophetic fulfilment. For 2300 years the question has never been asked— where do you [that's me] come from to think you have the answer?! THE BEST rebuttal I have received so far has been : <<*It does not exist.*>> But I don't fear these mighty men of learning and integrity; not in their hordes do I fear any men!

Because it was in closest nexus of his Suffering of the Passover of Yahweh, that Jesus Christ EVERY MOMENT STEP BY STEP "ACCORDING TO THE SCRIPTURES" FULFILLED HIS "Bone-Day" : "THIS THAT VERY BONE-DAY WHOLE-DAY"

- 1) of his **SUFFERING** in dying the death of death;
- 2) of his **"PASSOVER"** / **"Gilgal"** - **"Roll-over"** under the cloud of God's presence in death's sleep of peace and rest;
- 3) of his **TRIUMPH** **"raised by the glory of the Father"**.

This is Jesus' "Bone-Day"; this is what is denied with mocking and ridicule. This is the irrefutable TRUTH of the core reality of the Gospel of Jesus Christ "the SIGN of the prophet(s)"— the Suffering Servant of the Lord in Triumphal Procession from the Table to the Tabernacle of his Tomb "and His Name when being RESTED UP AGAIN: The Most Holy Place". Isaiah 57:15.

**Walter:**

So, I'm guessing that your point is that Christ's sacrifice would have taken place on a different day (Thursday?) rather than what Christians have been observing (Good Friday) for 2,000 years? What you call 'Bone-Day'? The Passover lamb was to be a "male without defect," which is the same description given to Jesus. In addition, when the lamb was roasted and

eaten, none of its bones were to be broken. But, what I have gathered from reading the articles on your website is that you don't believe Christ died on Friday and that you assemble on Saturday (Sabbath) to observe the Lord's Supper (paschal feast)? I'm asking because I am having trouble following the articles. However, in one of your articles the discussion that followed centered around Acts 2:42 'They were continually devoting themselves to the apostles' teaching and to fellowship, to the *breaking of bread* and to prayer'. In the discussion I noticed nobody questioned that the '*breaking of bread*' was the Lord's Supper but the debate was over 'when' this should occur.

I'm asking because I don't want to misrepresent your position.

**Tony:**

I just did a Google search for "Bone-Day" and "Bone-Day Christianity" and the only hits I got were from Gerhard posting on this forum and on another forum in June of 2014. Neither place posits any real scripture detailing this "bone-day" nor what it means for us.

**GE:**

I shall do my best to go slow.

Therefore let us begin at the beginning ... IN THE SCRIPTURES!

**Bone-Day [etsem yom] incidences**

**...in Genesis ...**

Genesis 7

“11 In THE SAME DAY [HADZEH YOM] all the fountains of the great deep were broken up ... 13 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] entered Noah ... into the ark.”

“...in the selfsame whole day bone day... [etsem yom] ...as when in the days of Noah an ark was being prepared the longsuffering of God waited wherein souls through watery

[grave] were saved ... by the Resurrection of Christ... For Christ has once suffered for [our] sins that He might bring us to God, He being put to death in the flesh but quickened by the Spirit.” 1Peter 3:20,21,18.

Genesis 17

“23 Abraham circumcised the flesh of their foreskin in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] as God had said unto him ... 7 I will establish my covenant between me and thee and thy Seed [Christ]... 26 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] (stricken in age) Abraham was circumcised... And the LORD appeared unto him... pass not away from thy servant... wash your feet and rest yourself under the tree... Abraham fetched a calf... a young man hasted to dress it... And [the LORD] stood by them and they did eat. And [the LORD] said, I will certainly return unto thee according to the time of life; and lo, (waxed old) Sarah thy wife shall have a son... at the appointed time I shall return.”

**Genesis 50**

“20 God meant to bring to pass as it is THIS DAY to save much people alive. 21 Now fear ye not : I will nourish you and your little ones. And he comforted them and spake kindly to them. 24 And Joseph said unto his brethren, I DIE : and God will surely visit you and bring you out of this land unto the land which He sware unto Abraham, to Isaac and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up from hence my BONES—26 SO JOSEPH DIED being an hundred and ten years old : and [having been buried in a grave] they embalmed him, and he was PUT IN A COFFIN in Egypt...”

The Book of Genesis ended with Joseph’s burial day and future care of his bones—fulfilled in the Book of **Exodus**.

Bone-Day [etsem yom] incidences

**...in Exodus ...**

**Exodus 12**

“17 Ye shall observe the feast of unleavened bread for in THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] have I brought your armies out of the land of Egypt: therefore shall ye observe THIS DAY... by an ordinance for ever  
 18 in the fourteenth day of the (First) Month (6 Israel shall kill the passover)... strike the lintel and the two side posts with the blood and none of you shall go out of his house... 23 For the LORD will pass through to smite [with the plague] the Egyptians... The LORD will pass over and will not suffer the destroyer to come unto your houses to smite you.”

### **Exodus 12**

“41 Even THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] it came to pass that all the hosts of the LORD went out from the land of Egypt—

42 it is a NIGHT to be much observed unto the LORD for bringing them out from the land of Egypt : THIS IS THAT NIGHT of the LORD... 43 THIS IS THE ORDINANCE OF THE PASSOVER...

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye BREAK / SEVER A BONE thereof.

8 they shall EAT the flesh in THAT NIGHT roast with FIRE... not raw nor cooked with water but roast with FIRE; head with legs and with the purtenance thereof...

10 and that which remain the next day ye shall BURN WITH FIRE ...

12 I will pass through THIS NIGHT ... the PLAGUE shall not be upon you.”

### **Exodus 12**

“51 It came to pass THE SELFSAME WHOLE DAY BONE DAY [etsem yom] that the LORD did bring the children of Israel out...

13 God led the people about through the way of the wilderness of the Red Sea... and Moses took the BONES of Joseph with him for he had straitly sworn the children of Israel, saying,

God will surely visit you; and ye shall carry up my BONES away hence with you.”

The Book of **Genesis** ended with Joseph’s burial day and future care of his bones—fulfilled in the Book of **Exodus**. Now Exodus ends with an apocalyptic vision of Christ’s bones and day of burial...

**Exodus 24:**

10 They saw the God of Israel: and under his feet as it were a paved work of sapphire stone [having been] THE SELFSAME WHOLE DAY BONE DAY [etsem yom] as it were the body of heaven in his clearness ...

Exodus 14:5,4 THIS DAY [of ‘etsem yom’] came ye out in the month Abib... by Strength of Hand the LORD brought you out from this place (of death) where no Bread of Life shall be eaten.

The Book of **Genesis** as fulfilled in the passover in **Exodus** is seen further expanded upon and added to in **Leviticus** ...

Bone-Day [etsem yom] incidences

...in **Leviticus** ...

**Leviticus 23:** “21 Ye shall proclaim on THE SELFSAME WHOLE DAY BONE DAY [etsem yom] ... as ye shall REAP ... the corners of thy field... 10 When ye shall reap ... ye shall BRING a sheaf of the firstfruits unto the priest and on the day after the sabbath [it rested over] the priest shall wave the sheaf before the LORD to be accepted for you 14 ...the very selfsame Whole Day Bone Day [ad hadzeh etsem yom] that ye have brought an offering [of the passover lamb].

“14 The very selfsame Whole Day Bone Day” [ad hadzeh etsem yom] encompassed...

“9 The LORD spake unto Moses...

“5 In the fourteenth day is the LORD’S passover

First addition: “sabbath rest day”

“6 and on the FIFTEENTH DAY of the month is the FEAST...

“Seven days unleavened bread ye shall eat...

“7 In the first day is holy convocation...

“no servile work shall ye do.

“10 In it (is) a sabbath rest day [of the first sheaf]...

Second addition: “first sheaf of firstfruits”

“11 On the day after the sabbath the priest shall wave it—the first sheaf.”

“Three days thick darkness” encompassed “the very selfsame Whole Day Bone Day” [ad hadzeh etsem yom]” of the First Sheaf.

The First Sheaf rested over in the darkness of death and grave “on the sabbath that day great day sabbath”, “the fifteenth day of the First Month” and “sabbath in between” of the passover, the day between “the fourteenth day the very Bone-Day that ye brought an offering (of sacrifice) and reaped and brought your sheaf, and “the day after the sabbath” when “the Priest wave(d) the First Sheaf”—

“on the sixteenth day of the First Month (when) they finished to cleanse the sanctuary”.

Third addition: “fifty days”

“From... the day after the sabbath”—“the sabbath day” after “the selfsame bone-day” that the first sheaf was “reaped from the corners of thy field” and was “brought to the priest” to rest over “the sabbath day” before it would be “wave(d) on the day after the sabbath” ... “from the day after the sabbath begin count” FIFTY DAYS to Shavuot / Pentecost!

“The LORD spake to Moses... 11 On the day after the sabbath the Priest shall wave the First Sheaf”—

“on the sixteenth day of the First Month they finished to cleanse the sanctuary.”

“15 Ye shall count from the day...” on which the LORD vanquished the darkness of the plague.

The LORD of the “three days thick darkness” of the plague, “on the third day”, “finished”.

“From the day after the (passover) sabbath, begin count!” It does not say begin count after the day after the sabbath; and it

does not say begin count from the sabbath. The LORD commanded “count from / with / on the day after the sabbath.”

Fourth addition ‘Yom Kippur’

to “THIS THAT VERY SELFSAME WHOLE DAY BONE DAY [etsem yom]” : Yom Kippur Day of Atonement Day of Judgment—mid-year’s Little Passover.

“46 That your generations may know that I made the children of Israel to dwell in booths [for forty years after the passover of Yahweh] when I brought them out of the land of Egypt” ...

“27 ...on the tenth day of the Seventh Month

“28 ...ye shall do no work in “THAT SAME WHOLE DAY BONE DAY [etsem yom]

“29 For whatsoever soul it be that shall not be AFFLICTED IN THAT SAME WHOLE DAY BONE DAY [etsem yom], he shall be cut off from among his people

“30 and whatsoever soul it be that doeth any work in THAT SAME WHOLE DAY BONE DAY [etsem yom], the same soul I will destroy.”

“THREE DAYS thick darkness” which in Exodus coincided on and converged in and merged with “THIS THE SELFSAME WHOLE DAY BONE DAY [etsem yom]”,

“great day sabbath” of the passover of Yahweh and the

“goings out” of Israel out of Egypt, in Leviticus coincided on and converged in and merged with “this the...” three times:

“selfsame whole day BONE DAY [etsem yom]” on the one day and “shabbath shabbathon ... Day of Affliction and

Atonement”, of Yahweh who dwells “among his People”, the

children of Israel who now “tabernacled”, “in, the land the

LORD had sworn”— so “that your generations may know that

I-AM-THE-LORD your God and that I made the children of

Israel to dwell in booths WHEN I BROUGHT THEM OUT of the land of Egypt.”

Noteworthy is it that the fifteenth day of the First Month and

the tenth day of the Seventh Month were both on the Sixth

Day of the week, and that in both feasts “the day after the



sabbath” of the feast, was “the Seventh Day Sabbath OF THE LORD GOD”. In neither case “the day after the sabbath” of the feast, was on the First Day of the week.

Therefore, by counting the single-day pertaining to the tenth day of the Seventh Month thrice called “the selfsame whole day BONE DAY [etsem yom]” as incidences relating to the matter at hand, the Passover of Yahweh which was the first and main and original feast of Israel and the LORD of Israel from which all subsequent feasts evolved, the number of incidences of the use of the phrase ‘etsem yom’ applicable to the passover, stands at 9 out of 12, or, 75%. But taking into account the 3, 4, proleptic, anticipating and prospective instances of ‘etsem yom’ in Genesis 7, 17 and 50, the number of incidence of its use for “the selfsame whole day BONE DAY [etsem yom]” of the PASSOVER, is 12, 13 out of 12, 13 or 100%. Nevertheless *<people who actually have functional facility with Hebrew tell you>* it *<does not>*, and, *<never, existed>* and that *<there is no such thing as ‘bone-day’>*.

So; let us go on ...

Later and **Institutionalised** instances of the use of ‘etsem yom’ ...in **Numbers, Deuteronomy and Joshua** ...

...in Numbers, Deuteronomy and Joshua ...

Numbers...

The words “bone” – ‘etsem’ and “day” – ‘yom’ do not occur in a closed phrase in Numbers.

The most significant incidence in chapter 9:12 (Exodus 12:46) of ‘etsem’, “break / sever no bone of it” (John 19:36), bears upon a fourteenth day of the First Month though, postponed to the fourteenth day of the Second Month, but nevertheless “(kept) according to ALL the ordinances of the passover ... on THAT DAY...”, “...THE DAY THAT the tabernacle (‘mishkan’ - place / rest-bed) —the tent (‘ohel’ - ‘covering’)—, was reared over the ark (‘aron’ - “coffin”) of the testimony.” 9:9,12; 7:89.

“Thou broughtest up this people IN THY MIGHT from among

the Egyptians!” It was “the Whole-Day the Selfsame BONE-DAY” of the passover, that the tabernacle was first reared over the mercy seat over the ark of the testimony and the Cloud of the Presence of the LORD was upon and “as the appearance of FIRE” covered withal, verse 15.

Numbers 9 contains an absolute incidence of the Bone-Day of the passover, therefore. And so we have 14 out of 14 incidences of “Bone-Day” being the passover’s day of the Dead being Buried—100%!

In Numbers 19 there is the clear connection with the word ‘etsem’ - “BONE... One SLAIN...”, and “GRAVE”, verse 18.

In Numbers 24:8, “God brought Israel forth out of Egypt... He shall break the BONES of his enemies and PIERCE them through with his arrows.” “Bones” and passover are together once again, even the day that they pierced the side of Jesus but broke no bone of his!

Virtually every incidence of ‘etsem’ - “bone”, and the dark day(s) of Israel when the LORD brought them out of Egypt, are of the essence, so much so that the final days in which Israel passed over out of the wilderness into the land the LORD had sworn to bring them into, are identical in Deuteronomy 32:48 and Joshua 5:11.

“The LORD spake unto Moses THE SELFSAME BONE-DAY (#15), saying, Get thee up into this mountain... and behold the land of Canaan... and DIE in the mount and be gathered unto thy people [that is, be BURIED]... So Moses died there and the LORD BURIED HIM.

“The LORD spake unto Joshua, My servant. Moses, is DEAD.

Now therefore arise, GO OVER this Jordan... Then Joshua commanded... PREPARE, for WITHIN THREE DAYS ye shall pass over this Jordan to GO IN to POSSESS the land... On THAT DAY, the LORD magnified Joshua... the Selfsame BONE-DAY (#16) (they) did eat unleavened cakes”. Joshua

5:11,12.

The people came up out of Jordan on the TENTH day of the First Month... and kept the passover on the fourteenth day of the (First) Month... and in the selfsame BONE-DAY on the day after the passover did eat unleavened cakes.” Now the prophet Ezekiel calls “the tenth day of the First Month”, “the SELFSAME WHOLE DAY BONE-DAY”— “In the beginning of the year in the tenth day of the (First) Month... in the SELFSAME BONE-DAY (#17) the hand of the LORD was upon me.” Ezekiel 40:1.

The passover therefore had four days which were “BONE-DAY”, but most important was “the fourteenth day” as seen in the examples above. And in Joshua “after the passover on the fourteenth day of the (First) Month, the fifteenth day of the First Month—without saying—, was “the Selfsame BONE-DAY (they) did eat unleavened cakes”. Joshua 5:11,12.

So all “three days thick darkness” of the ninth and tenth plagues, plus “the tenth day of the First Month”, were “the Selfsame BONE-DAY” : BECAUSE OF BEING DAYS OF THE PASSOVER OF YAHWEH—17 out of 17 times.

So far in the Pentateuch all occurrences of the Hebrew phrase, ‘etsem-yom’—“Bone-Day”, were PASSOVER BURIAL DAY occurrences. Yet the learned say it does not exist. It does not exist?! It exists! It exists, 100% as the BURIAL-DAY of the passover of Yahweh, the fourteenth and fifteenth day(s) of the First Month most pertinently.

... and Jesus Christ never had anything to do with any of all this; and all this never had anything to do with Jesus Christ ... if we must believe those who say there is no such thing as Jesus' Bone-Day.

**Tony:**

You keep saying that this phrase is there, yet you haven't really explained what it is supposed to mean and how it is supposed to be relevant to us today.

On the other web forum where you posted this, you made a fairly grand statement that rediscovering the Hebrew text will open up new understanding of the scripture:

QuoteGE:*It's back to basics - back to the Hebrew for the first time in history. That will put you on the way to the future, because the translation of the Gospel will NEVER BE THE SAME AGAIN FOR YOU after you have grasped the meaning of Jesus' Bone Day YOURSELF.*QE

No offense intended, but that statement seems to carry some sort of mysticism, almost like a Bible Code type intention. I'm pretty sure people have been going back to the Hebrew for a long time. This isn't the first time in history anyone has looked at the Hebrew text.

And you say the translation of the gospel will never be the same once you understand the meaning of Jesus's Bone Day. Yet you haven't explained it. You've merely shown it's occurrences in the Old Testament.

**GE:**

You touched upon many aspects. It cannot all be explained in one short sentence or paragraph or even book.

But before anything else, not for the first time in this very short discussion, come on, be honest and live up to Christian principle of trust and objectivity, and kindly let it be the last time that I must react to this kind of thing, <<<...*that statement seems to carry some sort of mysticism, almost like a Bible Code type intention.*>>>

I HAD NO IDEA that anything like the “Bone-Day” of the Passover of Yahweh existed or lurked somewhere hidden in the Scriptures. Not the faintest suspicion! Now for the shock: while all along it was lying open and dry on the surface like the bones in Ezekiel’s vision, WAITING for the Voice of God to come together and resurrect with sinews and flesh and body visible and real.

The “SUBSTANCE” of the “Bone-Day” is there in the Scriptures very much alive. What I have above quoted FROM

THE WORD OF GOD, is what it IS: solidly is proving, namely, proving ITSELF! Jesus' Bone-Day is none of my or anyone in history's dreams, wishes or imagination or arrogation. It is most substantial essence of God's Truth you will find in the SCRIPTURES CONCERNING THE CHRIST HOW HE OUGHT TO SUFFER AND RESURRECT for the salvation of you and me!

Take Jesus' Bone-Day out of the Old Testament, and remove the Gospel of Jesus Christ from the Old and, New Testaments. Which tells you it HAS BEEN OF THE ESSENCE OF THE GOSPEL in the Scriptures all along and despite its mysterious hiddenness ever since the first translation of the Hebrew Scriptures.

When I was a youngster, I knew of two Violin Concertos of Nicolo Paganini. In the 'World of Music' published in 1957, these two concertos are listed. I still have one of—if not the—best ever performances of those two concertos (by Rigiero Ricci). Even he had no idea four more concertos of Paganini lay hidden in obscurity waiting to be discovered. Was it some dreamer or mystic who exposed their existence? No, it was a sober detective so to speak. A detective is a person who picks up 'leads' and 'traces' like a bloodhound, smell. But he has to be awake, that bloodhound. Or he has to be AWAKENED. He must be awakened to a peculiar smell by that smell HELD TO HIS NOSE, to follow it to its SOURCE. So then, credit to the TRANSLATORS of the Scriptures who put me on the trail after the BONE of the "Bone-Day" of Jesus Christ "Our Passover" and "Lamb of God" in type "killed on the fourteenth day of the First Month", returned to dust "the following day...on the fifteenth", and "carried through" the Red Sea "into the Land the LORD swore to give" Him --- "the Kingdom of his dear Son".

That was how you and I, received entrance into the Kingdom of God—through Jesus of Nazareth on Bone-Day in his grave "HEWN IN ROCK" in the "Bone-Day" of his Burial.

You know of another way? Of some trick to fool God with and bypass Jesus' GRAVE "on Bone-Day"? You know of some ecstasy, some dope or potion to offer Him on a reed to intoxicate his senses and we under the influence of the same ourselves, could slip in unawares?

Well, I don't.

**Woody:**

Is this making any sense to anyone else?

**Con:**

No

**GE:**

Says who? He who does not understand, of course. And more probably has no desire to understand...

**Con:**

I have no clue what you {GE}'re conveying, but I'm gonna put a "whoa there" on you with this post...

*GEQ... and Jesus Christ never had anything to do with any of all this; and all this never had anything to do with Jesus Christ ... if we must believe those who say there is no such thing as Jesus' Bone-Day.QE*

Jesus stated, Ye search the Writings, because ye think in them to have life age-during, and these are they that are testifying concerning me;

All scripture, Old and New Testament, has to do with Christ and Christ has to do with it. This bible we cherish is Jesus' autobiography penned by holy men of God who wrote it under the inspiration of the Holy Spirit....every word of it, in some way, points to Christ...

**Tony:**

... you say the translation of the gospel will never be the same once you understand the meaning of Jesus's Bone Day. Yet you haven't explained it. You've merely shown it's occurrences in the Old Testament.

**GE:**

The passover's Bone-Day explains itself which was why <<*the translation of the gospel will never be the same*>>!! The translation of the Gospel is what proves it never will be same again! EXACTLY!

Here is some information for you which every Christian in the world has had in his possession for about a century long already.

Anybody with help of the internet can test the truth of what I am telling you now, for himself. You can prove it with only your own language, English!

Notice the changes made in the TRANSLATION of the New Testament since the end of the nineteenth century and start of the twentieth century. Now those changes are more obvious if the 'old' English translations are compared with translations of other languages of the twentieth century. For example, the first African language the Bible was translated in, was 'Tswana', and the Translator was Moffat, an Englishman missionary. He translated the King James Version. He did not translate the Greek.

Changes or differences between the KJV and Tswana were insignificant.

Suddenly mid-twentieth century, changes became substantial and meaningful, and—above all—UNIVERSAL. The changes in the new English translation became very much the same than in Turkish for example. Or in Afrikaans, my tongue. Or in Dutch from which Afrikaans developed. And so in any language one can think of around the world.

That proves all new translations came from an orchestrated and CENTRALIZED effort. In fact in those days the 'dynamic equivalent method' to translate the Bible started to get momentum.

I was on the school benches then; had no desire to know about Bible translation then.

The market for new translations got bullish again in the seventies and eighties. And I was a 'middle aged'. Now I have

seen the New International Version by that time while the new Afrikaans translation was prepared for publication. This translation was way back in the fifties actually made a beginning with. So I warned specifically pertaining Mark 15:42 Matthew 27:57, that the New International Version's PERVERSION should not be followed, and that "when the even was come", should not be made "as evening approached"—NIV, or, "late noon"—the New Afrikaans Translation of the fifties, 'Die Blye Boodskap'!

But what happened?

The translators in reaction against their better knowledge and in agreement with the popular, universal trend, WENT AHEAD with copying the New International Version! 'Die Bybel, Nuwe Afrikaanse Vertaling' was published with Mark 15:42 Matthew 27:57 saying, "laat die middag"—'late noon' instead of "when evening had come".

What was or is the significance?

The significance was that "ALL THIS..." WHICH WENT BEFORE "...happened the day before the Sabbath" (Living Bible), instead of all this which HAPPENED AFTER or which CAME AFTER Mark 15:42 Matthew 27:57 John 19:31,38 Luke 23:50.

What did or does it mean?

It means that where Jesus' crucifixion and death had happened before the evening had come, his burial now also had happened before the evening had come.

It means that everything which would and which eventually did happen after sunset (—that Joseph obtained the body of Jesus and in the closing of "that day" closed the grave—), now happened while it was "late noon" and "evening was approaching".

It means—AS THEY SAY—, that Jesus was '*buried on Friday before sunset and the start of the Sabbath*'.

It means Jesus was crucified and died and was buried THE SELFSAME DAY—'Friday'. So that the Church observes



Good Friday, Still Saturday and Easter Sunday—‘Resurrection Sunday’.

That is what you get when you CORRUPT the SCRIPTURES that say Jesus’ “WHOLE-DAY BONE-DAY” of the Passover-of-Yahweh was “the following day ye shall burn with fire that which REMAINED” of the Sacrifice and return the body to the earth, and inter and bury Him.

**Tony:**

I'm pretty sure people have been going back to the Hebrew for a long time. This isn't the first time in history anyone has looked at the Hebrew text. .... you haven't explained it. You've merely shown it's occurrences in the Old Testament.

**GE:**

*<<<...sure people have been going back to the Hebrew for a long time.>>>*

And when they could not make progress, they resorted to the Greek of the 70 JEWS --- who also were clueless and at a loss to the TRUE meaning of the Hebrew.

Moses needed Christ to be understood; those Jews were clueless about Jesus Christ as well.

Ezekiel's bones in the valley of bones ...

Was it you who wrote *<<holy men of God who wrote it under the inspiration of the Holy Spirit....every word of it, in some way, points to Christ...>>?*

No? Well I'm *<convicted>* you were in agreement with *<Convicted!>*...

However, I can assure you this is, *<<the first time in history anyone has looked at the Hebrew text>>* **from the perspective of the Bone-Day itself!**

**Tony:**

GEQ *However, I can assure you this is, <<the first time in history anyone has looked at the Hebrew text>> from the perspective of the Bone-Day itself!*QE

I **bolded** a statement of yours above, because I'm curious. Just as a side bar, who exactly are the 70 Jews you are referencing here?

**GE:**

The ('famous') 'seventy ('LXX') men' referred to by one Aristeas who called himself a 'writer' in a [fictitious?] letter, who in 72 days finished to translate "the Jewish Law" [which description for the OT Scriptures I doubt they would have used]. Anyway the LXX were actually 72— six 'Jews' out of each tribe of the children of Israel. Usually the 'LXX' or 'Septuagint' is claimed to be "the earliest version of the Old Testament Scriptures which is extant". There are presumably a number of extant fragments of other copies of other translations by other translators who knows?

**Tony:**

Okay, so just so that I'm clear on this: You, a native speaker of Afrikaans, have discovered something in the Hebrew text that not even 72 men who lived in the 3rd century BC and who actively spoke Hebrew alongside Koine Greek were able to determine? Seeing as biblical Hebrew was a relatively in-use language up until the Roman conquest of AD 70, then these men would've known what they were talking about.

**GE:**

Correct; they did not know what they were talking about.

There are several reasons for stating this.

One. As you can see the story about the origin of the LXX is a bit of a fairy tale.

Finished in 72 days? Without Google?!

70 gentlemen, six out of each of twelve tribes?

Twelve tribes? By +/-250 BC? Were there not by then 11 or just 1 tribe left? My history is bad.

Were there 66 books comprising the Law of Moses? My maths is worse than my history.

Nevertheless, states the foreword to my edition,

*"We have now to speak of the labours of Origen in connection*

*with the text of the Septuagint. This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of copyists, or from errors of the ORIGINAL TRANSLATORS THEMSELVES."* [emphasis GE]

I think that will be enough for now. Anyhow there is more. But you know what puzzles me most?

The fact the LXX translates the Hebrew Relative Pronouns which are used in conjunction with the Adverbial *<phrasal construct>* ‘etsem yom’, literally correct, with “THAT day” - ‘EKEINEH hehmera’ [[I’ll, DV., shall show you that later.]]

But they literally REFRAIN from translating or trying to translate the *<phrasal construct>* ‘etsem yom’ ‘etsem’ and ‘yom’ - “bone and “day”, IN ANY WAY.

That means much more than meets the eye. That means exactly what does not meet the eye, so that exactly what the 70 thought they had COVERED up, THEY THEMSELVES would in the last analysis (and ‘last times’) have EXPOSED—which was, that they DID NOT KNOW what the *<phrasal construct>*, ‘etsem yom’, mean!

Therefore do not say I say I discovered the Bone-Day. Here you see who discovered it. THE TRANSLATORS!

The identical thing which happened with me and the TRANSLATION FRAUD that went on with “THE SELFSAME WHOLE-DAY BONE-DAY of Our Passover in the Gospels.

If somebody must be blamed for it, blame the translators. If someone might be thanked for it, you must rather thank God and his Providence than me.

**Tony:**

Well, the trick is you are basing this theory off a Hebrew construct, "*etsem yom*," that simply does not occur in the Hebrew, unless you begin disassociating the individual

Hebrew. There are occurrences of "hayom" and occurrences of "b'etsem", sometimes in close conjunction, but never as simply "etsem yom," as you are arguing.

Didn't take much Google searching to find that one out.

**GE:**

Hehehehe parrot!

You'd be a worse 'copyist' than those Origen had in mind. If you were a GOOD 'copyist' though, you would have had to COPY 18—that's right, 18!—, REAL occurrences of the <*phrasal construct*> 'etsem-yom' --- to transliterate the phrase the way Dr Robert Young did in his 'Analytical Concordance'. Or like Wigram transliterates it in his 'Englishman's Hebrew and Chaldee Concordance of the Old Testament', <"geh'-tzem>-inseparable-continued-after-by-<yom> in closed sequence of context!

I see those <*advanced degreed*> 'Jewish scholars' whom you are parroting here, have trained you well in their wayward ways. Maybe you are they! Surely thou art one of them for thy speech betrayeth thee.

Ahhh! Therefore I shall wait and give you more rope to hang yourself with ---the very selfsame rope they, hanged themselves, with! **So give us here on BB what they say next** ---they at whose candle thou lit thine own mighty sun.

**Tony:**

Sooooo...doing a search on Google means I'm now a "parrot?" Well, trying to have an actual debate and discussion over this just went out the window. Keep thinking you have discovered something no one else has ever seen in scriptures that men have been studying for thousands of years. I'm out.

**GE:**

Very graceful exit!

Before you close the door behind you, just one thing that may give you some solace in your loneliness hereafter, Consider the simple truth the thing discovered has been something no

one else has ever taken the pains to see in the HEBREW Scriptures and has been studied for thousands of years FROM THE GREEK LXX.

Please man. Then leave in peace, please man.

**Mitch:**

Do you not see that he is a troll?

**Tony:**

I see it, Rev. I don't mind playing with the trolls from time to time, because I find it interesting the things they can throw out. Like GE's obsession with this unfounded "bone-day" or SBM's obsession with misquoting and misappropriating the scripture in 2 Cor 4:3-4. Doesn't mean I'm buying into it.

⋮

⋮

<http://www.religiousforums.com/threads/bone-day-in-passover.170991/>

**Gerhard Ebersöhn** Nov 26, 2014 #1

'Bone-Day' --- Hebrew, 'etsem-yom', 18 incidences, at least 13 of with regard to the exodus passover --- has never been translated.

The Septuagint rendered the phrase with a Relative Pronoun, 'hehmera ekeineh' – 'that day'. Jerome translated 'that day' of the LXX into the Vulgate. Wycliffe translated 'that day' of the

Vulgate into his translation; and Tyndale translated “that day” of the Textus Receptus, into his translation. The KJV used “the selfsame day” for ‘that day’ of Tyndale. Noteworthy, the KJV does not use “the selfsame day” for the feasts in the Seventh Month, but “that same day” --- three times.

Were believers through 23 centuries the poorer for translations’ loss at translating the Hebrew ‘etsem-yom’, properly? It is my opinion that they were.

**Jesudisciple** Nov 26, 2014 #2

Strange

**Rosends** Nov 26, 2014 #3

The word etzem means "the essence of a thing" so it refers to bones of a person and the essential timing or aspect of a moment or idea. It is used in conjunction with the word "hayom" (THE day) in the form of etzem once in the 5 books of Moses (Lev 23:14), in the form of b'etzem (with the b-prefix indicating in/on/at) 11 times. The first is Gen 7:13 referring to the specific day on which Noah and his family entered the ark. It is never simply written as "etzem yom." The word's meaning is dependent on the context and object, so its use changes and meaning when referring to "day" is different from "sky" (cf Ex 24:10 where it means "appearance") and from "strength" (Job 21:23). Assuming it means "bone" in relation to day is inaccurate as it operates as an adjective, not a noun.

**Jesudisciple**

So, by not writing 'bone day', is it an omission that this was nota universally practiced custom?

**Rosends** Nov 26, 2014 #5

There is no such thing as "bone-day". The phrasal construct in Hebrew has a word which, when used as a noun refers to "bone" but which means "essence, specific" when used as an adjective.

You can't read a book by a "light beer" even though "light" when used as a noun, is something which illuminates. As an adjective, it means something else.

I don't know what "geh-tzem" is. There is no gimel in etsem. I don't know what your English concordances do what you claim they do. Why aren't you using a Hebrew one? OK:

Gen 7:11 -- bayom hazeh

7:13 b'etzem hayon hazeh

The specific day of getting on the ark

17:23, 26 (the specific day of circumcision)

b'etzem hayom hazeh

Gen 50:20 (Joseph reassuring his brothers about how he felt and what God had make happen on that day)

kayom hazeh

Ex 12:17 (establishing the 14th at night as Passover)

b'etzem hayom hazeh

12:41 – connecting the date of the exodus to Passover

b'etzem hayom hazeh

12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time)

v'etzem 12:8, 12 on that night

baliyla hazeh

12:51 the specific date of the exodus

b'etzem hayom hazeh

24:10 – of the sky (no “day” at all)

u'ch'etzem hashamayim

Lev 23:21 – establishing the specific date of Shavu'ot

b'etzem hayom hazeh,

23:14 – until that Shavu'ot date

(you improperly transliterate as "ad hadzeh etsem yom") -

od-etzem hayom hazeh

23:28, 29, 30 establishing the specific date of yom kippur

b'etzem hayom hazeh

not sure what you claim to be a fabrication -- feel free to find the phrase yourself --

fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places.

I don't know what there is to fooled by. The text is pretty clear. And you shall designate on this very day a holy occasion it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations.

**Gerhard Ebersöhn** Dec 7, 2014 #92

Again, Thank you very much. This helps me a lot!

For now .... I don't know what you mean with your last remark -- which you have made before, of course. I don't see how The NAME of the day can be seen as used (by me) as an Adjective. Yes, an Adjectival NOUN; that I understand, but it seems you do not understand.

And I don't know what a <gimel> is—, a 'g'?

But as far I am in my ignorance able to distinguish, <"geh-tzem">—the way Wigram's enters it—simply is a matter of transliteration of <'etsem '>—the way Young's enters it ... 'it'— the Hebrew NOUN for "BONE(S)".

**Re:** <...when used as a noun refers to "bone"...>—a Noun; <...but which means "essence, specific">—both Nouns: <...when used as an adjective>?!?! <As an adjective, it (<etsem>) means something else> than <bone> --- <something else> like what?! Like which or what <adjective>?!

No wonder Rosends, you admit you <don't know what "geh-tzem" is>!

**Jesudisciple** Nov 26, 2014 #6

'Light beer' is referring to beer, that's not a very good analogy. Also, just because something can have two 'meanings' doesn't mean one is exclusive over the other. 'Light beer' is not a good description for a strong ale. Since there are two meanings, at least, your reasoning seems a tad subjective to me.

**Rosends** Nov 26, 2014 #7



Light beer is the "light" adjective referring to beer. It is not the noun "light" connected to beer. It is more than just having 2 meanings -- it is having a different meaning when used as a different part of speech. I could make the same point with word "flat" -- a flat is noun meaning (among other things) an apartment, but when used in front of the word "tire" (as an adjective) it means something else. parts of speech matter in translating. You can pat me on the back, but my order does not have a back when there is a back order. And by the way, light beer.

The root מ.צ.מ. has several different meanings, of which "bone" is only one. When used in the adjective form construction with a following noun, such as in the phrase בעצם היום, or בעצם השמים, or בעצם תמו, always has the significance of "the very thing" or "the thing itself," as in בעצם היום הזה, "this very day," or בעצם השמים, "the very heavens," or בעצם תמו, "in his very innocence."

If there were going to be such a ridiculous construction as "bone day," it would take a different form altogether, יום העצמות, yom ha-atzamat, "day of the bones." That construction is pretty much universal in standard phrases like "such and such day."

### **Gerhard Ebersöhn**

Substantiate! And substantiate with Bible Text 'ghee-tzem yom' in Exodus 12: 17 'gheetzem ha-yom hezeg':

"in-the-bone-of" 'gheetzem'; "the day" 'ha-yom'; "this the same" 'hezeg'

41 'gheetzem ha-yom hazeg': "in-the-bone-of" 'gheetzem'; "the-day" 'ha-yom'; "the same" 'hazeg'

42 'layiel' "night of"; 'hu-ha-layiel huha' "it the night exact / selfsame the"

51 'gheetzem ha-yom hahu': "in-the-bone-of" 'gheetzem'; "the day" 'ha-yom'; "the selfsame / exact" 'hahu' meaning exactly the opposite of <such and such a day> ... meaning exactly exclusively "the Whole-Day" = "The

Selfsame Day" = the PASSOVER'S—"ESSENTIAL-Day"—  
 "Bone-Day" "the fourteenth day of the First Month" (in  
 Exodus) = "the fifteenth day of the First Month" (in all  
 subsequent Scriptures).

Without exception 'etsem-yom' has bearing on a, in some sense  
 or another, BURIAL day.

The concept and use of the phraseology have survived its  
 extinct translation in the Scriptures in e.g., 'Obituary' or  
 "Boneday"; 'Cemetery' / 'Graveyard' or "Bone-yard"; Chillian  
 deadly potent 'Bone-Day' brew.

Exodus 12:14 "this day ye shall keep a feast" is "the  
 Selfsame"--"BONE-Day" in Leviticus 23: "that ye have  
 brought an offering (of sacrifice)": "the fourteenth day of the  
 First Month" Exodus 12:6 Leviticus 23:5.

Which is "the Essential Same Day WHOLE-Day when ye  
 REAP the harvest of your land the corners of your field", "and  
 BRING a (First) Sheaf to the priest" which the priest  
 "accept(ed) and the day after the sabbath (of the passover feast,  
 Abib 15) shall wave".

Exodus 12:14 does not have 'etsem' at all --- correct.

Exodus 12:14 being "the fourteenth day of the First Month"  
 Exodus 12:6, 18 Numbers 9:3,5;28:16 Joshua 5:10, and  
 Leviticus 23:5 being "the fourteenth day of the First Month",  
 both Scriptures speak of "The Selfsame --  
 Essentially-the-WHOLE-Day-Bone-Day" of passover.

I therefore mean Ex 12:17 and Lev 23:14 point... to a specific  
 day on the calendar... 'etzem' meaning "that very", it is "The  
 Selfsame -- Essentially-the-WHOLE-Day-Bone-Day" **OF**  
**PASSOVER**, "the fourteenth day of the First Month" ...

<On the calendar> --- Correct.

Now verse 42, not having the word 'etsem' at all, but referring  
 to "that night" of the fourteenth in Exodus 12:8,29,31,42, it is  
 "this that NIGHT", OF, "The Selfsame -- Essentially-the-  
 WHOLE-Day-Bone-Day" of passover. Exodus 12:17,51.

The LXX in fact has “that very NIGHT” in verse 41 for the Hebrew, “etsem YOM” – “Bone-DAY”.

**Brickjectivity** Nov 26, 2014 #9

That had me going. Got me.

**Jayhawker** Nov 26, 2014 #10

Soule<yawn> ignore </yawn>

Not all opinions are created equal.

**Faybull** Nov 27, 2014 #11

Can you cite the verse please?

**RabbiO** Nov 27, 2014 #12

One gets the impression that you haven't read the entire thread.

**Faybull** Nov 27, 2014 #13

Again, Could you cite the verse? One, is not impressed.

**Faybull** Nov 27, 2014 #14

I still cannot find this occurrence "etsem-yom" in any verse, so anyone that could point me specifically to these occurrences of "etsem-yom", it would be appreciated. I can find cognates, however, but nothing specifically of "etsem-yom", being compounded in such a way.

**Gerhard Ebersöhn** Nov 29, 2014 #15

Youngs—

‘Etsem’ – 104 x ‘bone’;

‘Etsem’ – 16 x ‘same DAY / selfsame DAY’,

‘Bone’ in connection with ‘day’, 6 times—

8 times in references to the fourteenth-fifteenth day of the First Month passover sabbath, Exodus 12:46; 13:19,19 Numbers 9:12 Josua 24:32 Psalm 34:20 Leviticus 23:21 Exodus 24:10.

Wigram’s—'Englishman's Hebrew and Chaldee Concordance of the Old Testament', page 972, "geh'-tzem.

Geh'-tzem ??? ‘bone’,

7 out of 16 times the fourteenth-fifteenth day of the First Month passover sabbath, Exodus 12:17,41,51 Leviticus 23:14 Deuteronomy 32:47,48 Joshua 5:11;

3 out of 16 times Day of Atonement, Leviticus 32:27-30;

12 out of 16 for a 'middle-sabbath' ['metaksu sabbaton'].

**Avi** Nov 29, 2014 #16

Hehe....Gerhard...I think you have this wrong.....I think Thanksgiving is "Bone Day"...for obvious reasons....

**Gerhard Ebersöhn** Nov 29, 2014 #17

'gheeg-tzem yom' in Exodus 12

17 'gheetzem ha-yom hezeg': "in-the-bone-of" 'gheetzem';  
"the day" 'ha-yom'; "this the same" 'hezeg'

41 'gheetzem ha-yom hazeg': "in-the-bone-of" 'gheetzem';  
"the-day" 'ha-yom'; "the same" 'hazeg'

42 'layiel' "night of"; 'hu-ha-layiel huha' "it the night exact /  
selfsame the"

51 'gheetzem ha-yom hahu': "in-the-bone-of" 'gheetzem';  
"the day" 'ha-yom'; "the selfsame / exact" 'hahu'

**Gerhard Ebersöhn** Nov 29, 2014 #18

...meaning exactly the opposite of <<such and such a day>>

...meaning exactly exclusively "the Whole-Day" = "The  
Selfsame Day" = the PASSOVER'S "Bone-Day" "the  
fourteenth day of the First Month" (in Exodus) = "the fifteenth  
day of the First Month" (in all subsequent Scriptures.

**Gerhard Ebersöhn** Nov 29, 2014 #19

the PASSOVER'S—"ESSENTIAL-Day"—"Bone-Day"

**Gerhard Ebersöhn** Nov 29, 2014 #20

Without exception 'etsem-yom' has bearing on a BURIAL day  
in some sense or another. The concept and use of the  
phraseology have survived its extinct translation in the  
Scriptures in e.g., 'Obituary' or "Boneday"; 'Cemetery' /  
'Graveyard' or "Bone-yard"; Chillian deadly potent 'Bone-Day'  
brew.

**Gerhard Ebersöhn** Nov 29, 2014 #21

Exodus 12:14 "this day ye shall keep a feast" is "the  
Selfsame"--"BONE-Day" in Leviticus 23:"that ye have  
brought an offering (of sacrifice)": "the fourteenth day of the

First Month" Exodus 12:6 Leviticus 23:5. Which is "the Essential Same Day WHOLE-Day when ye REAP the harvest of your land the corners of your field", "and BRING a (First) Sheaf to the priest" which the priest "accept(ed) and the day after the sabbath (of the passover feast, Abib 15) shall wave"..

**Jayhawker** Nov 29, 2014 #22

<yawn> ignore </yawn>

Thanks for sharing.

**Avi** Nov 29, 2014 #23

Gerhard...I must admit....I am a bit puzzled by your quoting Biblical sources for "Bone Day". Are you a Fundamentalist Christian or Orthodox Jew? The last few Passover Seders I attended had no bone in the meal. In fact we had chicken not lamb. For that reason, I think Thanksgiving is a better day for "Bone Day" ....and I'm getting hungry

**Rosends** Nov 29, 2014 #24

How do you translate Gen 29:20-- vaya'avod ya'akov b'rachel -- and Jacob worked IN Rachel?

**Rosends** Nov 29, 2014 #25

You mean Ex 12:17 and Lev 23:14 (which reads "etzem" not "b'etzem"). Each points to a specific day on the calendar.

Etzem means "that very."

**Gerhard Ebersöhn** Nov 29, 2014 #26

Exodus 12:14 does not have 'etsem' at all --- correct.

Exodus 12:14 being "the fourteenth day of the First Month"

Exodus 12:6, 18 Numbers 9:3,5;28:16 Joshua 5:10, and

Leviticus 23:5 being "the fourteenth day of the First Month",

both Scriptures speak of "The Selfsame --

Essentially-the-WHOLE-Day-Bone-Day" of passover.

I therefore mean Ex 12:17 and Lev 23:14 point... to a specific day on the calendar... 'etzem' meaning "that very", it is "The Selfsame -- Essentially-the-WHOLE-Day-Bone-Day" of passover, "the fourteenth day of the First Month" <on the calendar> --- Correct.

**Gerhard Ebersöhn** Nov 29, 2014 #27

Now verse 42, not having the word 'etsem' at all, but referring to "that night" of the fourteenth in Exodus 12:8,29,31,42, it is "this that NIGHT", OF, "The Selfsame --

Essentially-the-WHOLE-Day-Bone-Day" of passover in Exodus 12:17,41,51. The LXX in fact has "that very NIGHT" in verse 41 for the Hebrew, "etsem YOM" – "Bone-DAY".

**Rosends** Nov 30, 2014 #28

So you see that etzem means "that very" but still insert "bone" into your reading which means that the word has to mean 2 different things and operate as two different parts of speech, simultaneously?

**Gerhard Ebersöhn** Nov 30, 2014 #29

Exactly, just like you were doing in your remark I am now replying to. With this difference, that I am not <inserting> any word or words like you do but aver I do, but use this simple principle, that if a equals b and b equals c, then a = c.

Verses 41 and 42 are speaking of "the selfsame day BONE-Day" : "night" AND, "day"—

“the-selfsame-day-WHOLE-Day-of-Essence-and-BONE-the-SAME-Day" "ACCORDING TO THE SCRIPTURES" 'the God-given and therefore eschatological imperative WHOLE AND WHOLENESS" [\*Lohmeyer] of it which historically was "THICK DARKNESS" indistinguishable "three days" of the two last plagues within and upon the Land-of-Darkness, Egypt, IN ONE: “The Great Day of the LORD” and “Passover of Yahweh”. Exodus chapter 15!

Re: <<...the word has to mean 2 different things and operate as two different parts of speech, simultaneously?>>

No; and, Yes.

No—, "that very" being indicated with OTHER words than <etzem>; and Yes, "that very" being indicated with <etzem> - "bone", AS WELL! Exactly, just like you were doing in your remark I am now replying to. With this difference, that I am not <inserting> any word or words like you do but aver I do,

but use this simple principle, that if a equals b and b equals c, then a = c.

**Exodus 12:51, “ON THE BONE THE DAY THIS (VERY DAY) Yahweh BROUGHT Israel OUT”---“THAT DAY” and NO, other day! Therefore the day received its NAME: “Bone-Day”—which is not the name of any day other than the day the LORD redeemed his People in.**

So are verses 41 and 42 speaking of "the selfsame day BONE-Day" : "night" AND, "day"—

“the-selfsame-day-WHOLE-Day-of-Essence-and-BONE-the-SAME-Day”—“ACCORDING TO THE SCRIPTURES”— ‘the God-given and therefore eschatological imperative WHOLE AND WHOLENESS’ of it which historically was "THICK DARKNESS" indistinguishable "three days" of the two last plagues within and upon the Land-of-Darkness, Egypt, IN ONE: “The Great Day of the LORD” and “Passover of Yahweh” **IN WHICH HE BROUGHT ISRAEL OUT.**

Levite Nov 30, 2014 #30

Are you joking? Do you not actually understand how language works? There is no "bone day." The idea is beyond ludicrous. When the root is expressed as a noun it means "bone." When it is expressed as an adjective, it means "the very thing," or "the thing itself.">

Gerhard Ebersöhn Nov 30, 2014 #29

Denied! The root ‘gehtzem’ / ‘etsem’ is one noun which means "bone" and *<is expressed as>* a NOUN EACH time it occurs in the phrase ‘etsem-yom’ that as the NAME of the day refers to and means, “Bone-Day”. In most cases the two ‘roots’ or independent words, ‘etsem’ – “bone” and ‘yom’ – “day” concur with OTHER adjectival words like Articles or Pronouns or Prepositions which may *<mean "the very thing" or "the thing itself">* but are not, *<the thing itself>* or *<the very (same) thing>*.

“Bone-Day” or “the” : “Bone-Day” : or “the selfsame” :  
 “Bone-Day” or whatever, the two <roots> viz., the two words—two Substantives—are, ‘etsem’ – “bone”, and, ‘yom’ – “day”—two NOUNS. They cannot be confused for anything else and are not themselves also those other words-prefixes and or words-suffixes which in the incidences of their occurrence are applied before or and after them. They ought to be understood for what they mean in and by themselves—not for what 2300 years of neglect and oblivion have reduced their single, combined, meaning to --- which reduction has reached meaninglessness.

In other words, the Hebrew expression ‘etsem-yom’ for the “Bone-Day” of the Passover of Yahweh must be RESTORED to its first-ever, passover-meaning, and be redeemed from its nonsensical ‘dynamic-equivalent’ – that is – its only for modern society known and understandable meaning.

Mere parts of speech --- Nouns, Verbs, Adjectives etc. --- are not what constitute language; they are only the bricks the house of language are built with. In the foundations and floors as well as in the walls of bricks, there are reinforcements of steel --- the Syntax and Idiom of any language.

Syntax and Idiom include words and phrases. Such as "bone" plus "day" are not just isolated words, one a Noun, the other also a Noun. As much and as good as 'bone' can be considered the Adjective, as much and as good can 'day' be considered the Adjective IN THE NOMENCLATURE-PHRASE;

"Bone-Day".

One learns about Nouns and Adjectives before grade three at school; one learns about LIVING LANGUAGE for the rest of one's life. I am the person here who READ Torah Scripture, and QUOTE Torah Scripture and THINK Torah Scripture and INTERPRET Torah Scripture --- but am seen as applying <illogical approach> and <strawman strategy> as if that is my <game>. I am not playing games; I take GOD’S WORD seriously; I’m taking it literally; and I’m studying it as a



LIVING REALITY, not as a dead letter or dead letters constituting mere separated dead words or mixed up dead bones, but alive, word-groupings and sensible sentences of “BONE” and “SUBSTANCE” like Ezekiel’s dead bones resurrected to life again.

I do NOT boast having *<actual... functional facility with Hebrew>*. I depend totally on actual great scholars who do have *<actual functional facility with Hebrew>* unbiased and unprejudiced and objective and pertinent, who tell me just what I am quoting from them who just are quoting from the Torah and nothing else.

So, whether you *<actually have advanced degrees in Jewish Studies and Rabbinic Literature>* or not, this sewer theologian and back-bush rhetorician as I am being called, am telling you, you LIKE ALL your colleagues *<in Jewish Studies and Rabbinic Literature>* of the past 2300 years or so, tell that *<there is no such thing as "bone day">* BECAUSE YOU DO NOT CONSULT THE TORAH, but its translations of the past 2300 years or so. *<It's just painfully, cringe-worthily, incorrect>* what you do and what you conclude on strength of what you do or rather do NOT do --- CONSULT AND USE, THE TORAH.

**Levite** Nov 30, 2014 #30

When the root is expressed as a noun it is expressed as an adjective, and means "the very thing," or "the thing itself." Just because the same letters make up the root does not mean that "that very day" means "bone day," any more than, say, the prophet Ezekiel had a vision of reanimating dry "thing-itselfs." You cannot just decide, because you think it would be neat, or have some sort of cool and mysterious significance, that words actually mean whatever you think they ought to mean based on your speculations over some open concordances. You have now had a few people who actually have functional facility with Hebrew tell you that you are wrong. If it helps, I actually

have advanced degrees in Jewish Studies and Rabbinic Literature, and I can promise you, there is no such thing as "bone day." It's just painfully, cringe-worthily, incorrect. This isn't an unusual usage or a highly debatable meaning. This is extremely well-known, and it is so because the meaning is quite plain from the form, construction, and typical usage structure of the verses it is found in. What is more, it should be all the less debatable considering that the OP's proposed meaning is ludicrous. It would make no sense in Biblical Hebrew, or in the thought and styles of the Biblical era-- for that matter, it would make no sense in Rabbinic, Medieval, or Modern Hebrew, either. This is simply a case of there being a word or root that has two separate meanings, used differently, but each entirely consistently with itself and its contexts. At best, you might be able to stretch to make a case for the meaning of "the very thing" or "the thing itself" as being originally an idiomatic usage, in the sense of the essence of something being the bones of the matter. But even that is speculation of the highest order: much more likely that it is simply a word form that has different meanings-- something that often occurs in many languages. Especially since if there were a relationship between the meanings, it is likely that there would be a pun made using the two meanings somewhere in the Tanach-- the Tanach being extremely fond of punning and other word play-- and there is not.

Avi Nov 30, 2014 #31

This may be a first, Gerhard.....but I am actually going to have to agree with Levite on this.....why are you giving us line and verse repeatedly from Exodus and Leviticus to prove that Passover is...."Bone Day" ...?...my G-d...who would care anyway ???

Can we step back....for a moment....and you tell us what you are up to??....are you trying to disprove Torah scripture ??...if so...it seems like an illogical approach....it would be a strawman strategy....is that your game....Gerhard ???....on the

other hand...with a name like "Gerhard" ....are you a "True Scotsman", Gerhard ??

**Avi** Dec 1, 2014 #33

Psst....hey Gerhard....I detect a wee bit of anger in them.....bone days.....what's up with that ???....are we cool having this dialectical debate ???... Anyways....why not switch gears a little here....Gerhard...is that a German or Austrian name ?? And, if you don't mind my asking...where do you live Gerhard ?

**Levite:**

**Jesudisciple** Dec 1, 2014 #34

The 'double meaning' could come after the text is written. Remember the beer analogy? 'such and such beer'. We still know we are referring to beer. Or, just at some point during the writing of the texts, or the translations.

**Avi**

Very good disciple....and what goes better with a bone-in the turkey drumstick.....than a nice Beck's or Oettinger's cold one...

**Gerhard Ebersöhn** Dec 1, 2014 #37

The particular and specific, and exceptional use for 100% some figurative or real Burial day say 80 % of which is particularly and specifically for the real and historic and exceptional and unique day of and for the interment of the passover sacrifice, de-categorises "etsem yom" as <pun> or <word play> or hyperbole or pleonasm or 'idiomatic expression'. "Bone-Day" is a Name for "that great day of the LORD" in which "healing" was in its wings "THE WHOLE DAY".

**Rosends** Dec 1, 2014 #38

Of course, all of this is predicated on there being an extant construct "etzem-yom" which never actually occurs.

**Gerhard Ebersöhn**

<... *there being an extant construct "etzem-yom" which never actually occurs*>?!

A casual matter <*of course*> to you; to me—a total stranger to the Hebrew language—, an insurmountable obstacle to the same complacent aplomb. I just cannot understand how you can make a statement like this. You must learn to reach laymen on their level, sir. You are far too high for mortals like me to understand. <... *there being an extant construct "etzem-yom" which never actually occurs*>?!

The <*construct "etzem-yom"*> does <*occur*> although it from the first has not been <*extant*> in translations.

But it occurs in the Hebrew text which I have, the Kregel edition of the OT Genesis and Exodus, and is referred to in the Concordance I use, Wigram's "The Englishman's Concordance" (book, not website); as well as in Davidson's 'Lexicon' also in my possession no better than, exists.

It says in 'Englishman's', "The chief object proposed by this work ... In the present state of lexicography it seemed in a peculiar way desirable to lead each student to deduce his "meaning and definition of words" ... from the use made of them by the Holy Ghost." May God grant me the grace

**Rosends** Dec 1, 2014 #39

If one wanted to, one could make an exegetical reading using the clear adjective as a hidden reference to another sense of the word, the noun. But this would not make the phrase "bone-day". It would make the pshat "that very day" with an occluded reference to something else because of the shared letters ??? . Ein mikra yotzeh midei pshuto.

**Gerhard Ebersöhn**

I THINK this, is the same as what I see in what you view and circumscribe in scholarly terms as the 'pun'. In fact if I am not mistaken because I am not versed in Hebrew. Nevertheless I would not view it as a pun, but as the actual direct definite and

unmistakable "Feast" : "Day" of Abib 15 on which the "flesh" of the sacrifice was eaten "in this that night to be solemnly observed unto the LORD".

I just don't see *<the clear adjective (used) as a hidden reference>* or, *<the noun> <used>* in *<another sense of the word>* as *<the noun>*!

The question remains after all and above all,  
WHY no 'ordinary' Relative Pronoun or and Article(s) or and Preposition(s) or combination(s) of Relative Pronoun(s) or and Article(s) or and Preposition(s) are applied in the 18 specific Passover-Scriptures,

1) singly, specifically by itself, e.g., "that day" in hundreds of incidences elsewhere in the Hebrew Scriptures;

or,

2) in any combination with others specifically by themselves in hundreds more of incidences elsewhere in the Hebrew Scriptures,

e.g. (like you have referred to) "this that very day"?

But instead the case is that such Articles, Relative Pronouns and or Prepositions and combinations withal, without exception always, in every occurrence of them, are applied in closest possible nexus with the unequivocal Substantival or NOUN-*<form>* of the word 'etsem' - "bone", to obtain the equally unequivocal Substantival meaning of the unique PHRASE, 'etsem-yom'— which literally as well as figuratively, specifically and pertinently, stands for the "Bone-Day" of the PASSOVER of Yahweh and for NOTHING ELSE!

[\*See [http://biblehub.com/hebrew/beyom\\_3117.htm](http://biblehub.com/hebrew/beyom_3117.htm)  
[Interlinear Hebrew](#) • [Englishman's Hebrew Concordance](#) • [Parallel Texts](#) ◀ [Leviticus 23:14](#) ▶ [Leviticus 23 Interlinear](#)]

This – "Bone-Day" – is endemic, dialectic, cultural, CHRISTIAN, "BEGRIFF"—Christian knowledge and understanding of knowledge --- newly discovered...

... newly discovered in the <relationship between the meanings> and USE of the two <words> or <roots> constituting the single CONCEPT-OF-THE-ESSENCE contained and accumulated in the Nomenclatural Phrase, “Bone-Day” ... the Nomenclatural Phrase (I say), of “Bone-Day”— which the Tanach in eternity would not have given a thought, because Judokas and Karatekas don’t give a darn about such to them nonsensical Christian stuff as Christ’s “Bone-Day”.

**Rosends** Dec 1, 2014 #39

The sacrifice was not interred. It was eaten. At best, the connection to the word "bone" is as a pun and that is being charitable. What is amazing is that you believe that no one has gotten this fairly simple pun right for 2300 years, based in scholarship and exposure to the text in its original, and you, without benefit of reading the original, have come up with a reading which is the correct one.

**Gerhard Ebersöhn** Dec 1, 2014 #44

<fairly simple pun> prerequisites fairly often usage of the pun. Illustrate it with the pun! Can you come up with ONE example from the Scriptures? --- ONE pun? Even one case of the <pun> "bone-day" in secular literature? Then please show me? You are <<based in scholarship and exposure to the text in its original>>?

**Jayhawker** Dec 1, 2014 #41

Exactly: a marriage of arrogance and ignorance begetting drivel.

**Gerhard Ebersöhn** Dec 1, 2014 #42

The phraseology “Bone-Day” in the Scriptures it occurs in, is not <<usual usage>>— obviously not. It is specific and totally un-known in the <<thought and styles of the Biblical era-- for that matter...in Rabbinic, Medieval (and) Modern Hebrew>>.

Quite correct and certain! **Because the phraseology “Bone-Day” in the Scriptures as recent as 2011 only**, has

been uncovered and made known, and in the three years since has obtained <<*highly debatable meaning*>> already.

**Rosends** Dec 1, 2014 #49

The Hebrew hasn't changed. It was the same before and after 2011. The meaning was established a long time ago. As has been stated repeatedly, the phrase "etzem yom" never happens. B'etzem happens. hayom happens. But "etzem yom" simply never happens.

**Gerhard Ebersöhn** Dec 1, 2014 #42

Sorry, I don't get it. "Bone-Day" 'gehtzem-yom', 'b'ehtsem-hayom' whatever, <*happened*>. Being mentioned 18, 20 times as some kind of Burial-Day, and in Exodus having been "observed" a "Feast" in which "ye shall Kill the passover" and "THIS THAT NIGHT", "shall eat the flesh" and "the next daylight shall burn that which remained" being DATED, "the FOURTEENTH day of the First Month", 'b'etzem', 'b'etzemhayom' whatever, HAPPENED! Yes, the Hebrew hasn't changed. It was the same before and after 2011. The meaning was established a long time ago even before the Torah was written. But the meaning of the Hebrew 'etsem-yom' got lost through translation into Greek 300 years BC.

The phraseology "Bone-Day" in the Scriptures it occurs in, not in the least has been <<*extremely well-known*>> in translations though, or specimen would have abounded everywhere in and outside the Scriptures. The meaning of "Bone-Day" is quite plain from the form, construction, and exceptional and specific usage and structure of the verses it is found in, IN THE SCRIPTURES. NOT IN 'translations' though— where either its meaning or form, construction, or exceptional and specific usage or / and structure, in any case, is NEVER found.

The particular and specific, and exceptional use for 100% some figurative or real Burial day say 80 % of which is particularly and specifically for the real and historic and exceptional and unique day of and for the interment of the

passover sacrifice, de-categorises "etsem yom" as <*pun*> or <*word play*> or hyperbole or pleonasm or <*idiomatic*> expression. "Bone-Day" is a Name for "that great day of the LORD" in which "healing" was in its wings "THE WHOLE DAY".

The phraseology "Bone-Day" in the Scriptures it occurs in, is not <*usual usage*>— obviously not. It is specific and totally un-known in the <*thought and styles of the Biblical era-- for that matter...in Rabbinic, Medieval (and) Modern Hebrew*>.

Quite correct and certain! Because the phraseology "Bone-Day" in the Scriptures as recent as 2011 only, has been uncovered and made known, and in the three years since has obtained <*highly debatable meaning*> already.

The phraseology "Bone-Day" in the Scriptures it occurs in, not in the least has been <*extremely well-known*>: or specimen would have abounded everywhere in and outside the Scriptures.

Wherever used in the Scriptures in whichever combination or phrasing in whichever order, 'etsem-yom' always has something—directly or indirectly but inseparable—to do with the passover.

**Rosends** Dec 1, 2014 #49

And yet all you are using are translations. The meaning of "b'etzem hayom" is plain from the form, construction and specific usage. The addition of the notion of "bone" is pure invention on your part.

**Gerhard Ebersöhn** Dec 1, 2014 #42

I thought you would say 'my', notion of "bone-day", because has every objection not been against <*the notion*> of "Bone-Day"? I have never maintained anything else!? But please help me, and transliterate for me <*"b'etzem hayom"*> with English words? Please don't use translation?

The <*plain*>, <*usual*> and <*well known*> Relative Pronoun, 'that', 'day' as found in all translations, is what is <*highly debatable*> since it says absolutely nothing of the "BONE" OR



SUBSTANCE or ESSENCE or REAL MATTER of “the day” that is “the DAY the BONE-DAY” of the Text, of the Context, and, of the Content which in every of the relevant Scriptures is the “Bone-Day” of the Passover of Yahweh---which “Christ, (was) the SUBSTANCE” of. (Colossians 2:17)

OF COURSE “that day” should be all the less debatable considering it definitively makes no sense in the Biblical Hebrew in the context of the Passover of Yahweh, or in the historical thought and worldview of the children of Israel whom the LORD brought out of Egypt and planted in the land He swore He would, in the “BONE-DAY” of their being “brought out”.

**Rosends** Dec 1, 2014 #49

The translation is not highly debatable. The reason it includes nothing of "bone" is because the word has no place there.

That's like saying that the phrase should read "bone ocean" because yom has the same letters as yam, ocean and the fact that it isn't there makes every other translation of "day" highly debatable. The context is a specific day on the calendar so it is called "that day." Trying to read in Jesus strains everything.

**Gerhard Ebersöhn** Dec 1, 2014 #42

OF COURSE “that day” should be all the less debatable considering— as translated “that day” simply, it definitively makes no sense in the Biblical Hebrew in the context of the Passover of Yahweh, or in the historical thought and worldview of the children of Israel whom the LORD brought out of Egypt and planted in the land He swore He would, in the “BONE-DAY” of their being “brought out”. However, vogue and styles of the Biblical translations era for that matter, are of no consequence whatsoever. Your very objection to the OP's proposed specific religious as well as literal—single and exclusive—meaning, is what is <<ludicrous>>.

Now you say <"b'etzem hayom">, <includes nothing of "bone">; then you carry on over <yom...>, which <...has the same letters as yam, ocean>; and concludes, <...the fact that it

[<yom> - <"day">] *isn't there makes every other translation of "day" highly debatable.>*

Then you contradict yourself, directly, making nonsense of the nonsense you have just said, with stating, <*The context is a specific day on the calendar so it is called "that day."*>

Exactly! The context is a specific day on the calendar GIVEN IN THE CONTEXT IN THE TEXT: “the fourteenth day of the First Month”; so it is called—not merely <"that day">—that, is not true! It is called THERE in the context in the text, written: “that selfsame

BONE-DAY-WHOLE-DAY-DAY-OF-SUBSTANCE” from the distinctive words ‘etsem’ – “Bone” and ‘yom’ – “Day” employed in the Adjectival Phrase in full with Articles et al, or abstracted to the bone, ‘etsem-yom’.

It’s only PRETENDING that it does not exist; IT EXISTS! It exerts its word-power by its presence to give its Substantive Noun-word meaning: ‘etsem’, which is, ‘Bone’.

The phraseology “Bone-Day” in the Scriptures it occurs in, is not <*usual usage*>— obviously not. It is specific and totally un-known in the <*thought and styles of the Biblical era-- for that matter...in Rabbinic, Medieval (and) Modern Hebrew*>.

Quite correct and certain! Because the phraseology “Bone-Day” in the Scriptures as recent as 2011 only, has been uncovered and made known, and in the three years since has obtained <*highly debatable*> and debated, <*meaning*>, already. Jews and Judaism has never seen, what understood, the passover’s “Bone-Day”. It is a pill they won’t even try to swallow, but will spew out, most definitely.

Nevertheless, scholars who are uninterested in any issue about the meaning of <*this "bone day" thing*> and have never thought of it, despite, present it in its literal morphology and syntactical construct as collectively and contextually meaning just what the separate words “bone (and) day”, spell. These scholars with no ‘pun’ to excuse or innuendos to make, present this literal phrase with both its word-parts ‘etsem’, and, ‘yom’,

for “bone-day”, and while not realising it themselves, state every occurrence of ‘etsem-yom’ as an autonomous and self-explanatory expression of the reality of the “Bone-Day” of Israel’s exodus.

Neither words “bone” or “day” if separated or isolated or on their own or independent, or omitted altogether, would have carried over the “Substance-and-BONE”-of Israel’s Salvation on “Bone-Day”. Which was exactly what happened when the LXX, <ignored> the most basic of <the rules of language> which is to render the literal words with the same literal words of the language translated into, before, starting any interpretation through ‘translation’, and rendered the Hebrew ‘etsem yom’ as if it does not exist, and supplied their own invention instead [‘hehmera ekeineh’]—, the mere Relative Pronoun, <that>, for “that BONE-day”..

**Rosends** Dec 1, 2014 #49

Actually, the translations and understandings which have been going strong for 2300+ years are persuasive and the attempt to ignore the rules of language and invent this "bone day" thing is what is ludicrous.

**Gerhard Ebersöhn:**

If a case of simply there being a word or root that has different meanings, used differently, but each entirely consistent with itself and its context, the case of the two words or roots, “Bone” and “Day” in their PECULIAR OWN construct in the phrase “Bone-Day” and in their PECULIAR OWN context of the Passover of Yahweh, is the perfect example of such a word or root or phrase that has <different>, unique, and exclusively OWN, meaning.

The two words in the combination(s) they are found in, in the Scriptures, have literal as well as figurative / religious meaning and significance <at its best>! Meaning and significance namely, not only of <"the very thing" or "the thing itself">; nor of “that day” merely; but “Bone-Day” in the sense of the

ESSENCE of it— “bones” of it quite literally being *<of the matter>* of *<the thing itself>* with regard to the “day” and the “date” of it being *<of the matter>* of *<the thing itself>* --- the “bones” namely of The Killed and The Dead : the “bones” of the body of Jesus Christ “Our Passover” and “Lamb of God” ... which not in the least, is *<speculation>*, but the *<MATTER>* and “BONE” and SUBSTANCE and ESSENCE of FAITH --- of Christian Faith— which indeed is THE *<MATTER>* of much more than simply a word form or and word-combination that has different meanings and often occurs in many languages. It does not have *<different meanings>* in any other language than the meaning it has in only the Hebrew of the Torah and Prophets only in the Context and *<Matter>* of the Passover of Yahweh.

**Rosends** Dec 1, 2014 #49

No, it (the translations) is less debatable because it makes perfect sense. Because God is pointing to a specific date (in Hebrew that makes grammatical and logical sense -- though you wouldn't know because you don't know Hebrew) he uses the words for "specific date."

**Gerhard Ebersöhn** Dec 1, 2014 #42

If a case of simply there being a word or root that has different meanings, used differently, but each entirely consistent with itself and its context, the case of the two words or roots, “Bone” and “Day” in their PECULIAR OWN construct in the phrase “Bone-Day” and in their PECULIAR OWN context of the Passover of Yahweh, is the perfect example of such a word or root or phrase that has *<<different>>*, unique, and exclusively OWN meaning. The two words in the combination they are found in, in the Scriptures, have literal as well as figurative / religious meaning and significance *<at its best>*! Meaning and significance not only of *<<"the very thing" or "the thing itself">>*; nor of “that day” merely; but “Bone-Day” in the sense of the ESSENCE of it— “bones” of it quite literally being *<of the matter>* with regard to the “day” and the

“day” of it being *<of the matter>* with regard to the *<“bones”>* of it --- the “bones” namely of The Killed and The Dead : the “bones” of the body of Jesus, Jesus “Our Passover” and “lamb of God”. Which is *<<speculation>>* not in the least, but is the *<MATTER>* and SUBSTANCE and ESSENCE of FAITH --- of Christian Faith— indeed THE *<Matter>* of much more than simply a word form that has different meanings and often occurs in many languages. This – “Bone-Day” – is endemic, dialectic, cultural, CHRISTIAN, “BEGRIFF”—Christian knowledge and understanding of knowledge --- newly discovered...

**Avi** Dec 1, 2014 #43

"Newly discovered" ...Gerhard.....hehe...as long as we are newly discovering stuff..I've discovered it really means: Turkey Day....Happy Thanksgiving !! It means....here's a drumstick !!

**Gerhard Ebersöhn** Dec 1, 2014 #42

Nobody needs to *<know Hebrew>* in order to see and understand that *<God is pointing to a specific date>*. That is unmistakably clear from the context and the data given, “the fourteenth day of the First Month”. But you are so absolutely right, nobody will know, if he did not *<know Hebrew>*, that *<God... uses the words for (the) "specific date">* WHICH WAS THE PASSOVER’S *<specific>*, “BONE-DAY”! And nobody ever has cared before translations began the perversion in the NEW Testament Scriptures with the clear intention to DESTROY its existence and influence, THERE! Here you have NOW laid bare the root-cause of the discovery of the 2300 years long BURIED and forgotten “Bone-Day” of the Passover of Yahweh, namely, its denial and frantic escape from, in the CHRISTIAN Scriptures used among Christians, the New Testament Scriptures.

So— vogue and styles of *<the Biblical translations era>* for that matter, are of no consequence whatsoever for finding the “Bone-Day’s” original and New Testament single, selfsame,

old as well as new, MEANING. Your every objection to the OP's proposed specific religious as well as literal—single—meaning of it, is what is <ludicrous>.

**Rosends** Dec 1, 2014 #49

The word play in the Bible surrounding the naming of each of Jacob's children (and the names in the generations before) plus Esau's punning on Jacob's name in invoking the similarly rooted "e-k-v" root meaning "deceit".

How about the understanding of the word "chesed" as a reference to righteousness and a stork?

How about the understanding of l'olam as l'aleim in the statement "zeh shmi l'olam" in Ex 3:15?

The text is rife with such double word meanings.

**Gerhard Ebersöhn** Dec 1, 2014 #58

Something sounded familiar to me about the Jacob instance. But admitted, this is above me. Thanks in any case; I accept what you say. I still cannot see the bearing on the 18 instances of 'etsem yom' for the passover's "Bone-DAY" or, that your examples can make any difference to its meaning though.

You have not provided one 'pun', 'playing' with the words either 'yom' or 'etsem'. Quite understandable why not!

I still cannot see the bearing your examples have on the 18 instances of 'etsem yom' for the passover's "Bone-DAY", or that your examples can make any difference to its meaning. "etsem" and "yom" don't have any of the <similar root> or similar sounding and or instantaneous / accidental similar or <double meaning> like the examples you supplied reveal.

I could see 'similarity' in sound and letters in <l'olam> and <l'aleim> without knowing meaning or incidences of use.

But (having consulted three of the best Hebrew concordances / lexicons and having perused the Hebrew in Exodus letter for letter) I was able to find no <similar root> or similar sounding letters or similar or <double> instantaneous and accidental

<meaning> in the case of any of the occurrences of 'etsem-yom'.

**Jayhawker**

(This is almost embarrassing.) See here.?

**Gerhard Ebersöhn** Dec 1, 2014 #46

<*The sacrifice was not interred. It was eaten.*> ---

Correct, the sacrifice was not interred, it was eaten! It was buried in corruptibility, and assimilated with mortality. And “that which remained”, “the next day”, far into the sand desert at the “Grotto in the Rock”, “Succoth”, was “burned with fire”. The sacrifice was burned—it was buried, “in dishonour”, “dust to dust; earth to earth”. It was Raised in honour! “And Moses carried the bones of Joseph out with him” (like a sheaf on his shoulders)— with honour “that selfsame day the Bone-Day” of the future First and Head Sheaf before Whom would bow and stoop all the sheaves of the children of Israel.

**Rosends** Dec 1, 2014 #49

So you now have to reinterpret the word "inter" to justify your statement that the day is a day of interment? That's bizarre.

The sacrifice is not buried. Saying it is "buried in corruptibility" has no linguistic or logical value.

**Gerhard Ebersöhn** Dec 1, 2014 #46

All you have said, Rosends, amounts to saying, I, <*invent this "bone day" thing*>, and to deny its very incidence right where it is written 18 times, at least 16 of which are in the singular context of the passover's

“Bone-Day”—“Day-Essential”—which provided the opportunity for Israel to leave the plagued land. It was Raised in honour! “And Moses carried the bones of Joseph out with him” (like a sheaf on his shoulders)— “that selfsame day the Bone-Day” of the future First and Head Sheaf before Whom would bow and stoop all the sheaves of the children of Israel.

**Jayhawker** Dec 1, 2014 #47

Time for the ignore list ...

**Rosends** Dec 1, 2014 #50

It is, at best, a pun, an example of word play trying to make an extended point IN ADDITION to the regular meaning in order to expand and give ANOTHER level or dimension of meaning. Your claim that it rises to a level beyond that is absolutely mistaken.

**Gerhard Ebersöhn:**

Collins English Dictionary, ‘pun’, the use of words or phrases to exploit ambiguities and innuendos in their meaning, usually for humorous effect; a play on words.

That is what Rosends say, 18 instances of the mention of “Bone-Day”—“great day sabbath ... to its season ... when they always had to KILL the passover”, is supposed to mean --- God at his most serious, playing with words and <*cognates*>, <*lite beer*> and <*the turkey drumstick*>.

**Jesu disciple** Dec 1, 2014 #51

The sacrifice is eaten, can't go looking for extra meanings everywhere.

**Jesu disciple** Dec 1, 2014 #52

'Bone day' would signify bone as a noun, not an interred sacrifice. I don't think that really makes sense.

**Levite** Dec 1, 2014 #53

This is just sad...

**RabbiO** Dec 1, 2014 #54

But of course Ben Zoma never met the OP.

**Gerhard Ebersöhn** Dec 1, 2014 #55

Collins English Dictionary, ‘pun’, the use of words or phrases to exploit ambiguities and innuendos in their meaning, usually for humorous effect; a play on words. That is what Rosends say, 18 instances of the mention of “Bone-Day”—“great day sabbath ... to its season ... when they always had to KILL the passover”, is supposed to mean --- God at his most serious, playing with words and <*cognates*>, <*lite beer*> and <*the turkey drumstick*>.



**Gerhard Ebersöhn** Dec 1, 2014 #56

Jesu disciple Dec 1, 2014 #52 said, <<'Bone day' would signify bone as a noun, not an interred sacrifice. I don't think that really makes sense.>> Rosends argued 'bone' is an Adjective rather than a Noun; now you turn it around. Whatever, it is the COMBINED words making up the Nomenclature 'etsem yom' -- "Bone-Day" which is Nomen-NOUN-Clature-Collection/Phrase for nothing else than THIS, DAY, the “Bone-Day” of the passover. Defining "Bone-Day" a <<drumstick>> makes it an eaten <sacrifice>. But its true meaning being the DAY upon which the sacrifice was killed and eaten – “the fourteenth DAY of the First Month” – puts an end to such <<sad>> ridiculing ‘explanations’.

**Jesu disciple** Dec 1, 2014 #57

I'm saying that if it is a noun, then why are you changing/speculating the meaning into an esoteric description or metaphor.

**Avi** Dec 1, 2014 #59

I think Bone-Day refers to Easter.....did you ever have a Rabbits Foot...Gerhard ????. This is because Easter is related to Passover via the Last Supper....how's that for really slinging the bull....Gerhard...??...

**Gerhard Ebersöhn** Dec 1, 2014 #60

“etsem” and “yom” don't have any of the <<similar root>> or similar sounding and or instantaneous / accidental similar or <<double meaning>> like the examples you supplied seem to have. I could see ‘similarity’ in sound and letters in <<l'olam>> and <<l'aleim>> without knowing meaning or incidences of use. But (having consulted three of the best Hebrew concordances / lexicons and having perused the Hebrew in Exodus letter for letter) I was able to find no

<<*similar root*>> or similar sounding letters or similar or <<*double*>> instantaneous and accidental <<*meaning*>> in the case of the occurrences of “etsem-yom”.

**Rosends** Dec 7, 2014 #81

Avi1001 said: ? Rosends....you're a Rabbi too ???? Very cool, now we have 3 Rabbis here ! Are you Orthodox, like Levite ?? Yes, Modern Ortho (Kollel Agudat Achim, Boro Park. R' Aharon Ziegler Rosh Kollel)

**Avi** Dec 7, 2014 #82

Wow...MO.....I really want to learn more about that. Are you more conservative than Levite ? How do you feel about reform, with a small "r"? .....I am reform, Reconstructionist, Renewal, Classical Reform, Jewish Humanist, Jewish Agnostic....I may have forgotten a few...

**Rosends** Dec 7, 2014 #83

I don't know people's particular approach or philosophy and I don't think there is a litmus test to see if a user is more or less conservative than I am. In terms of how I feel, the answer is multi-faceted. On one hand, I believe what I believe so branches which reject my belief are not for me. On the other hand, who cares what I feel? People are who they are. I worry about me.

**Avi** Dec 7, 2014 #84

Great answer, Rabbi....I would love to participate in a thread about MO....only please, if you start it, put it in the debate section, if you want me to join...I can't participate in the DIR...I usually get thrown out of there !

Btw..have you met Rabbio yet ?? He's cool...and he's a Reform Rabbi...but I always say, he's too conservative for me...you see, I am a liberal reform Jew...

Getting back to this thread....I can't take this fellow....Gebhardt...too seriously...I actually think he has an ulterior motive...I think he doesn't like.....Thanksgiving

!!....actually, I think he's trolling a little with you..you might want to keep on eye on him.

**Gerhard Ebersöhn** Dec 7, 2014 #93

Rosends: (you improperly transliterate as "ad hadzeh etsem yom")”

fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places. Shavuot nowhere features in this place, at this time.

**Gerhard Ebersöhn** Dec 7, 2014 #94

b'etzem hayo \_\_n\_\_ hazeh ???????? ???????? ???????

b'etzem hayo \_\_m\_\_ hazeh ???????? ???????? ??????? ?

Rosends: <<23:14 – until that Shavu’ot date

???-????? ???????? ??????? you improperly transliterate as "ad hadzeh etsem yom" - od-etzem hayom hazeh>>

**Rosends** Dec 7, 2014 #99

Gerhard Ebersöhn said: (you improperly transliterate as "ad hadzeh etsem yom")”End Quote

Good catch -- I mistyped. It is "hayom"

Not sure what you claim to be a fabrication -- feel free to find the phrase yourself -- fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places. ... Shavuot nowhere features in this place, at this time. This is precisely the delineation of shavuot -- 50 days after Passover is Yom Habikkurim. The chapter explains Passover, the beginning of the reaping, the counting towards the holiday of reaping, the holiday itself.

**Gerhard Ebersöhn**:

Shavuot nowhere features in this place, at this time—verses 21/22 go together. Verse 20 finishes pericope 15-20.]

**Avi** Dec 7, 2014 #96

Yeah...Rabbi Rosen is new here...he doesn't realize yet that you're trolling...but the rest of us know....what you're up to....ain't exactly....kosher...

**Gerhard Ebersöhn** Dec 7, 2014 #97

Rosends said, <<*You seem to be referring to 23:22 which makes no reference to a specific day or holiday. It speaks of "and when you harvest" which is not a single day at all.*>>

23:21 “And you shall designate on this very day a holy occasion it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations.”

When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God. Yes, 23:21 "selfsame day" and 22, "when you reap" go together; rather than 23:21 "wave the first loaves of firstfruits" and 21 "selfsame day".

**Rosends** Dec 7, 2014 #98

23:21 is a continuation of 23:20 -- both speak of the events of a single day. 22 then follows up about a more general topic (reaping the entire field conceptually). The words "this very day" have no meaning if you separate them from 23:20 –

WHAT day? 20 gives that answer. 22 then discusses an event which goes beyond a day.

You seem to be referring to 23:22 which makes no reference to a specific day or holiday. It speaks of "and when you harvest" which is not a single day at all.

When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God. כב. וּבְקִצְרְכֶם אֶת קִצִּיר

אַרְצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ בְּקִצְרֹךְ וְלִקְטַת קִצְרֵיךְ לֹא תִלְקַט לְעֵנִי וְלִגְרַת תַּעֲזֹב  
 אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

**Gerhard Ebersöhn:**

23:21 "selfsame day" and 22, "when you reap" go together; not 23:20 "wave the first loaves of firstfruits" and 21 "the selfsame day Bone-Day".

"The first, first day ye shall remove leaven" Exodus 12:15, was "the very Self-Same-Bone-Day ye shall eat neither bread nor parched corn nor green ears"—A DAY OF FASTING—"the fourteenth day of the First Month when they KILLED the passover" and "remove(d) leaven from your houses".

Only the corners of the field of harvest was "reaped" for only the first sheaf which had to be brought to the priest on the "Bone-Day" for to be "waved before the LORD on the day after the sabbath" which was the day after the day the first sheaf was cut. The first sheaf could not be reaped on any other day than "the day they always KILLED the passover"—the cutting of it just like the removing of leaven and leavened food, was one of the main elements in PREPARATION for the Feast Day and sabbath of the passover the next day.

"The very Self-Same-Bone-Day ye shall eat neither bread nor parched corn nor green ears" ... "Is not THIS the FAST that I have chosen, to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke? Is not THIS the FAST that I have chosen to deal thy bread to the hungry and that thou bring the poor that are cast out of thy house? When thou seest the naked, that thou cover him and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thy health shall spring forth speedily: and THY RIGHTEOUSNESS SHALL GO BEFORE THEE: THE GLORY OF THE LORD SHALL BE THY REWARD! Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I AM, when thou take away from the midst of thee the yoke, the

putting forth of the finger and speaking vanity [Colossians 2:13,14]; when thou draw out thy soul to the hungry and satisfy the afflicted soul. Then shall thy light rise in obscurity and thy darkness be as the noonday. The LORD shall guide Thee continually and satisfied thy soul in drought, and make fat thy BONES. Then Thou shalt be like a watered garden [Luke 23:43] and like a spring of water whose waters fail not.” [John 4:14] Isaiah 58:6-11.

**Rosends** Dec 7, 2014 #100

Gerhard Ebersöhn said: <<Again, Thank you very much. This helps me a lot!>> For now .... I don't know what you mean with your last remark -- which you have made before, of course. Gerhard Ebersöhn said: <<*I don't see how The NAME of the day can be seen as used (by me) as an Adjective. Yes, an Adjectival NOUN; that I understand, but it seems you do not understand.*>>

It is the difference between "ha-etzem" --> THE bone (definite article before a noun) and other prefixes. When the word etzem is used as an adjective to modify "hayom (THE day)" it is an adjective and never takes the definite article prefix.

**Gerhard Ebersöhn:**

As far as I can see <<*the difference*>> contradicts itself.

**Rosends:**

Let me make a list for you and show you why you are wrong. You won't want to hear it. I understand. It isn't easy, but here we go. Note, it helps if you read Hebrew. You don't. Therefore this will be wasted breath. But anyway

Gen 7:11

בַּיּוֹם הַהוּא

7:13

בְּעֶצֶם הַיּוֹם הַהוּא

The specific day of getting on the ark

17:23, 26 (the specific day of circumcision)

בְּעֶצְמֵ הַיּוֹם הַזֶּה

Gen 50:20 (Joseph reassuring his brothers about how he felt and what God had make happen on that day)

בְּיוֹם הַזֶּה

Ex 12:17 (establishing the 14th at night as Passover)

בְּעֶצְמֵ הַיּוֹם הַזֶּה

12:41 – connecting the date of the exodus to Passover

בְּעֶצְמֵ הַיּוֹם הַזֶּה

12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time)

וְעֶצְמֵ

12 ,12:8 on that night

בַּלַּיְלָה הַזֶּה

12:51 the specific date of the exodus

בְּעֶצְמֵ הַיּוֹם הַזֶּה

24:10 – of the sky (no “day” at all)

וּכְעֶצְמֵ הַשָּׁמַיִם

Lev 23:21 – establishing the specific date of Shavu’ot

בְּעֶצְמֵ הַיּוֹם הַזֶּה,

23:14 – until that Shavu’ot date

עד-עֶצְמֵ הַיּוֹם הַזֶּה (you improperly transliterate as "ad hadzeh etsem yom")

23:28, 29, 30 establishing the specific date of yom kippur

בְּעֶצְמֵ הַיּוֹם הַזֶּה

So unless you are saying that Passover, Yom Kippur, the day of a circumcision and the day Noah got on the ark are all "bone days" you have a problem. And unless you can show the grammatical use of the adjective עֶצְמֵ as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns) and explain why the use of it an adjective means a noun, you have no legs (not one, not two and certainly not three) to stand on.

And remember -- none of these constructions (none of them -- I'll say that again, "none of them") has the construction you

insist on "etzem yom." It just doesn't happen.

By the way, the Hebrew of הַיּוֹם הַזֶּה has no D sound in it.

**Gerhard Ebersöhn:**

Much appreciated! Thank you very much. Yes, I am saying that Passover, Yom Kippur, the day of Abraham's circumcision and the day Noah went into the ark are all "bone days"! Thanks that you saw that!

What I shall do now, DV, is,

First, to ask you why a Concordance like 'The Englishman's' uses *<the construct>* "geh-tzem" in immediate contextual sequence with "yom"; and why do Young's Analytical do the same (transcribed 'etsem' and 'yom' respectively); and why Davidson's Lexicon contain the same Hebrew *<constructs>* in the same Scriptures?

Next, is to ask you, Why, please, do you not transliterate the Hebrew for me?

Third. I shall now, DV, take this post of yours to Professor Combrink dean of the faculty Hebrew at the University of Stellenbosch, for his comments.

**Rosends:**

Thanks. Tell him Rabbi Rosen says hi.

**Gerhard Ebersöhn:**

But before I do any of this, I herewith do tell you in your face, THIS: is YOUR rejectable fabrication, Quote—" *בְּעֶצְמֵם הַיּוֹם הַזֶּה, 23:14 – until that Shavu'ot date*" End Quote And I will also tell you I am no longer fooled with this specific, Quote—" *Lev 23:21 – establishing the specific date of Shavu'ot בְּעֶצְמֵם הַיּוֹם הַזֶּה,* "End Quote

**Rosends:**

I don't know what there is to fooled by. The text is pretty clear. And you shall designate on this very day a holy occasion it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations. כֹּא. וּקְרָאתֶם בְּעֶצְמֵם | הַיּוֹם הַזֶּה מִקְרָא



קִדְשׁ יְהִיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֲקֵת עוֹלָם בְּכָל מוֹשְׁבֵי־כֶסֶם  
לְדֹרֹתֵיכֶם:

Gerhard Ebersoehn said: Why, please, do you not transliterate the Hebrew for me?

OK:

Gen 7:11

-- bayom hazeh בְּיוֹם הַיּוֹם

7:13

b'etzem hayon hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

The specific day of getting on the ark

17:23, 26 (the specific day of circumcision)

b'etzem hayom hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

Gen 50:20 (Joseph reassuring his brothers about how he felt and what God had make happen on that day)

kayom [Sic.] hazeh בְּיוֹם הַיּוֹם

Ex 12:17 (establishing the 14th at night as Passover)

b'etzem hayom hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

12:41 – connecting the date of the exodus to Passover

b'etzem hayom hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time)

v'etzem וְעֶצֶם

12 ,12:8 on that night

baliyla hazeh בַּלַּיְלָה הַיּוֹם

12:51 the specific date of the exodus

b'etzem hayom hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

24:10 – of the sky (no “day” at all)

u'ch'etzem hashamayim וְכֶעֱצֶם הַשָּׁמַיִם

Lev 23:21 – establishing the specific date of Shavu'ot

b'etzem hayom hazeh, בְּעֶצֶם הַיּוֹם הַיּוֹם

23:14 – until that Shavu'ot date

עַד-עֶצֶם הַיּוֹם הַיּוֹם (you improperly transliterate as "ad hadzeh etsem yom") - od-etzem hayom hazeh

23:28, 29, 30 establishing the specific date of yom kippur

b'etzem hayom hazeh בְּעֶצֶם הַיּוֹם הַיּוֹם

**Gerhard Ebersöhn:**

Again, Thank you very much. This helps me a lot!

For now ....

I don't see how the NAME of the day can be seen as used (by me) as an Adjective. Yes, an Adjectival NOUN; that I understand, but it seems you do not understand.

**Rosends:**

23:14 – until that Shavu'ot date עַד-עֲצָם הַיּוֹם הַזֶּה (you improperly transliterate as "ad hadzeh etsem yom") - od-etzem hayom hazeh>

**Gerhard Ebersöhn:**

To this day Jews eat the last supper of the old year in the evening of the fourteenth day of the First Month. They with it introduce the feast of the removal of leaven, 'Bedikat Chametz'. This was a serious matter from the first. If leaven was found in one's house after the next morning of the fourteenth, he had to be killed. Exodus 12:15c.

The fourteenth and fifteenth days of the First Month were dated "the selfsame day" of the fourteenth before and at the time Israel was brought out of Egypt. In fact, it says "THREE DAYS thick darkness" ONE "day of the LORD" "day, or, night" indistinguishable, Exodus 12:12x14; 13:21,22.

"In THAT DAY... I came forth out of Egypt ... THIS IS THAT NIGHT to be solemnly observed". 13:8,41,42. The LXX even uses "night" in verse 41 for "the selfsame day". "It came to pass in the selfsame day..." of first "night", then "day" "...that the LORD did bring the children of Israel OUT. Exodus 12:51.

There is only one explanation for the fact Israel had to "EAT the FLESH (of the passover sacrifice) in that night—[of] the FOURTEENTH day of the month—and that which remained in the morning—[of] the FOURTEENTH day of the month—had to burn with fire" 12:6,8,10. The explanation is obvious:

In Egypt days were from sunrise to sunrise.

But when Israel had entered into the land God had sworn to them, God's way for 'observing' days was adopted and days became sunset days. Now the passover was killed and leaven was removed on the fourteenth in its day-time; and the lamb was roasted and eaten after sunset in the night of the fifteenth day of the First Month.

"In the night in which our Lord was betrayed"—the night of the fourteenth—He told his disciples to "PREPARE, so that I might eat the passover".

Now as Fisherman said, *<He Himself was the passover lamb which the disciples were figuratively eating.>* And He Himself, ATE the Passover of Yahweh by "SUFFERING the pascha" : 'pascha' = 'to SUFFER'.

Jesus WAS the Passover of Yahweh BY AND IN ACT-OF-SUFFERING for the sins of many. It never is written in the Indicative that Jesus 'ate the passover'; because He WAS it and He ATE it by HIS, SUFFERING of, it. Christ was the Bread which the disciples ate; He was the Passover Himself which laid down his own life by the very same power with which He would take up his life again "the third day".

**Voice:**

So much for 'As Jonah was.... 3 days and 3 nights...'

Jesus did rest on the Sabbath, even in death, but He did not rest in the grave for just a little over 24 hours. 3 days, 3 nights.

**Gerhard Ebersöhn:**

Jesus did rest ... even in death. But God "loosed the pains of death"—that is, God stopped Jesus' conscious experiencing and feeling of the suffering of death the painful wages of sin, with death: with death as Jesus "gave the ghost ... the ninth hour". Then Jesus had entered into his 'rest' or 'sleep' in death. Twenty four hours later on the next day the same hour of the day "mid-afternoon the Sabbath nearing", Joseph had closed the stone on Jesus' grave and sleep in the 'rest' of his

grave where He ‘slept in rest’ another 24 hours while God Himself kept vigil over his body so that his “flesh saw no corruption in death” until He would RISE FROM THE DEAD “IN THE SABBATH’S FULNESS OF FULFILMENT IN HIM, and “God all his works finishing: RESTED” in Jesus’ Resurrection from the grave and from the dead and the state of the dead and “entered into his own rest AS GOD IN HIS OWN” --- having been “in the HEART, of the earth, three days and three nights” OF “THE PLAGUE THAT WAS UPON HIM”—the plague of the Passover of Yahweh “the WHOLE-DAY-BONE-DAY-OF-PASCHA-SUFFERING OF THE DEATH OF DEATH IN THE DEATH OF CHRIST. Christ’s Resurrection was his ultimate Rest. Christ’s Burial was his pen-ultimate rest in the sweet sleep of The Righteous. Christ’s Death was his initial entering into his Glory in Victory.

Christ’s bodily suffering was Christ in triumphant suffering under the hand of wicked men and the power of darkness; Christ’s anxiety in spirit even unto death “IN THIS THAT NIGHT” IN THE OLIVE PRESS IN THE VALLEY OF BLOOD, was conquering life wrested from the grip of satan in the “smoky darkness of yellowish and orange fire of Jasper and bright blue flames of Sapphire under the foundations of the mountains in the depths of hell.

### **Conclusion:**

*<<<Unless you are saying that Passover, Yom Kippur, the day of a circumcision and the day Noah got on the ark are all "bone days" you have a problem. And unless you can show the grammatical use of the adjective 'etsem' as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns) and explain why the use of it an adjective means a noun, you have no legs (not one, not two and certainly not three) to stand on.*

*And remember -- none of these constructions (none of them -- I'll say that again, "none of them") has the construction you insist on "etsem yom." It just doesn't happen.>>>*

Rule One...

*<<the grammatical use of the adjective 'etsem' as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns)>>*

What is wrong with 'Rule One'...

It is no more than an assumption --- and a wrong assumption at that ---, that 'etsem' - 'bone', is *<<the adjective>>*, *<<use(d) grammatically as a noun>>*. In actual fact all the above supplied incidences, are each, cases of the grammatical use of the NOUN: 'etsem' as an Adjective— without exception. And 'Rule One' as here quoted minutely, will illustrate and confirm...

So, How will the actual incidences illustrate and prove that 'etsem' - 'bone', is a Noun used *<grammatically>* as Adjectival-Noun in the Nomenclatural Phrase, 'etsem-yom'?

Rule Two ...

*<<...one way would be to show it with the conjunction before it as conjunctions can introduce nouns>>*.

Bingo!

Incidences, examples, exhibits of *<<ways to show it>>* ...

Genesis 7:11...13,

~ba-yom-ha-dzeh...b'-etsem-ha-yom-ha-dzeh~

“on-this-day...in-the bone-the-day-this(-very-day)”, *<the conjunction before>* and *<introduc(ing) the noun>* 'etsem' - 'bone', being the Preposition “IN(-the)-bone ... on-the-same-day” ---*<<the specific day of getting on the ark>>*.

Genesis 17:23,26, ~b'-etsem-ha-yom-hadzeh~

“in-bone-the-day-this”, *<the conjunction before>* and *<introduc(ing) the noun>* 'etsem' - 'bone', being the Preposition “...IN(-the)-bone”, viz.,

“the-day-the-same-IN-(the-)bone(-day)” ---<<*the specific day of circumcision*>>.

Now, note the similarity, indeed the uniformity in...

Exodus 12:17, ~b'-etsem-ha-yom-hadzeh~ ---<<*establishing the 14th at night as Passover*>>;

Exodus 12:41, ~b'-etsem-ha-yom-hadzeh~ ---<<*connecting the date of the exodus to Passover*>>;

Exodus 12:51, ~b'-etsem-ha-yom-hadzeh~ ---<<*the specific date of the exodus*>>;

Leviticus 23:21, ~b'-etsem-ha-yom-hadzeh~ ---<<*establishing the specific date...>> of passover;*

Leviticus 23:28,29,30, ~b'-etsem-ha-yom-hadzeh~ ---<<*establishing the specific date of yom kippur*>>

And similarly...

Leviticus 23:14, ~'ad-etsem-ha-yom-ha-zeh~ <*the conjunction before*> and <*introduc(ing) the noun*> 'etsem' - 'bone', <*being the Preposition*> 'ad' - “until” ---<<*until that ... date*>> of passover.

...thus...

Exodus 12:8,12, ~ba-la-yil-hadzeh~ “this night” ---<<*on that night*>> of ~b'-etsem-ha-yom-hadzeh~ “this selfsame Bone-Day I have brought your armies out” verses 17,41,51— <*the conjunction before*> and <*introduc(ing) the noun*> 'etsem' - 'bone' being the Preposition “...IN(-the-)bone”, viz., “the-day-the-same-IN-(the-)bone(-day)”.

### **Re:**

<<<*So unless you are saying that Passover, Yom Kippur, the day of a circumcision and the day Noah got on the ark are all "bone days" you have a problem.*>>>

So exactly because passover, Yom Kippur, the day of Abraham's circumcision and the day Noah got on the ark, are, all, "bone days", I do not <<*have a problem*>> at all ... and therefore do not have to <<*explain why*>> the use of 'etsem' - 'bone'—a Noun—, means an Adjectival Noun in the

Nomenclatural phrase the “Bone-Day” of the Passover of Yahweh specifically its

“Day-of-Burial-the-Whole-Day-BONE-Day”.

The objector is the one who has no ‘leg’—no SUBSTANCE—no BONE—no CERTAINTY, <<*to stand on*>>. And remember – every one and all of these <<*constructions*>> have the construction <*the conjunction before*> and <*introduc(ing) the noun*> ‘etsem’ - ‘bone’ being the Article or and some Preposition like “in-the-” or “with-the-” or “until-the-” : “-bone”, viz., “the-day-of-substance / the-day-in-its-wholeness / the-central-day / the-day-filling-in in-between combining / holding together / containing in whole : BONE - ‘etsem’ : DAY - ‘yom’ . It just happens to be written thus without exception --- as “BONE” - ‘etsem’ : “DAY” - ‘yom’ as the WHOLE day, “day and night” (Matthew 12:40 Jonas 1:17 Exodus 10:13,19 “all that day and all that night ... THIS DEATH!”)

### **‘Etsem-yom’ - “Bone-day” occurring in wider context...**

Genesis 50:20, ~ka-yom hadzeh~

“like(-the)-day-the-same(-day)” with regard to the “bones” of Joseph. his burial and grave (typical of Christ) ---<<*Joseph reassuring his brothers about how he felt and what God had make happen on that day*>>.

Exodus 12:46, “And (no) bone of Him shall be broken” ---without saying “in that day”.

Exodus 24:10, “they saw God... and as sapphire and like the bone / substance (of) heaven for clearness (the grave)”, ~ha sappir ho-ch’-etsem~.

Exodus 12:42, ~h’-o-a-ha-la-yil-ha-dzeh-le-Yah-weh~--

“it-is-the-night-this-to-Yahweh” without saying of the “Bone-Day” of the Passover of Yahweh. Compare Deuteronomy 32:48 and Joshua 5:11 and 4:13 — the

“WHOLENESS” reached in the “Bone-Day” of the Passover of Yahweh.

### Summary:

Because of all these specifics, what rabbi Rosends avers, <<Ex 12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time) “the- ‘etsem ’”>>, is mere opportunism.

Which goes to show there are several <prefixes> or and <conjunctions> other than the conjunctive, <and>—viz., the Article, “the”;

Pronouns, “this”, “that”;

Prepositions, “in”, “on”, “at”;

Adverbs “until”; and

Adjectives, “same” / “very”,

—even Nouns,

which, in <<grammatical use>> or <construction>, <<as conjunctions>> or and <prefixes>, <<can introduce>> or and <modify>, <<nouns>> like ‘etsem’ - “bone”— which Noun —as an Adjectival NOUN-prefix /-conjunctive, again <modifies> / <introduces> the noun after it, the word “day” in the <grammatical use> or <construction> (or, simply, in the phrase) of the Nomenclature, ‘Etsem-Yom’—“Bone-Day”.

If you can have a ‘Yom Kippur’, why not an ‘Etsem-Yom’?

Why not an ‘Etsem-Yom-Kippur’ Leviticus 23:28,29,30? Why not an ‘Etsem-Yom-Pascha’?

### Recapitulation

<<<once in the 5 books of Moses>>>

<<<the word "hayom" (THE day) in the form of etzem once in the 5 books of Moses (Lev 23:14), in the form of b'etzem (with the b- prefix indicating in/on/at) 11 times.>>>

<<<the word "hayom" (THE day)>>>...

It is not one word, <<<"hayom">>>; it is two words “the” - ‘ha’ and “day” - ‘yom’— <<(THE day)>.



<<<the word "hayom" (THE day) in the form of etzem>>>...

‘hayom’ is “the day” in the form of ‘hayom’ - “the day”.

<<<the word "hayom" (THE day) in the form of etzem once in the 5 books of Moses (Lev 23:14)>>> = <<<Leviticus 23:14 – until that Shavu'ot date הַיּוֹם הַזֶּה עַד-עֲצָם (you improperly transliterate as "ad hadzeh etsem yom") - od-etzem hayom hazeh>>>

That is one case of <form> and underlined by yourself.

<<<Exodus 12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time) v'etzem וְעֲצָם>>> = <<<Ex 12:46 – the bone not being broken in the sacrifice (prefix “and”, the only time) “the-‘etsem”>>>

This is case two of <form>, <<od-etzem>> or <<v'etzem>>— it is the same principle of <form> you said occurred <once>, but has occurred twice now.

For all I know there probably will be more such cases of <<the prefix indicating>> the meaning of a Preposition or Article or a Conjunctive, directly before <<<the word "hayom" (THE day) in the form of etzem>>>, either <<in the 5 books of Moses>> or in Joshua or in Ezekiel. Who would know? The

witness of two witnesses must be accepted according to the books of Moses.

O yes; and then there of course is the ‘usual’ usage like in <<<Ex 12:41 – connecting the date of the exodus to Passover הַיּוֹם הַזֶּה בְּעֲצָם b'etzem hayom hazeh>>>

“on-the-Bone-THE-Day-the-THIS(-day)” ...which makes it seem to me **there is NO instance of <<<the word "hayom" (THE day) in the form of etzem>>> WITHOUT <Prefix> immediately attached in front of it!** <<<It is never simply written as "etzem yom." The word's meaning is dependent on the context and object>>>

<<<It is never simply written as "etzem yom." The word's meaning is dependent on the context and object>>>...

WHAT IS <<the context and object>>?

It ALWAYS is the Passover of Yahweh!

*<<<Assuming it means "bone" in relation to day is inaccurate as it operates as an adjective, not a noun.>>>*

No one has denied it.

But what is your *<it>* which *<<operates as an adjective>>?*

*<<<The word etsem means "the essence of a thing" so it refers to bones...>>>*

It is the Noun which *<<operates as an adjective>>!* *<It>*:

‘etsem’, is the Noun which *<<operates as an adjective>>*.

*<It>* - ‘etsem’, is the Noun which only is the Part-of-speech that takes a *<Prefix>* attached before it like no Adjective does!

*<<<There is no such thing as "bone-day". The phrasal construct in Hebrew has a word which, when used as a noun refers to "bone" but which means "essence, specific" when used as an adjective.>>>*

Saying, *<<<The phrasal construct in Hebrew has a word which, when used as a noun refers to "bone" but which means "essence, specific" when used as an adjective>>>*, is saying there is, *<such a thing as "bone-day">*.

Saying, *<<<The phrasal construct in Hebrew has a word which, when used as a noun refers to "bone" but which means "essence, specific">>>*, is hopeless illogic. The *<phrasal construct in Hebrew>*, ‘b’etsem-yom’ has a word—‘etsem’, a Noun, which refers to "bone"-meaning-"bone”, *<but when used as an adjective means "essence, specific">*, and in the context of the full *<phrasal construct in Hebrew>*, ‘b’etsem yom’, means, “on the day-essential of” / “on the specific day of” the passover, namely “on The Bone-Day of” the passover.

Then you people moan about my, English! You don’t know the first principle of language in any language.

‘Etsem’ is Noun used as an Adjective in the *<<Hebrew phrasal construct>>*, ‘b’etsem yom’, which in the context of the passover, means “on the Bone-Day (of the passover)”.

‘Etsem’ is NOT an Adjective used as a Noun in the <<*Hebrew phrasal construct*>>, ‘b’etsem yom’ meaning no ‘day’, but who knows what nonsensical non-existent <<*specific essence*>>.

<<<*When used in the adjective form construction with a following noun, such as in the phrase בעצם היום, or בעצם השמים, or בעצם תמו, always has the significance of "the very thing" or "the thing itself," as in בעצם היום הזה, "this very day," or בעצם השמים, "the very heavens," or בעצם תמו, "in his very innocence."*>>>

Who does not know it? Who argues about it?

<<<*If there were going to be such a ridiculous construction as "bone day," it would take a different form altogether*>>>.

It may; it may not, and take the precise same <<*adjective form construction with a following noun*>>— that Noun being “day” – ‘yom’.

It does not HAVE to <<*take a different form altogether*>>.

Fact is that in the context of the passover and other ‘days-like-burial-days’, the <<*adjective form construction*>> EXCLUSIVELY is the <*construct*> wherein the Noun ‘etsem’ is followed by the noun ‘yom’ - “day” directly and in some exceptional cases farther away, e.g., in Genesis 50.

### **Final finding:**

**This is the crux—nay, the crater, the vacuum, the self-sucking-in into oblivion FLAW, of the learned and with most <*advanced degrees*> decorated Jewish rabbis not the worst ignorant Christian have landed in, THIS:**

<<<*...unless you can show the grammatical use of the adjective עֵצֶם as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns)*>>>

*and explain why the use of it an adjective means a noun, you have no legs (not one, not two and certainly not three) to stand on.>>> ... THIS: Rosends: <<<That sounds exciting -- don't forget to ask him about definite article prefixes and whether they introduce nouns or adjectives. I'll bet he says "nouns.">>>*

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**‘Bone-Day’ Book 1 First Test-Checks**

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**CARM "Bone Day"?!**

**Gerhard Ebersöhn**

"Bone Day"?! Yes, It surprised me more than anyone else!  
 Jesus' "Bone-Day" of passover --- of his last passover in particular: it is REAL and it is TRUTH : Scriptural truth!

Dear John t, it all began with that same NIV you have quoted. But in a different place. The NIV in Mark 15:42.

It was soon after the first publication of the NIV. At that time I knew about my Afrikaanse Bybel (1933) which says more or less what the KJV says. I also found that out afterwards; I didn't know anything when I first read the NIV. The church where I worshipped had bought these new Bibles, and put them in front of every seat in the pews. So I sat there before service and read this new Bible. I opened it (accidentally) at Mark 15 and read, "as evening approached" came Joseph, and I thought, That is strange? My Afrikaans Bible says it had been evening; this Bible says no, evening was not yet; it was nearing. And I thought, I have never thought about this before, but the passage tells of Jesus' crucifixion and death and burial, and I have always believed ... no, wait ... I have never before thought about this ... that Jesus was crucified and that He died and before sunset was buried ... yes, in Church I have never heard any different. But now that I read "evening approached", it struck me, but then my Afrikaans Bible must be wrong, because it says evening had come???

Let me read what the KJV says. I'll have to go to someone who may have one though. Eventually I found someone with a KJV and I read ---exactly what my Afrikaans Bible says!

Now which is right and which is wrong? My own Bible or this unknown Bible to me? And which is right and which is wrong, was Jesus buried before the evening had come, or while the evening was coming on?

That was where Jesus' Bone-Day began to dawn upon my mind. But I did not have the faintest clue what all would become involved, least had I an inkling that that day of that evening, eventually would reveal itself to me from the literal Scriptures as Jesus' "BONE-DAY"!

I first had to study That Day without knowledge of it's Bone-Day significance for forty years. After it was over, I was thinking and comparing my experience with that of Israel in

the desert of ignorance for forty years. Today still -- five years after "Bone-Day" exploded like a star in my face -- I don't know which was the greater shock, the seeming discrepancy about Mark 15:42 or the clear discovery about Jesus' last passover's Bone-Day.

**Trucker** \* 07-01-15, 08:09 PM

Most English translations word the passage to the effect that it was evening. You'll have to ask a Greek authority about the relative accuracy of the various translations of this passage. As far a "bone day", are you referring to the command that no bone of the Passover sacrifice should be broken? Or are you referring to the "shank bone of the lamb"?

**Gerhard Ebersöhn** \* 07-02-15, 01:09 AM

I even consulted those who have the "shank bone of the lamb" at passover. Ah, and received the cold shoulder and warmest laughs from them like from no *<authority>* whoever. No friend, You are exchanging post with the authority on the Bone-Day of Jesus Christ's Bone-Day. Me. Let me tell you about the history -- the etymology -- behind and of this Biblical, phrase. It is at the same time fascinating and vacuous. Because although the Hebrew Text employs the phrase "Bone-Day" literally, meaningfully and SPECIFICALLY in several combinations of terms and contexts in about two dozen INCIDENTS, IT HAS NEVER BEEN TRANSLATED. Which explains why NOBODY knew or could or would know about its existence or meaning.

Nevertheless the TRACES ('footprints' / 'fingerprints') of SOME, CERTAIN translators are clearly visible PROVING their engagement with the expression. And at least the translators of the two latest Afrikaans translations, 'Die Nuwe Afrikaanse Bybel' 1986 and 'Direkte Vertaling' 2014, admit they encountered difficulties with translating something they did not know the meaning of.

But it is in the KJV where you can see the translators' very special treatment of the concept contained in the exceptional literal readings containing and enclosing the very words in closest possible combination, "bone"--'etsem' and "day"--'yom'. Twelve times. Something like eight times specifically for the passover's "Bone-Day" in the First Month of the year for Israel.

The 'translation' in the KJV was "the SELFSAME day". Then the KJ does not translate 'etsem-yom' with "the selfsame day" where right next door used for the ninth and tenth days of the Seventh Month, the Day of Atonement, but simply makes it "the same day".

That undeniably shows the translators attached distinctive meaning to the phrasings where 'etsem' and 'yom' occur in closed nexus. But they didn't really know what they had to do with it.

In the meantime, all Jewish 'authorities' were fast asleep, blissfully UNAWARE. They have NEVER paid any attention to the translation what EXISTENCE of the terminology in ANY RESPECT.

Now that I have brought this real issue for translation under scrutiny, everybody flatly DENIES ITS EXISTENCE. And most Christians I conversed with on the matter, had nothing to say or quoted Jewish scholars they didn't know debated --- lo and behold, with yours sincerely!

No, EVERYBODY was caught in very awkward position with my exposure of the realities inherent and surrounding the passover's "Bone-Day" . . . AND JESUS'

Passover-of-Yahweh's "Bone-Day", because Mark 15:42 Matthew 27:57 Luke 23:54a are about exactly it. Who would ever have guessed? NOT I myself knew though I have been busying myself in intense research concerning the very "Selfsame Day Whole-Day Bone-Day-of-SUBSTANCE" of the Passover of Yahweh for the best part of my life!

The ends met. The circle closed. The end blended in with the

start PERFECTLY. Mark 15:42 and Exodus 12:17 became  
"THE SELFSAME DAY"

. . . NEXT THING? Puerperal fever and miscarriages galore . . .  
. and dismissal---Simmelweiss Reflex syndrome sweeping  
over all Christian society, everywhere I turned. . . . from  
fellow believers, same dreams dreamer friends, brothers and  
sister in Christ.

**Gerhard Ebersöhn** \* 07-02-15, 01:40 AM

. . . have just been blocked from e-mail to the best friend I ever  
had . . . that tells what I'm trying to say . . .

**Trucker** \* 07-02-15, 06:54 AM

Goooooolllllly gee whiz! I can't imagine why! :rolleyes:

**Gerhard Ebersöhn** \* 07-03-15, 01:56 PM

You are illustrating exactly how and why Christians are  
completely ignorant about Jesus' Bone Day, what know  
anything of the meaningfulness and importance it received in  
the Scriptures.

**Trucker** \* 07-03-15, 02:26 PM

To the contrary, I would say our complete ignorance [your  
choice of terms] is due to people such as yourself. Since you  
profess to know so much about it, and since it's so important,  
why are you keeping it a secret?

**Bob Carabbio** \* 07-03-15, 04:57 PM

SO - are you gonna "drop the other shoe" and let us know what  
YOU THINK the earthshaking significance of your "Bone  
day" is???

**Gerhard Ebersöhn** \* 07-06-15, 03:06 PM

Shucks friends, nothing intentional here like keeping  
Bone-Day secret. Just not the time at this point in time. But I  
have written a lot so far . . . in other places. It should amount  
to volumes by now. And I have results . . . most skeptical,  
some venomous, some all too sweet for honesty, and so on.  
Results which made me really happy and feel very low before



God, has been there also. Thank Him for his grace and mercy. So I'll try to be as concise as I can.

"The Selfsame" : "Whole-Day Bone-Day" is the day of the Substance and Essence and Wholeness of the "three days thick darkness" of the Passover of Yahweh in the Old Testament---of Jesus Christ, in the New Testament. The days-INDISTINGUISHABLE of the fourteenth, the fifteenth and the sixteenth "day of the First Month to you", the children of Israel at the REDEMPTION AND SALVATION FROM EGYPT land and kingdom of darkness of hell.

"The Selfsame" : "Whole-Day Bone-Day" is the NAME of the day IN Egypt whether of the fourteenth or the fifteenth or the sixteenth day of the First Month.

"The Selfsame" : "Whole-Day Bone-Day" is the NAME of the day IN THE PROMISED LAND of only the fifteenth day of the First Month for the children of Israel. Which it stayed to be from the exodus until the Messiah.

Then "The Selfsame" : "Whole-Day Bone-Day" is the NAME of "the day of the LORD" the Son of Man the Son of God in the Kingdom of his Father in the land of Egypt and hell of his Paschah-SUFFERING as The Lamb of God Our Passover : on and for the fourteenth and on and for the fifteenth and on and for the sixteenth day of the First Month. "Observe the Month of Abib Passover!"

Three 'phases' of 'ha-etsem-ha-yom-hahu'—"The BONE-the-DAY-the-selfsame-WHOLE DAY"! Phase one: In Egypt "the Passover-of-Yahweh"; phase two: thereafter until Jesus Christ's last passover,

"the first day they KILLED the passover" Abib 14;

and "THAT DAY" : "the first day seven days ye shall EAT unleavened bread"— "at the first night ... they prepared his body"—"that which remained"— "to the ethical Law of the Jews to bury"— "on the next day" Abib 15;

and "on the sixteenth day of the First Month they finished to cleanse The Sanctuary", as the "First Sheaf was raised and

waved before the LORD” ... and “having been rested-up-again : HIS NAME IS THE MOST HOLY PLACE”:—Jesus “Christ raised from the dead BY THE GLORY OF THE FATHER”, “AND SEATED AT REST AT GOD’S OWN RIGHT HAND— HIS HEAVENLY MAJESTY ... Jesus ... given to the Church as Head.”

To use Lohmeyer’s words out of context, “the God-given and therefore eschatological imperative whole and wholeness”, of Christ’s “three days and three nights in the heart of the earth as the prophet Jonas was” --- there’s the Scriptures—“ALL the Scriptures concerning the Christ HOW THAT HE HAD TO SUFFER” --- ‘pascha’s’ --- “BONE-DAY”—‘etsem-yom’.

Easier said than done .....

**Trucker** \* 07-06-15, 04:09 PM

As did Hans Christian Andersen.

**Gerhard Ebersöhn** \* 07-07-15, 07:26 AM

Honoured to be categorised with Andersen's . . .immortal stories thanks to you.

**Bob Carabbio** \* 07-03-15, 04:57 PM

Just ask'in.

**Gerhard Ebersöhn**

No, you're not <<*Just ask'in*>>. You're insinuating . . . much, very much and UNTRUE things about me, personally. But I'm used to it and can take it. God is my Shepherd, that Great Shepherd of his sheep Himself “Our Passover”, “the Lamb of God”. I SHALL NEVER WANT, THOUGH I GO THROUGH THE same VALLEY OF THE SHADOW OF DEATH : AS HE, WHO IN HIS BONE-DAY of Passover-of-Yahweh, SUFFERED AND TRIUMPHED IN MY, SALVATION.

How privileged am I, how very intimately favoured by the Almighty to share in the SUFFERING OF “THE CHRIST, HOW HE OUGHT TO HAVE SUFFERED” HIS BONE-DAY, THE BONE-DAY OF YAHWEH ELOHIM— HE-WHO-IS-MY-STRENGTH.

I have dropped both shoes and stand bare feet on the holy ground upon which the people of God through all time have heaped ignorance and neglect, and on which they still litter frivolity, jest, disregard and— arrogance. And if we don't believe it .... just ask you! And get more Bloviating!

**Bob Carabbio** \* 07-10-15, 09:05 PM

If you've got anything to SAY, just SAY IT!!!! Simple as that.

**Gerhard Ebersöhn** \* 07-11-15, 09:21 AM

What I have to say, I just wrote. If you want to know what I've got to say, just read it. And if there's anything you don't understand, just ask.

**Bob Carabbio** \* 07-11-15, 10:38 PM

where?? n/p

**ttruscott** \* 07-10-15, 03:40 PM

Quote: Originally Posted by Gerhard Ebersöhn ... “*THE BONE-DAY OF YAHWEH ELOHIM*”

...Well you certainly have me interested. I'd like to know what this is all about and its significance. Peace, Ted

**Gerhard Ebersöhn** \* 07-11-15, 09:42 AM

I oblige in the fear of God.

"Bone-Day" -- KJV, "the selfsame day", from Hebrew transliterated 'ha-etsem-ha-yom-hahu' (or in other combinations), "the-Bone-the-Day-the-selfsame" occurs 18 times in the Old Testament of which 12 incidences are used directly for the passover-day-of-Yahweh and every of the 18 instances indirectly for the passover-day-of-Yahweh. Then there are a few more loosely connected instances of the same words for the same idea which in every instance may also be connected with the passover-day-of-Yahweh.

This CLEAR, LITERAL, UNMISTAKEABLE terminology PECULIAR to the passover-day-of-Yahweh is bluntly DENIED, exists.

Why? Because it has never been translated as the “Bone-Day” of the passover. For no other reason.

Why has it never been translated?

That might take VERY LONG to find out fully.

Obviously “Bone-Day” has never been translated though BECAUSE NOBODY – NOT EVEN THE JEWS – HAVE EVER UNDERSTOOD IT. So am I claiming to be the only person to ever have understood the “Bone-Day”? If I denied I must deny with no fear of God for God.

**ttruscott** \* 07-11-15, 11:28 AM

I still don't understand - why should I care about this? It still has no significance to me and seems somewhat immaterial to my other beliefs or my life... peace, Ted

**Gerhard Ebersöhn** \* 07-12-15, 04:01 PM

Absolutely! You would not care. Neither would I! Nor did I!  
"And if the blind lead the blind, both shall fall into the ditch."

"They shall die without knowledge." BUT :

"When thy son asketh thee what mean the judgment the LORD our GOD commanded you? Then thou shalt say unto thy son, we were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with MIGHTY HAND [Jesus Christ] . . . He brought us OUT FROM thence, that He might bring us IN to GIVE us the land [the Promised Kingdom of God's dear Son] which He sware . . . THAT HE MIGHT PRESERVE US ALIVE AS AT THIS DAY THAT IT SHALL BE OUR RIGHTEOUSNESS . . .

Set your hearts unto all the words which I testify among you THIS DAY . . . for it is not a vain thing for you, because IT IS YOUR LIFE : and through this thing ye shall prolong your life in the Land [of your Salvation] WHITHER YE GO OVER TO POSSESS IT [“on the third day RISE”] : The LORD spake unto Moses THAT SELFSAME BONE-DAY : get Thee UP into this mountain and DIE in the Mount whither Thou goest UP [Jesus’ “first day they KILLED the Passover” : “THAT SELFSAME BONE-DAY”] AND BE GATHERED UNTO THY PEOPLE [“the next day burn with fire [BURY] that

which remained” of the Passover . . . Yet Thou shalt SEE THE LAND BEFORE THEE” [Jesus’ “third day RAISED from the dead”]. Deuteronomy 32.

Moses’ death is sketched as a prophetic PICTURE of “Our Passover” Jesus Christ’s DYING, BURIAL and RESURRECTION in the “BONE-DAY” of the Passover of Yahweh. Now God give we do not die without knowledge but “LIVE according to the LIFE OF CHRIST” [Ignatius] by his Resurrection and the Power of his Resurrection. “Oh, that I may KNOW the Power of his Resurrection”!

So, until you LEARNED and got to KNOW about Jesus’ BONE-Day, you won’t know what you don’t know . . . which is a sad thing I’d say to not know about but most joyous to know and know about because “IT IS OUR LIFE”.

And so can and MUST EACH incidence of “BONE-Day” of the passover of Yahweh be begun with, to be understood and appreciated AND APPROPRIATED. This is not even the beginning . . . it is but the helpless attempt of the least of men the chief of sinners.

**Thekla** \* 07-12-15, 06:36 AM

Curiosity demands that I ask:

[1] Specifically what verse in Mark 15 do you read "as evening approached" came Joseph? and

[2] Specifically what version of the NIV was it you reading Mark 15 in when you read "as evening approached" came Joseph?

**Gerhard Ebersöhn** \* 07-12-15, 04:19 PM

<https://www.biblegateway.com/passage...43&version=NIV>

Mark 15:42-43 New International Version (NIV) The Burial of Jesus

42 It was Preparation Day (that is, the day before the Sabbath).

So as evening approached, 43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting

for the kingdom of God, went boldly to Pilate and asked for Jesus' body.

**dirtfarmer** \* 07-12-15, 04:43 PM

I would say that "bone day" has to do with the bones of Joseph being taken out Egypt by Moses ( Genesis 50:25 "And Joseph took an oath of the children of Israel, saying, God will suerly visit you, and ye shall carry up my bones from hence."

**Gerhard Ebersöhn** \* 07-13-15, 01:57 PM

Correct! See that very same Bone-Day of Joseph, in Genesis 50. Here is one of the incidences where the 'etsem-yom' "Bone-Day" of the FUTURE Passover of Yahweh appears separately --- where the words 'etsem'-"bone" and 'yom'-"day" are not in closely connected phrase.

This (primitive) "Bone-Day" at the DEATH AND BURIAL of Joseph was prophetically (eschatologically) fulfilled IN THE "BONE-DAY" of the Passover of Yahweh at the exodus, when Joseph's bones were carried forth out of Egypt in his "Coffin"=Ark"=the "Sanctuary" of God's PRESENCE with the children of Joseph, the children of Israel..

But this was not even the half-way FULFILLMENT of Joseph's Bone-Day for the 'God-given and therefore eschatological imperative whole and wholeness'[Lohmeyer's expression.] of the Bone-Day of the Passover of Yahweh occurred in the Bone-Day of the Passover of JESUS CHRIST KILLED AND, BURIED AND, RESURRECTED from the dead "THE THIRD DAY" OF "THE BONE-DAY" of the "Passover of Yahweh".

**Thekla**

Those phrases buried before the evening and while the evening was comeing on, are saying the same thing. He was born before evening. Evening was coming, it wasn't there yet.

**Gerhard Ebersöhn** \* 07-12-15, 04:47 PM

All we need to have, really are the Greek text and sound reason. And when we have put it all together, the KJV and all translations before the 20th century are correct, that "evening HAD COME ALREADY" ['ehdeh opsias genomenehs'] English Past Perfect for Aorist . . . and all translations like the NIV using the Continuous Past Tense for this Aorist Participle plainly are purposefully CORRUPTED in order to make it appear as if Burial was started and finished on the same day that Jesus was crucified and had died.

HOW SO? Because if He was both killed and buried on Friday, the Resurrection must be on Sunday--supposedly "the third day". But if He was BURIED ONLY on Friday, He had to have DIED on Thursday; and then the Sabbath must be "the third day" of the BONE-DAY-of-the-Passover-of-Yahweh THE RESURRECTION-"DAY of the Lord" : "the day The Seventh Day Sabbath OF THE LORD GOD".

**Trucker** \* 07-12-15, 07:28 PM

42 It was Preparation Day (that is, the day before the Sabbath). So as evening approached, 43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Yeah ... that's what my NIV Bibles say. But the NIV does not say what you indicated it says. Also, all other translations which I have accessed say [in one way or another] that it was already evening. But none of them say one word about any bone day. But they all do mention false teachers. :rolleyes:

**Gerhard Ebersöhn** \* 07-13-15, 02:20 PM

Jesus' Day-of-BURIAL had begun with "evening having had come" in Mark 15:42 Matthew 27:57 John 19:31,38 Luke 23:50 1Corinthians 15:4a ---IT WAS NOT 'approaching'.

**Trucker** \* 07-13-15, 09:01 PM

I have never claimed that the evening was "approaching".

**Gerhard Ebersöhn** \* 07-13-15, 11:37 PM

And I have never said that you did. I say NIV says “as evening approached”.

**Gerhard Ebersöhn** \* 07-13-15, 02:20 PM

And Jesus' Day-of-BURIAL was Jesus' "BONE-DAY" of his last Passover-of-Yahweh "ACCORDING TO THE SCRIPTURES".

**Gerhard Ebersöhn** \* 07-13-15, 09:01 PM

Your NIV is contrary the SCRIPTURES and therefore is anti-Christ's "BONE-DAY".

**Trucker** \* 07-13-15, 09:01 PM

**NIVS** As I stated all other English translations which I checked indicate, in one way or another, that it was already evening. I have access to several English translations. An assumed error in translation makes it Satan's work or whatever? Really? Do you really want to get there???

**Gerhard Ebersöhn** \* 07-13-15, 11:37 PM

A clear point of divergence with your view, makes me a <<*false teacher*>>? Really? You obviously wanted to get that far, really.

**Trucker** \* 07-13-15, 09:01 PM

The NIV at Mark 15:42 still does not say what you appear to make it say IN THIS POST OF YOURS. :).

Quote: Originally Posted by Gerhard Ebersöhn *And Jesus' Day-of-BURIAL was Jesus' "BONE-DAY" of his last Passover-of-Yahweh "ACCORDING TO THE SCRIPTURES"*.

So quote the Scriptures, book, chapter, verse, and English translation, please.

**Gerhard Ebersöhn** \* 07-13-15, 11.37

I don't want to make the NIV say anything. I said “*according to the Scriptures*” *Jesus' Day-of-BURIAL was Jesus' "BONE-DAY"*. The NIV says Jesus' Burial "Bone-Day" not yet had started while all the translations before it—<<*all other English translations which (you) checked*>>, say it had started. They are right and the NIV is wrong ---in fact, is a CORRUPTION.



**Gerhard Ebersöhn** \* 07-13-15, 11:37 pm

The BURIAL day of Christ was the Bone-Day of his Last Passover because the Bone-Day of passover is the Bone-Day of the passover-- the fifteenth day of the First Month and "first day seven days ULB shall be eaten" and that which remained over shall be burned with fire : spelled : BURIED if The Man the Lamb of God Our Passover!

**Trucker** \* 07-14-15, 07:39 AM

Yet again I request you quote it. Book, chapter, verse, and specific edition where "Bone Day" is mentioned.

... is, copy/pasted, what you said. Now, are you going to maintain that an apparent mistranslation makes the NIV the work of anit-Christ? Do you really wish to go there??? And, if so will you apply the same standard consistently? And, again I will ask you to provide for us the Book, chapter, verse, and specific edition where the NIV says anything about Christ's "BONE DAY".

**Gerhard Ebersöhn** \* 07-15-15, 12:21 AM

You want the <Book> etc.? You call on it then ask me?

<<provide for us the Book, chapter, verse, and specific edition>> = <<where the NIV>> does NOT say <<anything about Christ's "BONE DAY">>! Your required <<where>> is your referred to, Mark 15:42 where you, LIKE myself, insist the NIV has NOTHING <<to say about Christ's "BONE-DAY". It CORRUPTS Jesus' BONE-DAY out, through using a Continuous Past where the Text uses the Aorist--PERFECT PAST, thus placing Jesus' Burial on the day that He was Crucified.

And again, I will tell you, the NIV says NOTHING about Christ's "BONE DAY". Read: NOTHING! It commits Textual murder.

**Gerhard Ebersöhn** \* 07-15-15, 12:21 AM

<<Now, are you going to maintain that an apparent mistranslation makes the NIV the work of anit-Christ? Do you

*really wish to go there???* And, if so will you apply the same standard consistently?>>

You admit, that 'evening approached' is <<*an apparent mistranslation*>>. Well, so do I. Only I claim, that 'evening approached' is <<*an apparent mistranslation*> and INTENTIONAL mistranslation. I, haven't <*gone there*> ---to the place of an apparent and intentional mistranslation. The NIV and its quasi translators did, and you have <*gone there*> with them. Do you really wish to go so far as to say that such obvious and intentional \_mistranslation\_ is truly Christian? WHERE OCCURRING I shall <<*consistently apply the same standard*>> to any such directly opposing, anti-Christ mistranslation, and my only <*standard*> consistently will be : THE GREEK TEXT.

**Trucker** \* 07-15-15, 06:55 AM

Sir, your perpetual [and obviously deliberate] running away from a simple request is quite revealing.

In what English translation or translations is this mysterious "BONE DAY" mentioned? Tell us oh great wise one. If you can't or won't address this simple request then you have nothing of substance to offer.

**Gerhard Ebersöhn** \* 07-16-15, 12:43 AM

'Trucker', BrianW restrained by a board, show me where I claimed an English translation that mentioned "BONE DAY"? Until then I won't be able to address your request.

**Trucker** \* 07-15-15, 07:02 AM

Originally Posted by Gerhard Ebersöhn

WHERE OCCURRING I shall <<*consistently apply the same standard*>> to any such directly opposing, anti-Christ mistranslation, and my only <*standard*> consistently will be : THE GREEK TEXT.>>

So then you will agree that there are also mistranslations in the KJV [I mention the KJV simply because you referred to it specifically.]?

And, since you will be consistent, and since mistranslations do appear in the KJV, then that must also be "anti-Christ ... right?"

**Gerhard Ebersöhn** \* 07-16-15, 12:35 AM

Who is typing in blue, you, or I?

**Trucker** \* 07-16-15, 07:14 AM

Please answer the questions.

**Trucker** \* 07-16-15, 07:17 AM

So what specific translation does mention "BONE DAY"??

Name it! You're really good at dodging questions!

**Cynthia** \* 07-18-15, 04:01 PM

He is silent. Hmmm It appears that ALL TRANSLATIONS are anti-Christ, since NONE translate the so-called bone day.

**Gerhard Ebersöhn** \* 07-17-15, 02:22 AM

And you are trying to be good at provoking to anger . . . but even therein, is not good enough. No translation ever rendered 'ha-etsem-ha-yom-hahu' (or similar combinations) for what it is and still is in the Hebrew, "BONE-DAY". NO translation ever, beginning with the first translation of the Hebrew Scriptures 300 years BC. And THERE and THEN and WITH THAT translation, the JEWS, lost the Bone-Day of the Passover of Yahweh forever.

The JEWS would never recover the BONE-DAY of Yahweh's Passover. THAT WAS WHY THEY NEVER RECOGNISED YAHWEH'S PASSOVER when its Bone-Day arrived. The BONE-Day of the Passover of Yahweh would make the Jews see the Messiah for the One Who redeemed them from Egypt, but whom they, when He had come, could not and never would, recognise and accept as Messiah.

The Christian Church on this very day faces the same challenge and invitation to a better understanding of Jesus' Last Passover of Yahweh.

**Trucker** \* 07-17-15, 07:01 AM

That's what I thought. :rolleyes:

End of discussion.

**Gerhard Ebersöhn** \* 07-18-15, 01:57 PM

That's what I thought – **BrianW!** Why haven't you made it the end of the discussion several posts before already? I have several times before said the same as here.

**Gerhard Ebersöhn** \* 07-19-15, 01:53 PM

No translation is anti-Christ because it doesn't translate Bone-Day. But translations ---almost all new translations since the start of the 20th century--- which DO IN FACT 'translate' the Bone-Day of Jesus Christ BUT SO THAT IT COVERS UP his Bone-Day IN ORDER TO BOLSTER a Sunday-Resurrection, are, in FACT, anti-Christ translations ---very able, sophisticated, clever, covert CORRUPTIONS make no mistake. If one has no clue where the bell hangs in vain would he try sound the gong. It is a FACT, a historical and undeniable EVENT OF THE TWENTIETH CENTURY, that each and all Scriptures in the Gospels which indicate DAY AND OR TIME OF DAY pertaining the Bone-Day in the Last Passover of Jesus, HAVE BEEN, CORRUPTED. If it were only one relevant text that was so corrupted, one could have said it was 'accidental'. But because EACH AND ALL relevant texts ARE SO CORRUPTED—two dozen at least of them—there is no way one can MISS, or IGNORE, or DENY those CORRUPTIONS.

All Christianity HAS been fooled ALL the way because it in THIS CASE, PREFERRED the lie to the uncomfortable, feared and LOATHED TRUTH of Jesus' "Sabbath's", Resurrection "the third day" of the Passover of Yahweh. To corrupt the Scriptures to fit and support VENERATION OF SUNDAY WITH JESUS' RESURRECTION, is what makes a 'translation' anti-Christ. It dishonours TRUTH and glorifies tradition of MEN instead. Sarcasm and mocking and ignominy are the very best and only way to counter THIS FACT. But if the minutes of the translation committees of the latter half of the 20th century were available to the people to see for themselves, their SIMULTANEOUS AND IDENTICAL instructions and dictations and methods and

AIMS with every new translation, would speak for itself. But try and obtain those minutes and prescriptions and modus operandi of these translation commissions WORLDWIDE if you can, then let's talk further on this issue. But I can assure whomever, they are UNOBTAINABLE because of their underhanded nature and objectives. Which makes open and informed discussion impossible. "By their fruits ye shall know them." One sees it everywhere. No reasonable conversation ---only jeers and scorn. Perpetually, incessantly, invariably the same sarcasm and haughtiness for want of 'inside' intelligence.

**Bob Carabbio** \* 07-19-15, 03:45 PM

The guilty runs, when no man pursues.

**cynthia** \* 08-26-15, 07:47 PM

How were YOU able to obtain these things?

**Gerhard Ebersöhn** \* 08-29-15, 02:27 PM

I was asked to contribute my 'version' if you like of some Scriptures for consideration in the last new Afrikaans translation of the Bible and give comment and make remarks on whatever I might think necessary. Which I did. But not exactly as the translation committee prescribed, you see. Because 'riglyne' -- guidelines, were provided. But I did not adhere to them, of course. So I know what went on, first hand. I do have some extracts of minutes kept during the previous 1982-1987 Afrikaans translation. I donated my whole library to the university of the North West, and cannot therefore quote to you. Those minutes are somewhere in my books and articles but I cannot remember which.

But if I lied to you -- for that is what it means to be dishonest -- think what you will. I have peace in my heart and mind that I lied no word. By the way, that 'Nuwe Afrikaanse Bybel' of the

1980s directly to counter my warnings not to, followed the NIV inter alia in Mark 15:42, which formed the example for

all new translations that were simultaneously undertaken worldwide at that time. If you inquired about my resistance, the records will tell you I was an unknown, a nobody. There are records in Higher Places though. In any case, they followed the NIV because it was best exemplar available of the dynamic equivalent method. So I again provided the exact same protestations and more as soon as the preparation of the 'Direkte Vertaling' began. This time, I raised the 'BONE-DAY' issue ('issue' if you like) for the first time in history as well as quite a few other matters that could influence the new, so called 'Direkte Vertaling'. THIS TIME they (the final arbitrators) did what I recommended to the word and letter in Mark 15:42, but CONSPICUOUSLY NOT IN MATTHEW 28:1!

But why would I tell you these things? Only to tell you I am not dishonest? I don't actually care if anyone thought I am dishonest. I HAVE THE SCRIPTURES and I appeal to them. After what I have told the whole world by now, anyone who should know but still denies the Scriptures' 'BONE-DAY' ['ha-etsem-ha-yom-hahu' and other expressions] for being Jesus Christ's Last Passover's "three days thick darkness", must be ... what shall I say . . . LET GOD JUDGE!

**Gerhard Ebersöhn** \* 08-29-15, 03:51 PM

This may interest you . . . <http://www.litnet.co.za/bone-day/>

**Trucker** \* 08-29-15, 04:41 PM

Show us the Scripture. Otherwise, you're reading what isn't there to read.

**Gerhard Ebersöhn** \* 08-30-15, 10:19 PM

. . . You again . . . You haven't read. You have no interest.

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## Christforums

**Gerhard Ebersöhn** \* 09-16-2015, 04:30 PM

"The selfsame day"

Jeromy translated the Old Testament from the the LXX. His was the second translation EVER of the Old Testament . . . except where the writers of the New Testament have created their own version of quotations from the LXX, and where not from the LXX, from the OT Hebrew. That was all very good. But there was ONE 'expression' I have discovered myself for what it is worth to the serious student of the Scriptures, where everybody has followed the 70 in one serious oversight which as a result has never received due recognition.

The English was only the second translation of real significance in all history, that by Wycliffe of the Vulgate Latin, and that by Tyndale of the Greek of Erasmus' compilation.

As recent as 1611 the translation with the greatest influence upon all humankind ever, the KJV was first published as 'Authorised Version'.

In that Version obvious attempt had been made to distinguish and articulate the particular phrasing I am referring to, to be understood better. But history proved its real meaning and importance got lost for posterity.

I have personally been involved in vehement debate on the point of order. I believe I have discovered its primitive and divinely inspired meaning. For which claim I have been made the laughingstock of Christian as well as Jewish Hebrew scholarship.

Of course. had my discovery been groundless speculation, no one would have taken it seriously, would any? It seems they rather would.



The phrasing I am referring to is in some places in the KJV rendered with "the selfsame day". Which is a unique phrasing and consequently, but unknowing and subconsciously, caused me to begin think, But just why . . . ? Then came the discovery: This was the exact same thing which has been the subject of my wholehearted investigation for forty years of my life and I never, could have guessed!

God is my witness; I speak no lie. I will not -- by God's grace -- succumb to all the condemnation I have so far received because of this INSIGHT that the gracious God has entrusted to me.

**Cornelius** 09-17-2015, 04:19 AM

Gerhard, what was your discovery?

**Gerhard Ebersöhn** 09-19-2015, 03:48 AM

My discovery was That the "selfsame day" the KJV used in most of its incidences for the "three days thick darkness" of the ninth and tenth plagues in Egypt at the exodus its first three days, in the Hebrew original, is 'ha-etsem-ha-yom-hahu' --

"the-BONE-Day" or "the SELFSAME-BONE-Day" or "the-WHOLE-Day-BONE-Day"-of-the-passover-of-Yahweh.

That was my discovery. **And that "THIS SELFSAME DAY" is abundantly witnessed to in the Gospels, especially during the Last Week of Jesus'**

**Paschal-SUFFERING-of-Yahweh its "three days" ... "on the third day" of which, "Christ according to the Scriptures" the Passover-of-Yahweh-Scriptures, "ROSE FROM THE DEAD."**

**GerhardEbersöhn** 27 September 2015 - 09:28 PM

Thank you for a relevant reply. I had to wait until somebody would react like a Christian would. Thank you.

Paul, "For I delivered unto you as most important, that which I also received [free, and by grace from the Scriptures],

how that Christ DIED according to the Scriptures for our sins"  
 --- "on the main first day ye shall REMOVE leaven" [of life]  
 "when they always KILLED the passover : this that very  
 SELFSAME-WHOLE-DAY-BONE-DAY", 'ha-etsem-ha-yom  
 -hahu' of passover "on the fourteenth day of the First Month",  
 --- and ---

"on this that very SELFSAME-WHOLE-DAY-BONE-DAY"  
 of passover 'ha-etsem-ha-yom-hahu' "on the fifteenth day of  
 the First Month", "the first day seven days ye shall EAT the  
 flesh with unleavened bread . . . and the next day(light) shall  
 BURN WITH FIRE THAT WHICH REMAINED" . . . "He  
 was BURIED for our sins according to the Scriptures" . . .

--- and, that

"on this that very SELFSAME-WHOLE-DAY-BONE-DAY",  
 "according to the Scriptures THE THIRD DAY. . .ROSE  
 AGAIN . . .“and on the sixteenth day of the First Month  
 FINISHED cleansing the sanctuary”...“by which also ye are  
 saved". The reality of “this that  
 SELFSAME-WHOLE-DAY-BONE-DAY” of our salvation  
 through Christ in Christ, is ‘the God given and therefore  
 eschatological imperative WHOLE AND WHOLENESS’  
 [Lohmeyer] of the Gospel of Jesus Christ, in a word ---in "our  
 Passover" and "Lamb of God".

The word so ridiculed and disowned once again to the glory of  
 Christ.

#15 **Deborah** 28 September 2015 - 09:56 AM

Which passage/verse are you referring to?

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-

**‘Bone-Day’ Book 1 First Test-Checks**

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**Topix**

<http://www.topix.com>

**#1 GerhardEbersöhn** 05 July 2014 - 11:33 PM

The King James Version has done the best of any translation, including the Septuagint. Yes, the seventy Jews did themselves not know or understand the term and phrase, "bone-day" -- 'etsem yom'.

Who am I to claim such things? No, I was not the first or the only one to have experienced difficulty with the meaning and correct translation of 'etsem yom'. Translation PROVES the translators did not understand—, I am not to prove it!

It all started with the LXX, which DOES NOT TRANSLATE IN ANY SENSE, but with simply the Demonstrative

Pronoun—‘ekeineh hehmera’ – ‘that day’, SUBSTITUTED the ‘ESSENTIAL’ meaning of “the WHOLE and SPECIFIC day-OF- A) PASSOVER” in the majority of cases;

and “the WHOLE and SPECIFIC day-OF-

B) ‘YOM KIPPUR’”—‘day-of-atonement’ in most cases of the remaining texts; and “the WHOLE and SPECIFIC day-OF- C) DEATH’S ANGUISH” in every of the remaining texts.

And since the Septuagint NO ONE HAS EVER ATTEMPTED to find a more TRUTHFUL and REAL, translation. The KJV shows the translators noticed the shortcoming of a mere Article or Pronoun, “the” or “this” or “that” and at least tried to give a more specific meaning to ‘etsem yom’ with “the SELFSAME day”. “Selfsame day” is not wrong; but it says nothing about the most important aspects of the “BONE-day”, which were its “WHOLENESS” and “SUFFERING”, and SPECIFIC RELEVANCY to the passover’s “PLAGUE” of “THICK DEPRESSING DARKNESS FELT” because of which “no one ROSE from his place for THREE DAYS”. In a word, no one seems to have noticed the “Passover of Yahweh” was the Passover-SUFFERING of “Our Passover”, “the Lamb of God”, Jesus Christ our Lord and the “BONE-DAY” the eschatological “DAY OF THE LORD” IN HIS SUFFERING for to bring His People Out of the Land of Darkness and into The Kingdom of Light The Kingdom of His Dear Son.

#2 **MartinW** 05 July 2014 - 11:54 PM

Need a translator to figure out your post

#3 **GerhardEbersöhn** 06 July 2014 - 12:11 AM

Won't be of any good --- no 'translators' have any idea about the "BONE DAY" of Jesus' Christ's last passover. It's back to basics - back to the Hebrew for the first time in history. That will put you on the way to the future, because the translation of the Gospel will NEVER BE THE SAME AGAIN FOR YOU after you have grasped the meaning of Jesus' Bone Day YOURSELF.

Here's a little help ....[removed]

Hans von Dohnanyi (a high court judge and brother in law to Dietrich Bonhoeffer), on “Good Friday 19 43” (23 April), writes to Bonhoeffer, “I’m reading the Bible a good deal now; it is the only book that does not keep making my thoughts stray. This morning (I read) Matthew 26 – 28, Luke 22 –24, Psalms 68 and 70. I have never been so struck by the remarkable divergences between the two evangelists; how

much I would like to talk them over with you.” (Letters and Papers from Prison, SCM Press, 1971, p. 25)

“Let your moderation be known unto all men—the Lord is at hand.” Philippians 4:5. The man who knows what he is talking needs not get angry or boastful. While Jesus Christ is near at hand, he will be on his side, and he under Jesus’ watchful eye, may know that he stands on sure ground.

[Links removed]

‘The Lord’s Day in the Covenant of Grace’ by Gerhard Ebersöhn

Discovery is to see what everyone sees; then to think what no one thinks. Example [removed]

#4 **MartinW** 06 July 2014 - 12:50 AM

If you cannot explain it yourself in one paragraph it means you either have something to hide , or it is a setup , or you are trying to lure somebody

#5 **shturt** 06 July 2014 - 10:21 AM

Thank you for caring although you're waaay above my paygrade! Here's simply what I understand. As far as Phil.4:5, "The Lord is near" is at my paygrade, ie, our Lord's forthcoming "1" Parousia. Our Passover was sacrificed, the Godman Christ of course. This O.T. begins with leaven, and is extended into allegory in ICor.5:7. According to the ancient Jewish rite a lamb was slain, and that slain lamb was made (for each family or for a similar group) the Passover. In a similar way Christ was slain to be our Passover Lamb. This all began in Exod.12 or so as off the top. The Passover Lamb was slain, and the Passover Feast thus began. What was done in Egypt and what was done year by year since that time are thus combined. Above my paygrade, old Jack

#6 **Nomad** 06 July 2014 - 02:41 PM

The word "incoherent" comes to mind. I think we've entered the twilight zone.

#7 **MartinW** 06 July 2014 - 06:09 PM

Thank you , that is the word I was trying to think of

#8 **tooldtocare** 09 August 2014 - 01:08 PM

Bone Day of the Passover Please correct me if I am wrong but isn't the original "Passover" a point in Egyptian history where all the first born Egyptian children were murdered except for the Israelite homes that were marked in blood?

#9 **Madad** 09 August 2014 - 01:18 PM

Does God murder tooldtocare? No, no, no God does not murder, PERIOD He is a creator, no I mean "THE" creator of all things

#12 **tooldtocare** 21 September 2014 - 03:37 PM

Passover Exo 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. The Lord I know would not condone the killing of anything, sense He created it all. The term "hate" or "kill" is not in the Lord's vocabulary (Exo 12:23) For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. Believe me, the Lord is no destroyer.,,. such crapolla

(Exo 12:25 KJV) And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did

as the LORD had commanded Moses and Aaron, so did they.  
 29 And it came to pass, that at midnight the LORD smote all  
 the firstborn in the land of Egypt, from the firstborn of  
 Pharaoh that sat on his throne unto the firstborn of the captive  
 that was in the dungeon; and all the firstborn of cattle. 30 And  
 Pharaoh rose up in the night, he, and all his servants, and all  
 the Egyptians; and there was a great cry in Egypt; for there  
 was not a house where there was not one dead. LORD smote  
 all the firstborn in the land of Egypt,.....Not the Lord I know,  
 He forbids killing and not a doer of it

#13 **Angelina** 21 September 2014 - 05:59 PM

The original passover story is a prefigurative symbol of  
 Christ's ultimate sacrifice on the cross. A picture of things to  
 come and is come...Christ our passover lamb...and yes, God  
 did order the destruction of all the first-born of Egypt who did  
 not have the blood marked on the lintels and doorposts of their  
 houses...this is the God of Abraham, Isaac and Jacob. The  
 same God who sent his son to die and rise again. Who sits on  
 God's righthand, becoming the great high priest forever,  
 interceding on our behalf. 1 Corinthians 1:18 For the message  
 of the cross is foolishness to those who are perishing, but to us  
 who are being saved it is the power of God.

#14 **Angelina** 22 Sept 2014 - 03:59 AM

The original passover story is a prefigurative symbol of  
 Christ's ultimate sacrifice on the cross. A picture of things to  
 come and is come...Christ our passover lamb...and yes, God  
 did order the destruction of all the first-born of Egypt who did  
 not have the blood marked on the lintels and doorposts of their  
 houses...this is the God of Abraham, Isaac and Jacob. The  
 same God who sent his son to die and rise again. Who sits on  
 God's righthand, becoming the great high priest forever,  
 interceding on our behalf.

**GerhardEbersöhn** Dec 28, 2014

Bone-Day [etsem yom] incidences



...in Genesis...

Genesis 7

“11 In THE SAME DAY [HADZEH YOM] all the fountains of the great deep were broken up ... 13 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] entered Noah ... into the ark.”

“...in the selfsame whole day bone day...[etsem yom]...as when in the days of Noah an ark was being prepared the longsuffering of God waited wherein souls through watery [grave] were saved ... by the Resurrection of Christ... For Christ has once suffered for [our] sins that He might bring us to God, He being put to death in the flesh but quickened by the Spirit.” 1Peter 3:20,21,18.

**Gerhard Ebersöhn #2** Dec 28, 2014

Genesis 17

“23 Abraham circumcised the flesh of their foreskin in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] as God had said unto him ...7 I will establish my covenant between me and thee and thy Seed [Christ]... 26 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom](stricken in age) Abraham was circumcised... And the LORD appeared unto him... pass not away from thy servant... wash your feet and rest yourself under the tree... Abraham fetched a calf... a young man hastened to dress it... And [the LORD] stood by them and they did eat. And [the LORD] said, I will certainly return unto thee according to the time of life; and lo,(waxed old) Sarah thy wife shall have a son... at the appointed time I shall return.”

**Gerhard Ebersöhn #3** Dec 28, 2014

Genesis 50

“20 God meant to bring to pass as it is THIS DAY to save much people alive. 21 Now fear ye not : I will nourish you and your little ones. And he comforted them and spake kindly to them. 24 And Joseph said unto his brethren, I DIE : and God will surely visit you and bring you out of this land unto the

land which He swore unto Abraham, to Isaac and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up from hence my BONES—26 SO JOSEPH DIED being an hundred and ten years old : and [having been buried in a grave] they embalmed him, and he was PUT IN A COFFIN in Egypt...”

The Book of Genesis ended with Joseph’s burial day and future care of his bones—fulfilled in the Book of Exodus.

**Gerhard Ebersöhn #4** Dec 28, 2014

Bone-Day [etsem yom] incidences

...in Exodus ...

Exodus 12

“17 Ye shall observe the feast of unleavened bread for in THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] have I brought your armies out of the land of Egypt: therefore shall ye observe THIS DAY... by an ordinance for ever 18 in the fourteenth day of the (First) Month (6 Israel shall kill the passover)... strike the lintel and the two side posts with the blood and none of you shall go out of his house... 23 For the LORD will pass through to smite [with the plague] the Egyptians... The LORD will pass over and will not suffer the destroyer to come unto your houses to smite you.”

**Gerhard Ebersöhn #5** Dec 28, 2014

Exodus 12

“41 Even THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] it came to pass that all the hosts of the LORD went out from the land of Egypt—42 it is a NIGHT to be much observed unto the LORD for bringing them out from the land of Egypt : THIS IS THAT NIGHT of the LORD... 43 THIS IS THE ORDINANCE OF THE PASSOVER... 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye BREAK / SEVER A BONE thereof.

8 they shall EAT the flesh in THAT NIGHT roast with FIRE... not raw nor cooked with water but roast with FIRE;

head with legs and with the purtenance thereof... 10 and that which remain the next day ye shall BURN WITH FIRE ... 12 I will pass through THIS NIGHT ... the PLAGUE shall not be upon you.”

**Gerhard Ebersöhn #6** Dec 28, 2014

Exodus 12: “51 It came to pass THE SELFSAME WHOLE DAY BONE DAY [etsem yom] that the lord did bring the children of Israel out...

13 God led the people about through the way of the wilderness of the Red Sea... and Moses took the BONES of Joseph with him for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my BONES away hence with you.”

The Book of Genesis ended with Joseph’s burial day and future care of his bones—fulfilled in the Book of Exodus. Now Exodus ends with an apocalyptic vision of Christ’s bones and day of burial...

Exodus 24:10 They saw the God of Israel: and under his feet as it were a paved work of sapphire stone [having been] THE SELFSAME WHOLE DAY BONE DAY [etsem yom] as it were the body of heaven in his clearness ...

Exodus 14:5,4 THIS DAY [of ‘etsem yom’] came ye out in the month Abib... by Strength of Hand the LORD brought you out from this place (of death) where no Bread of Life shall be eaten. The Book of Genesis as fulfilled in the passover in Exodus is seen further expanded upon and added to in Leviticus ...

**Gerhard Ebersöhn #7** Dec 28, 2014

Bone-Day [etsem yom] incidences

...in Leviticus ...

Leviticus 23: “21 Ye shall proclaim on THE SELFSAME WHOLE DAY BONE DAY [etsem yom]... as ye shall REAP ... the corners of thy field... 10 When ye shall reap ... ye shall BRING a sheaf of the firstfruits unto the priest and on the day

after the sabbath [it rested over] the priest shall wave the sheaf before the LORD to be accepted for you 14 ...the very selfsame Whole Day Bone Day [ad hadzeh etsem yom] that ye have brought an offering [of the passover lamb].

“14 The very selfsame Whole Day Bone Day”[ad hadzeh etsem yom] encompassed...

“9 The LORD spake unto Moses...

“5 In the fourteenth day is the LORD’S passover

**Gerhard Ebersöhn #8** Dec 28, 2014

First addition: “sabbath rest day”

“6 and on the FIFTEENTH DAY of the month is the FEAST... “Seven days unleavened bread ye shall eat...

“7 In the first day is holy convocation... “no servile work shall ye do. “10 In it (is) a sabbath rest day [of the first sheaf]...

**Gerhard Ebersöhn #9** Dec 28, 2014

Second addition: “first sheaf of firstfruits” -- “11 On the day after the sabbath the priest shall wave it—the first sheaf.”

“Three days thick darkness” encompassed “the very selfsame Whole Day Bone Day” [ad hadzeh etsem yom]” of the First Sheaf.

**The First Sheaf rested over in the darkness of death and grave “on the sabbath that day great day sabbath”, “the fifteenth day of the First Month” and “sabbath in between” of the passover—, the day between “the fourteenth day the very Bone-Day that ye brought an offering (of sacrifice) and reaped and brought your sheaf, and “the day after the sabbath” when “the Priest wave(d) the First Sheaf”— “on the sixteenth day of the First Month (when) they finished to cleanse the sanctuary”.**

**Gerhard Ebersöhn #10** Dec 28, 2014

Third addition: “From... the day after the sabbath”—“the sabbath day” after “the selfsame bone-day” that the first sheaf was “reaped from the corners of thy field” and was “brought to the priest” to rest over “the sabbath day” before it would be

“wave(d) on the day after the sabbath” ... “from the day after the sabbath begin count” FIFTY DAYS to Shavuot / Pentecost!

“The LORD spake to Moses...

11 On the day after the sabbath the Priest shall wave the First Sheaf”—

“on the sixteenth day of the First Month they finished to cleanse the sanctuary.”

“15 Ye shall count from the day...” on which the LORD vanquished the darkness of the plague.

The LORD of the “three days thick darkness” of the plague, “on the third day”, “finished”.

“From the day after the (passover) sabbath, begin count!” It does not say begin count after the day after the sabbath; and it does not say begin count from the sabbath. The LORD commanded “count from / with / on the day after the sabbath.”

**Gerhard Ebersöhn #11 Dec 28, 2014**

Fourth addition to “THIS THAT VERY SELFSAME WHOLE DAY BONE DAY [etsem yom]”: Yom Kippur Day of Atonement Day of Judgment—mid-year’s Little Passover.

“46 That your generations may know that I made the children of Israel to dwell in booths [for forty years after the passover of Yahweh] when I brought them out of the land of Egypt” ...

“27 ...on the tenth day of the Seventh Month

“28 ...ye shall do no work in “THAT SAME WHOLE DAY BONE DAY [etsem yom]

“29 For whatsoever soul it be that shall not be AFFLICTED IN THAT SAME WHOLE DAY BONE DAY [etsem yom], he shall be cut off from among his people

“30 and whatsoever soul it be that doeth any work in THAT SAME WHOLE DAY BONE DAY [etsem yom], the same soul I will destroy.”

“THREE DAYS thick darkness” which in Exodus coincided on and converged in and merged with “THIS THE SELFSAME WHOLE DAY BONE DAY [etsem yom]”, “great

day sabbath” of the passover of Yahweh and the “goings out” of Israel out of Egypt, in Leviticus coincided on and converged in and merged with “this the...” three times: “selfsame whole day BONE DAY [etsem yom]” on the one day and “shabbath shabbathon ... Day of Affliction and Atonement”, of Yahweh who dwells “among his People”, the children of Israel who now “tabernacled”, “in, the land the LORD had sworn”— so “that your generations may know that I-AM-THE-LORD your God and that I made the children of Israel to dwell in booths WHEN I BROUGHT THEM OUT of the land of Egypt.”

Noteworthy is it that the fifteenth day of the First Month and the tenth day of the Seventh Month were both on the Sixth Day of the week, and that in both feasts “the day after the sabbath” of the feast, was “the Seventh Day Sabbath OF THE LORD GOD”. In neither case “the day after the sabbath” of the feast, was on the First Day of the week.

Therefore, by counting the single-day pertaining to the tenth day of the Seventh Month thrice called “the selfsame whole day BONE DAY [etsem yom]” as incidences relating to the matter at hand, the Passover of Yahweh which was the first and main and original feast of Israel and the LORD of Israel from which all subsequent feasts evolved, the number of incidences of the use of the phrase ‘etsem yom’ applicable to the passover, stands at 9 out of 12, or, 75%. But taking into account the 3, 4, proleptic, anticipating and prospective instances of ‘etsem yom’ in Genesis 7, 17 and 50, the number of incidence of its use for “the selfsame whole day BONE DAY [etsem yom]” of the PASSOVER, is 12, 13 out of 12, 13 or 100%. Nevertheless <<people who actually have functional facility with Hebrew tell you>> it <<does not>>, and, <<never, existed>> and that <<there is no such thing as ‘bone-day’>>.

**Gerhard Ebersöhn #12 Dec 28, 2014**

So; let us go on ...

Later and Institutionalised instances of the use of ‘etsem yom’ ...in Numbers, Deuteronomy and Joshua ...

Numbers...

The words “bone”—‘etsem’ and “day”—‘yom’ do not occur in a closed phrase in Numbers.

The most significant incidence in chapter 9:12 (Exodus 12:46) of ‘etsem’, “break / sever no bone of it” (John 19:36), bears upon a fourteenth day of the First Month though, postponed to the fourteenth day of the Second Month, but nevertheless “(kept) according to ALL the ordinances of the passover ... on THAT DAY...”, “...THE DAY THAT the tabernacle (‘mishkan’- place / rest-bed)—the tent (‘ohel’-‘covering’)—, was reared over the ark (‘aron’-“coffin”) of the testimony.” 9:9,12; 7:89.

“Thou broughtest up this people IN THY MIGHT from among the Egyptians!” It was “the Whole-Day the Selfsame BONE-DAY” of the passover, that the tabernacle was first reared over the mercy seat over the ark of the testimony and the Cloud of the Presence of the LORD was upon and “as the appearance of FIRE” covered withal, verse 15.

Numbers 9 contains an absolute incidence of the Bone-Day of the passover, therefore. And so we have 14 out of 14 incidences of “Bone-Day” being the passover’s day of the Dead being Buried—100%!

**Gerhard Ebersöhn #13** Dec 28, 2014

In Numbers 19 there is the clear connection with the word ‘etsem’-“BONE... One SLAIN...”, and “GRAVE”, verse 18. In Numbers 24:8, “God brought Israel forth out of Egypt... He shall break the BONES of his enemies and PIERCE them through with his arrows.” “Bones” and passover are together once again, even the day that they pierced the side of Jesus but broke no bone of his!

Virtually every incidence of ‘etsem’-“bone”, and the dark day(s) of Israel when the LORD brought them out of Egypt, are of the essence, so much so that the final days in which Israel passed over out of the wilderness into the land the

LORD had sworn to bring them into, are identical in Deuteronomy 32:48 and Joshua 5:11.

“The LORD spake unto Moses THE SELFSAME BONE-DAY (#15), saying, Get thee up into this mountain... and behold the land of Canaan... and DIE in the mount and be gathered unto thy people [that is, be BURIED]... So Moses died there and the LORD BURIED HIM.

“The LORD spake unto Joshua, My servant. Moses, is DEAD. Now therefore arise, GO OVER this Jordan... Then Joshua commanded... PREPARE, for WITHIN THREE DAYS ye shall pass over this Jordan to GO IN to POSSESS the land... On THAT DAY, the LORD magnified Joshua... the Selfsame BONE-DAY (#16)(they) did eat unleavened cakes”. Joshua 5:11,12.

The people came up out of Jordan on the TENTH day of the First Month... and kept the passover on the fourteenth day of the (First) Month... and in the selfsame BONE-DAY on the day after the passover did eat unleavened cakes.” Now the prophet Ezekiel calls “the tenth day of the First Month”, “the SELFSAME WHOLE DAY BONE-DAY”—“In the beginning of the year in the tenth day of the (First) Month... in the SELFSAME BONE-DAY (#17) the hand of the LORD was upon me.” Ezekiel 40:1.

The passover therefore had four days which were “BONE-DAY”, but most important was “the fourteenth day” as seen in the examples above. And in Joshua “after the passover on the fourteenth day of the (First) Month, the fifteenth day of the First Month—without saying—, was “the Selfsame BONE-DAY (they) did eat unleavened cakes”. Joshua 5:11,12. So all “three days thick darkness” of the ninth and tenth plagues, plus “the tenth day of the First Month”, were “the Selfsame BONE-DAY”: BECAUSE OF BEING DAYS OF THE PASSOVER OF YAHWEH—17 out of 17 times. So far in the Pentateuch all occurrences of the Hebrew phrase, ‘etsem-yom’—“Bone-Day”, were PASSOVER



BURIAL DAY occurrences. Yet the learned say it does not exist. It does not exist?! It exists! It exists, 100% as the BURIAL-DAY of the passover of Yahweh, the fourteenth and fifteenth day(s) of the First Month most pertinently.

**Soulace #14** Dec 29, 2014

GE show me ONE Jewish site that ALSO ascribes to BONE DAY.

**Gerhard Ebersöhn #15** Dec 29, 2014

There is NONE; there NEVER has been one; there never WOULD be one; there never WILL be one.

IF there were, I would not have raised the issue of the translation of 'etsem-yom'.

I have never claimed there is ANYONE <<*who actually have functional facility with Hebrew*>> who would tell you that I am right. I never claimed myself to <<*actually have advanced degrees in Jewish Studies and Rabbinic Literature*>> or that anyone who does, supports my views. And I never looked for support OR WOULD HAVE looked for support <<*in Biblical Hebrew, or in the thought and styles of the Biblical era-- for that matter, (or) in Rabbinic, Medieval, or Modern Hebrew, either.*>>

And I THANK God with all my soul for that! I JOY in the sure knowledge “I received how: That Christ DIED for our sins according to the SCRIPTURES; and, That He was BURIED; and, That He ROSE again the THIRD DAY : according to: the SCRIPTURES”— and not according to MEN whoever but especially not according to the JEWS.

Because Jesus’ Bone-Day is the ultimate single factor in and CORE SUBSTANCE of his Messianic Glory which is like a three-cored rope of his Suffering Death, Resting in Death, and CONQUERING Death, the one which cannot do without the other for one short moment. For the Jews and Jewish to admit and acknowledge Jesus’ Bone-Day in his DEATH would be worse than to admit and acknowledge his Atoning Suffering of Death or Saving Resurrection from Death.

I would be a grotesque spectacle in foolishness if I hoped for help from <<*Jewish sites*>> in this matter.

**Gerhard Ebersöhn #16 Dec 29, 2014**

Ah --- and now for the punch-line ... For the CHRISTIANS to admit and acknowledge Jesus' Bone-Day in his GRAVE, would be worse than to DENY his Atoning Suffering of Death AND, SAVING, Resurrection "FROM", Death. Here's the crux!

If Jesus "THE BONE-DAY WHOLE-DAY" WAS BURIED --- which He was --- He could not be Crucified on FRIDAY; neither could He have raised from the grave on SUNDAY.

Jesus' "BONE-DAY THE WHOLE-DAY" of "The Preparation which is the Fore-Sabbath" the Sixth Day of the week EXPOSES the biggest FRAUD in the CHRISTIAN, <*Biblical era*>.

So, I will not expect any Christians ever to <<*ascribe to BONE DAY*>> unless they are prepared to be subject to the Scripture's Authority in all and every <*matter*> of Christian <<*thought and styles*>>. Because simply the <*style*> and vogue in Christianity, is SUNDAY-WORSHIP and not fearing God or his Holy Day the Seventh Day Sabbath OF THE LORD GOD.

**Gerhard Ebersöhn #17 Dec 29, 2014**

'neither' or 'nor' above? I don't know ... to me it's neither here nor there

**Gerhard Ebersöhn #19 Dec 30, 2014**

I present nothing but SCRIPTURE; but still I am challenged, <<*GE show me ONE Jewish site that ALSO ascribes to BONE DAY.*>>

While it was the JEWS who LOST the bone of the "Bone-Day" of the Passover of Yahweh? Are you going to look for your barbecue's rump steak in your dog-kennel?

**Ben Sass #20 Dec 30, 2014**

Gerhard Ebersöhn wrote: I am planning to have a T-bone -day with a bottle of vintage Lieberstein to celebrate the New YEAR. Y'all be good to Father Jacob and Malema when they take your land in 2015 in South Africa..

**Gerhard Ebersöhn #21** Dec 31, 2014

Genesis 18:32, "Peradventure ten shall be found there."

Abraham is called the father of believers. If you're not that father of believers, peradventure one shall be found there.

Jan 4, 2015 <<So unless you are saying that Passover, Yom Kippur, the day of a circumcision and the day Noah got on the ark are all "bone days" you have a problem. And unless you can show the grammatical use of the adjective &#1506;&#1462;&#15 10;&#1462;&#1501; as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns) and explain why the use of it an adjective means a noun, you have no legs (not one, not two and certainly not three) to stand on. And remember -- none of these constructions (none of them -- I'll say that again, "none of them") has the construction you insist on "etsem yom." It just doesn't happen.>>

**Reply,**

**Rule One... Re:** <<the grammatical use of the adjective &#1506;&#1462;&#15 10; &#1462;&#1501; as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns)>>

What is wrong with 'Rule One' ...

It is no more than an assumption --- and a wrong assumption at that ---, that 'etsem'-'bone', is <<the adjective>>, <<use(d) grammatically as a noun>>. In actual fact all the above supplied incidences, are each, cases of the grammatical use of the NOUN: &#1506;&#1462;&#15 10;&#1462;&#1501; as an Adjective— without exception. And 'Rule One' as here quoted minutely, will illustrate and confirm. So, How will the actual incidences illustrate and prove that 'etsem'-'bone', is a Noun

used <grammatically> as Adjectival-Noun in the Nomenclatural Phrase, ‘etsem-yom’?

**Rule Two ... Re:** <<...one way would be to show it with the conjunction before it as conjunctions can introduce nouns>>.

Incidences, examples, exhibits ... Genesis 7:11,13, <<the conjunction before>> and <<introduc(ing) the noun>>

‘etsem’-‘bone’ being the Preposition

“IN(-the)-bone-the-day-the-same(-day)...

on-the-same-day”---<<the specific day of getting on the ark>>.

[Compare Deuteronomy 32:48 and Josua 5:11—the specific day of passing over, Josua 4:13.]

Genesis 17:23,26, <the conjunction before> ‘etsem’-‘bone’ and <introduc(ing) the noun> being the Preposition

“...IN(-the)-bone”, viz., “the-day-the-same-IN-(the -)bone(-day)”---<<the specific day of circumcision>>.

[Again, compare Deuteronomy 32:48 and Josua 5:11—the specific day of passing over, Josua 4:13.]

Now, note the similarity, indeed the uniformity in...

Exodus 12:17, ---<<establishing the 14th at night as

Passover>>; Exodus 12:41, ---<<connecting the date of the exodus to Passover>>;

Exodus 12:51, ---<<the specific date of the exodus>>;

Leviticus 23:21, ---<<establishing the specific date...>> of passover;

Leviticus 23:28,29,30, ---<<establishing the specific date of yom kippur>>

And similarly...

**Gerhard Ebersöhn #23** Jan 4, 2015

<<Unless you are saying that Passover, Yom Kippur, the day of a circumcision and the day Noah got on the ark are all "bone days" you have a problem. And unless you can show the grammatical use of the adjective &#1506;&#1462;&#1510;&#1462;&#1501; as a noun (one way would be to show it with the conjunction before it as conjunctions can introduce nouns) and explain why the use of it an adjective means a

*noun, you have no legs (not one, not two and certainly not three) to stand on. And remember -- none of these constructions (none of them -- I'll say that again, "none of them") has the construction you insist on "etzem yom." It just doesn't happen.>>*

**Gerhard Ebersöhn #24** Jan 4, 2015

Incidences, examples, exhibits of <<ways to show it>> ...

Genesis 7:11...13, ~ba-yom-ha-dzeh...b'-ets  
em-ha-yom-ha-dzeh~

“on-this-day ...in-the bone-the-day-this(-very-day)”, <the conjunction before> and <introduc(ing) the noun> ‘etsem’-‘bone’, being the Preposition “IN(-the)-bone ... on-the-same-day”---<<the specific day of getting on the ark>>.

Genesis 17:23,26, ~b'-etsem-ha-yom-hadz eh~

“in-bone-the-day-this”, <the conjunction before> and <introduc(ing) the noun> ‘etsem’-‘bone’, being the Preposition “...IN(-the)-bone”, viz., “the-day-the-same-IN-(the -)bone(-day)”---<<the specific day of circumcision>>.

Now, note the similarity, indeed the uniformity in...

Exodus 12:17, ~b'-etsem-ha-yom-hadzeh~---<<establishing the 14th at night as Passover>>;

Exodus 12:41, ~b'-etsem-ha-yom-hadzeh~---<<connecting the date of the exodus to Passover>>;

Exodus 12:51, ~b'-etsem-ha-yom-hadzeh~---<<the specific date of the exodus>>;

Leviticus 23:21, ~b'-etsem-ha-yom-hadzeh~---<<establishing the specific date...>> of passover;

Leviticus 23:28,29,30, ~b'-etsem-ha-yom-hadzeh~---<<establishing the specific date of yom kippur>>

And similarly...

Leviticus 23:14, ~‘ad-etsem-ha-yom-ha-zeh~ <the conjunction before> and <introduc(ing) the noun> ‘etsem’-‘bone’, <being the Preposition> ‘ad’-“until”---<<until that ... date>> of passover.

...thus...

Exodus 12:8,12, ~ba-la-yil-hadzeh~ “this night”---<<on that night>> of ~b’etsem-ha-yom-hadzeh~ “this selfsame Bone-Day I have brought your armies out” verses 17,41,51— <the conjunction before> and <introduc(ing) the noun> ‘etsem’-‘bone’ being the Preposition “...IN(-the)-bone”, viz., “the-day-the-same-IN-(the )-bone(-day)”.

Compare Deuteronomy 32:48 and Josua 5:11 and 4:13 — the “WHOLENESS” reached in the “Bone-Day” of the Passover of Yahweh.

Gerhard Ebersöhn #25 Jan 4, 2015

... correction ... the grammatical use of the adjective \_\_\_'etsem'\_\_\_ as a noun...

**Gerhard Ebersöhn #26 Jan 4, 2015**

**Summary:**

Because of all these specifics, what rabbi Rosends avers, <<Ex 12:46 –

*the bone not being broken in the sacrifice (prefix*

*“and”, \_\_\_the only time\_\_\_) “the-‘etsem’”>>, is mere*

opportunism. Which goes to show there are several <prefixes> or and <conjunctions> other than the conjunctive,

<and>—viz.,

the Article, “the”;

Pronouns, “this”, “that”;

Prepositions, “in”, “on”,

“at”;

Adverbs “until”; and

Adjectives, “same”/“very”,

—even Nouns,

which, in <<grammatical use>> or <construction>, <<as

conjunctions>> or and <prefixes>, <<can introduce>> or and

<modify>, <<nouns>> like ‘etsem’-“bone”— which Noun

—as an Adjectival NOUN-prefix /-conjunctive, again

<modifies> / <introduces> the noun after it, the word “day” in

the <grammatical use> or <construction> (or, simply, in the phrase) of the Nomenclature, 'Etsem-Yom'—"Bone -Day". If you can have a 'Yom Kippur', why not an 'Etsem-Yom'? Why not an 'Etsem-Yom-Kippur' Leviticus 23:28,29,30? Why not an 'Etsem-Yom-Pascha'? Topix ends

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### **'Bone-Day' Book 1 First Test-Checks**

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### **Bone-Day Internet**

May 11, 2005

#### **Yom Ha`asma'ut -- Independence Day**

Today is Yom Ha`asma'ut (יום העצמאות) - **Independence Day**. It is a day of celebration and, coming as it does immediately after Memorial Day, sears in our consciousness the connection between the two: Independence is not often bestowed without being earned, but normally comes only to those who are willing to fight, and perhaps die, for it. Conversely, Memorial Day is not a day of mourning for "senseless deaths", as much of the western media would have you believe, but for those who died for their country, for freedom, or simply (as is lately so often the case) because they were free.

Israelis are usually aghast when they hear what has become of American Memorial Day: a time of picnicking, shopping, and sales. In Israel, Memorial Day is a workday, but not quite an ordinary one: m'qomot biluy (מקומות בילוי) - places of

recreation are closed. The next day, Independence Day, is almost exactly the opposite: it is a holiday, and everything but m'qomot biluy are closed.

The word `asma'ut (עצמאות) - independence is from the root `s-m. Perhaps the most basic word from this root is `esem (עצם) - bone, which figuratively means something like "the most essential thing" - `esem ha`inyan (עצם העניין) means "the heart of the matter" (literally "the bone of the matter"). This word is also used to form the set of pronouns which in English end in -self: myself, yourself, himself, etc. are `asmi (עצמי), `asm'kha (עצמך), `asmo (עצמו), etc. It is from this sense of the word that `asma'ut is derived, the -ut suffix has the same meaning as the -ness suffix in English, so 'independence' in Hebrew is something like, "selfness", `asma'i (עצמאי) being the adjective form, 'independent'. Now, you might wonder why there is an alef in this word: Why not use `asmut (עצמות) and `asmi (עצמי)? It is because these words are already taken: `asmut means something like essence or "most essential self" and `asmi is an adjective which has the same meaning as the English prefixes auto- or self-, for example: gol asmi (גול עצמי) - own-goal, nihul `asmi (ניהול עצמי) - self-management.

Here are some more words from the same root:

`osma (עוצמה) - strength, power

b`esem (בעצם) - actually (Comes from b'- + `esem. The way to form adverbs from nouns is to prefix it with b'-, which means 'with' - though only the kind of 'with' that we see in 'I ate with a fork' and NOT the 'with' in 'I ate with a friend'!)

`asma'it - independently (The feminine singular form of adjectives can also be used as an adverb.)

### **David Boxenhorn**

A tidbit: Software engineers may be interested to know that "object-oriented" is translated to modern Hebrew (sorry about the nonstandard transliteration) as "muncheh atsamim" - using the word "etsem" to mean "object".



<https://www.google.co.za/search?q=bone+day+etsem+yom&ie=&oe=>

## **Shaiya Rothberg**

[Yom Ha-Atsmaut - Israel Independence Day - bitterchocolate - shaiya ...](#)

*bitterchocolate.faithweb.com/Yom%20Ha.pdf*

1. [Cached](#)

The root **etsem** has a number of meanings. one of them is **bone: etsem**. **Etsem** also denotes specificity, identity – as in hu atsmo – he himself, or ad **etsem**.

## **Yom Ha-Atsmaut - Israel Independence Day**

We celebrate Israel's 3rd re-establishment on Yom Ha Atsmaut. I'd like to explore the meaning of the establishment of Israel through following R. Arthur Waskow's suggestion that we look at the meaning of the word atsmaut – although i'm not sure that the direction we'll go is what he had in mind. The root etsem has a number of meanings. one of them is bone: etsem. Etsem also denotes specificity, identity – as in hu atsmo – he himself, or ad etsem hayom haze – until this very day.

A closely related meaning is essence – the essential nature of a thing is its atsmut. Another meaning is power – as in otsmah. I think the use of the root etsem in being atsmat-i, or independent, is a mixture of the last three meanings – identity, essence and power – that is, to be atsmat-i is to have the power to be what one really is – to explore and manifest one's identity.

Now, the Kabbalists borrowed a rabbinic tradition about an etsem, a bone, at the base of the spine called the luz. The luz is not just an etsem – it is THE etsem – it combines the different meanings of etsem. First – the luz represents the unique identity, place, of each person in the vastness of God's universe – it is atsmenu – what we are. Second, the luz represents a unique way of being – a way of structuring our life and thought – that expresses our atsmut, or essence. and lastly – if we structure our life and thought in a way

expressing our identity in God's universe, then we experience the flow of *otsmah*, or meaning and life-force, into us from God.

Thus being *atsmai* is not just the power to be one's true self, it is that being one's true self is the source of power.

I won't promise you that the *luz* bone is physiologically real, but I'm convinced that it's psychologically real. Torah and *Mitsvot* provide the tools, the frame of reference, through which each one of us seeks our *luz*, our *atsmaut* -*etsem-ut*.

Some people find it with the *Chassidim* or *mekubalim*, some with the rationalists – and so on in endless variations.

The Jewish people also have a *luz*, a collective *etsem-ut*, and that is Torah as a whole, with all its internal variations. The Torah had to be given at *Shavuot*, after *Pesach*, because before the people could manifest its unique identity, take its place in God's universe, it had to a) become a people and b) release itself from external bondage. But after *Pesach* Israel is still not *atsmai* – because she has still to discover her true self, her *atsmaut*, in Torah.

The destruction of the Jewish state and *galut* blocked the path from *yetsiat mitsrayim* to *matan torah* – because *galut* is the death of Israel's national life – the death of the body politic, and it's through the body politic of Israel that we live our collective Torah, our collective *atsmaut*, which provides the framework for each of our individual *Toraitic* life paths. And therefore the re-establishment of the state of Israel is in a sense *tchiyat ha metim* – the resurrection of Israel's body politic.

This resurrection opens the path leading from *pesach* to *shavuot*, from *yetsiat mistrayim* to *matan Torah*, from slavery to the freedom, meaning and power of Torah – and that's why it is celebrated now during *7 sefirot ha-omer* which links *pesach* to *shavuot*, and that's why it truly is - *yom ha atsmaut*.

By Shaiya Rothberg

<http://lightforisrael.org/index.php/2015/08/15/thank-god-for-israel/>

Thank God for Israel

Posted on [ל אב תשע"ה](#) December 4, 2015 by [admin](#)

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Thank God for Israel!!

At 4:00 pm on Friday, Iyar 5th, 5708 (May 15th, 1948), **David Ben Gurion** (who would be the first Prime Minister of the new state) stood in the Tel Aviv Museum (today known as Independence Hall) and opened the ceremony to which about 250 guests were in attendance – by invitation only.

The group spontaneously sang Hatikvah – which soon became Israel’s national anthem. Behind Ben Gurion hung a large picture of Theodor Herzl, the founder of modern Zionism, flanked by Israeli flags – which were soon adopted as official. Ben Gurion announced to the crowd, “I shall now read to you the scroll of the Establishment of the State...”.

The full reading took about 16 minutes and ends with the words, PLACING OUR TRUST IN THE “ROCK OF ISRAEL”, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION. Ben Gurion concluded by saying, “Let us accept the Foundation Scroll of the Jewish State by rising” and calling on Rabbi Fishman to recite the Shehecheyanu blessing. After the last of the signatories of the Declaration had signed, the audience again stood and the Israel Philharmonic Orchestra played the “Hatikvah”, the Israeli national anthem, ( הַתִּקְוָה ) which literally means ‘the Hope’. Ben-Gurion concluded the event with the words “The State of Israel is established! This meeting is adjourned!”

Sunday at the local Yom HaShoah ceremony in my city, one of the Rabbi’s present again reminded everyone that Jewish people always take their past with them forward into the present. [I mentioned this in last week’s Nugget, and the same Rabbi mentioned it again this year.] He gave the example of the children of Israel taking the bones of Joseph with them as they left Egypt. And so on the day of the

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re-birth of the nation, there were so many reminders of Israel's past going all the way back to the time of the Bible. For example, the Declaration was a three-part scroll (Heb: מגילה – Megillah). This was a clear and strong picture of the connection between modern Israel and its ancient past in the time of the Bible since all of the books of the תנ"ך – T'nakh (Old Testament) were written in Hebrew on scrolls. The very first paragraph of the Declaration begins: ERETZ-ISRAEL (Heb: אֶרֶץ יִשְׂרָאֵל) – the Land of Israel, was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books (the Bible). Israeli Independence Day is called Yom HaAtzma'ut (יום העצמאות). The root of this Hebrew word HaAtzma'ut is etsem (עצם) and has several meanings: “bone, substance, matter, essence or core of something or someone.” The Hebrew word atzma'ut (עצמאות), meaning ‘independence’, comes from atsmi which means one's own personal being and bones. This gives new meaning to the Ezekiel 37 passage on ‘the valley of dry bones’ (which was partly fulfilled on this day) since the Hebrew root etsem is part of both the word ‘bone’ and the word for ‘independence’!

Israel is the only nation that God created and this goes back to the Abrahamic Covenant (Genesis 12:1-3) What nation EVER died and then revived after 2,000 years? Only Israel! What language EVER died in common use and then revived after 2,000 years? Only Hebrew! The language of Israel and the Jewish people. Read the history of the War for Independence, and actually, all of the history of ‘Modern Israel’ since 1948, and you will find plenty of miracles. Israel's first prime minister, David ben Gurion said, “In Israel, in order to be a realist you must believe in miracles.” Actually, according to the prophet Jeremiah (16:14-16), the first Passover and the exodus from Egypt was a small miracle

compared to the rebirth of the nation which we have seen in this generation. Truly, the People of the Book have returned home!

This entry was posted in Israel.

26 01 15

<http://www.edenics.org/explore/articles/the-bones-of-the-day/>

### **The Bones of the Day**

You may ask, what does Passover have to do with China or the Chinese language? I know that you are a Root & Branch reader, so you are used to thinking globally and spiritually.

Pay attention!

Perhaps the most difficult passage in the entire Passover story of Scripture occurs in Exodus 12:17. Here, the Israelites, that tiny band of universal metaphors, are set to leave their oppressive site of slavery and degradation “b’eZTeM haYom haZeH”, in — literally translated — “the BONE of the day”. The word “eTZeM” means bone, from the first time that Adam uses the word in Genesis 2:23, and this Edenic term is the ultimate source for OSTEOMA (the bone tissue tumor) or the Greek bone, OSTEON.

**Most bible translations have a bone to pick with this difficult term, so they simply render it “on that selfsame day” or “very day” — either way their translations are absurd. Biblical scholars try gymnastics to compare the word to related terms that do mean “itself” (ATZMo) or OMeTZ, “strength.” [bold GE]** They sorely need a proof-text in an actual language before they could understand this term, and other long ossified Semitic languages, like Akkadian, are no help.

To the rescue comes the venerable language of Chinese, Earth’s number one spoken language, which replaced some consonants with rising and falling accents but otherwise changed little since it was refracted from the Edenic gem at Babel and spread with the most prolific son of Japeth. Chinese,

like Biblical Hebrew, has large two-letter roots whose meanings form a theme when noting the many three-letter roots or like-sounding words that poured forth from the same source over the millennia.

The Chinese root “zhong,” a reasonable match for the Tzadik-Mem Hebrew bone of contention above, has several relevant meanings. Among these are Middle Finger, Backbone, Center, Core, Noon and Midday. Yes, there is nothing wrong with translating Exodus 12:17 as “the bone of the day”, once we have the Chinese to teach us that the “bone” (eTZeM) is the middle and strong core (oMeTZ).

Now we can understand that the Israelite slaves were meant to leave in the backbone or middle of the day. This high drama was set for high noon, lest someone think the slaves sneaked out on their own at dawn or twilight. This historic highlight was well lit for all the world to see, for all time.

(This short essay was originally published by the Root & Branch Association’s information service, headquartered in Jerusalem, Israel. Check ‘em out at <http://www.rb.co.il>)

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### **Parsha Ki Savo**

I heard a brand new Rav Wolfson vort!!! Actually, Baruch Hashem I’ve been hearing new vorts all summer but till now I’d hear them on Shabbos. The Rav spoke Sunday night and I received a copy of the tape on Monday! Here’s a brand new, incredible vort which might bring Mashiach so the Yetser Horah is fighting me on this one. I’ve come down with a fever and my throat is closing in on me but the typing must go on! G-d willing, please, kain yehe ratsone, in your merit. B’H, our good friends at ShemaYisrael gave me some extra time for submittal. Now that I’m feeling better and proof read what I wrote earlier, well, let’s just say B’H I’m feeling better.

We're speedily approaching the High Holidays and the Days of Judgement. Did I say 'Days' of Judgment? Isn't the one day of judgment Yom Kippur? There happens to be 4 judgment days! 4 periods of time for tshuva after which a judgment day comes.

The first is for the Tsaddikim- the righteous. They are judged on Rosh Hashana. They have the 30 days of the month of Elul to do tshuva and on Rosh Hashanah their fate for the upcoming year is sealed. May Hashem lengthen their days.

The second period is for the average Jew. We have, in addition to Elul, the Aseres Y'may Tshuvah- the 10 Days of Repentance from Rosh Hashana to Yom Kippur, inclusive. An intensified period for repentance to really turn it on and G-d willing we'll all be sealed in the book of Life on Yom Kippur. Thirdly, from KABBALAH (an eye catcher) we learn that Shimini Atseres is a day of judgement. Shimini Atseres is the last day of Sukkos. Sorry, Hoshanah Rabbah is the last day of Sukkos and immediately following is a new holiday, Shimini Atseres. In the Torah, Rashi translates Shimini Atseres as an '8th Day of Restriction' because on Sukkos, which is one of the three pilgrimages, every Jew would come to the Holy Temple in Jerusalem and the Torah 'restricted' their return trips home for one more day. So the Zohar tells us that Hoshanah Rabbah / Shimini Atseres is a third day of judgment. This means that someone who has been trying to do tshuva and the 40 days from Rosh Chodesh Elul till Yom Kippur wasn't enough, they have another 12 days for success till their fate is sealed on Shimini Atseres. As we say thrice daily (weekdays), 'Blessed are you Hashem Who desires repentance.' What a nice G-d!

The Bas Ayin, a student of the Ba'al Shem Tov, learned from the Arizal about a few Neshamos- souls who are like a few unfinished strings yet dangling from the fabric of repentance. Neshamos who are having the hardest time doing tshuva. They try and fail. Try and fail again. Maybe they don't try so hard.

When do these Jews have till? A verse in Isaiah says, U'lechain b'ZOSE yechupar avone Yaakov- Therefore with this will be atoned the iniquities of Yaakov. On the last day of Chanukah we read ZOSE chanukas hamizbe'ach- This is the dedication of the alter. Torah circles refer to the last day of Chanukah, not as day 8 but as Zose Chanukah. The Arizal puts the ZOSE of Isaiah and the ZOSE Chanukah together and says the message is clear. Zose Chanukah is the fourth and final day of judgment. The 8th day of Chanukah. 122 days from Rosh Chodesh Elul.

You might ask regarding the month of Cheshvan, (which falls between Sukkos and Chanukah ) that sometimes it's 29 days long and sometimes thirty? Do these fringe Jews have 121 days or 122? The Gemorah holds by a principle; an unspecified month is 30 days. With this in mind we can talk about the period of Rosh Chodesh Elul through Zose Chanukah as being 122 days.

It's remarkable that during these very overlapping periods of repentance which we're in right now we'll be reading Parshas Netsavim, Vayelech and Ha'azinu. The Jewish calendar is fixed so that Vayelech is read almost always the Shabbos before Rosh Hashanah. Hey! Vayelech is 30 verses long. The Tsaddikim repent for 30 days and on Rosh Hashana they are sealed in the book of Life, G-d willing. Netsavim will be read next week. It is 40 verses long! Woa! 40 verses paralleling the 40 days of repentance for the average Jow. We can ask why the 40 comes before the 30? We read Netsavim - Vayelech and not Vayelech ' Netsavim? We can answer as we say in the Yom Kippur prayer, Nesaneh Tokef; B'Rosh Hashanah yikasaivun u'v'Yom Tsom Kippur yichasaimun- On Rosh Hashanah our fate is inscribed and on Yom Kippur it is sealed. Judaism is set up for the majority of Israel, for the average Jow. So Netsavim we read first with it's message of 40 to most all Israel. Then Vayelech for the Tsaddikim. Besides, Tsaddikim know what speaks to them even when not clearly



expressed. That's why they're Tsaddikim. The Gaon of Vilna says the 10 parshas in Dvarim parallel the last 10 centuries of world history. You and I count and see 11 parshas in Dvarim? A Tsaddikim sees things as they really are even if it's not spelled out. So, again, for the majority, Netsavim, 40 days to do tshuva. For the Tsaddikim, Vayelech, 30 days. And as you might have guessed, Ha'azinu is 52 verses long paralleling the Zohar's third day of judgment, Shmini Atseres, 52 days after Elul.

The last parsha of the Torah, Zose Habracha even though it's name (Zose) seems to scream for inclusion, we won't take into consideration because the parshas are arranged for the Shabbos' on which they're read. Zose Habracha is never read for Shabbos but for Simchas Torah. For this reason we won't look to Zose Habracha to add to this remarkable pattern. So where do we find the fourth judgment day, 122 days from Rosh Chodesh Elul? I know what you're thinking. You're thinking Parshas Ki Savo is 122 verses long! EHHH! Wrong answer. Nice try, though. This is a vort for Parshas Ki Savo and till now I've been talking about everything but Ki Savo and this would have been the perfect opportunity to dramatically and climactically bring in Ki Savo but, alas, the answer is: If you add up  $30 + 40 + 52$  you get 122. Gevaldik!!! Rav Wolfson had apparently told this vort over to his son-in-law, Rav Zilber because and Rav Wolfson says in the name of Rav Zilber, 'Ki Savo IS 122 verses long!?!' This poses a question in each direction. If the three parshas add up to 122 to hint to what the Arizal said, why have a fourth parsha during these very days of tshuva be 122 verses long? And if Ki Savo is 122, why have the other three add up to 122? In short, why a double allusion to the fourth judgment day? The Gemorah Rosh Hashanah asks why we read Parshas Ki Savo at the end of the year? It answers because this parsha includes the curses that would befall upon Klal Yisrael if we would foolishly stray from the derech Hashem, chas v'shalom!

It says we finish the year with its curses and start the new year with blessings. It seems that we can use this Gemorah to take the 122 verses of Ki Savo and point them at last year! Now Ki Savo tells its message!

Ki Savo is called the Tochacha- the Rebuke! And rebuke it does. And it's 122 verses long! Ki Savo points at the those Jews who were not successful in their tshuva and says, why did you take 122 days last year?!? You might not been expected to repent in 30 days like a Tsaddik but why not in 40? How could you not succeed in making yourself a little better after trying for 52 days?! Rosh Hashana and Yom Kippur are a time of Yiras Hashem- fearing G-d. Times of the attribute Din- judgment. Sukkos/ Shmini Atseres is a time of Ahavas Hashem- Loving G-d or Love of G-d. It's a time of kindness and mercy. Only regarding Sukkos does the Torah say V'samachta b'chagecha- you should rejoice on your holiday. Heaven's in a good mood. It will cut the 52 days some tshuva slack. But 122 days till Zose Chanukah!?!

Zose Chanukah falls out in the month of Teves. Each of the 12 months parallels one of the 12 tribes. Teves parallels the tribe of Dan. The last tribe of the procession in the desert. The tribe who took the idol micha out of Egypt. The tribe of whose members was spiritually weak and didn't fear Hashem and found themselves outside of the protective clouds of glory, which the Amaleikites attacked. Ki Savo says learn from last years mistakes. It need not be itemized what a difficult year last year was for Torah and Israel. Don't let this year be like last year. For this year the Torah brings 40 days! That's the goal! 30 days! The ideal goal! 52 days if you really have to. But 122 days for tshuva? It's better than nothing but there's a lot of negative energy attached to it. The possibility exists so the Torah hints to it,  $40 + 30 + 52 = 122$ . Don't wait till next Ki Savo to look back and say you should have done it differently.

I threw in above an insight from the Gaon of Vilna. The 10 parshas of Dvraim parallel the last 10 centuries of history. It was to express a point then and to introduce one now. Just as the 10 parshas parallel the centuries, can these 3 parshas, Netsavim, Vayelech and Ha'azinu parallel the days of which they speak? If the Torah is the blueprint it is for every level. Rav Wolfson did some checking and found some incredible things. He says he did not find hints in every verse but he found 'many, many' hints. He shared one example, one that us average Jews could see.

On Sukkos we have 7 Ushpizin- guests who visit our sukkahs, a different one each day. The Zohar says their order of arrival is Avraham, Yitschak, Yaakov, Moshe, Aharon, Yosef and [King] David. Then the Zohar says elsewhere the order of the 7 Ushpizin is Avraham, Yitschak, Yaakov, Yosef, Moshe, Aharon, and David. The first list is not according to chronological order but according to KABBALISTIC traits of each forefather; Chesed, Gevurah, Tiferes, Netsach, Hode, Yisode and Malchus, respectively. The second list is according to chronological order. Most Chassidim, or those who daven Sfard (not Sfarad) generally follow the first order, based on traits. The Ashkenazim follow the chronological order. Who is right? Both, of course! Both have a Torah source, from the Zohar, to hold the way we do. But the Torah is the blueprint. The Zohar is Oral Tradition. That which explains the Master Architects plans. This conflicting arrangement must reveal itself in the somewhere in the blueprint!

The first clash of the lists is on the fourth day of Sukkos. The Sfards welcome Moshe and the Ashkenazim, Yosef. The fourth day of Sukkos is the 48th day from Rosh Chodesh Elul. In Ha'azinu, the 52 day parsha, the 48th verse says, '**And Hashem spoke to Moshe on that very day.**' The Sfards have it! An explicit mention of Moshe! Not so fast, oh furry hatted ones. The Steipler zt'l in his K'heles Yaakov says that **Yosef is called etsem which means 'bone'.** A couple times Yosef is

**involved with bones.** Yaakov makes Yosef promise to bury him in Israel. Yosef responds, **‘Even my bones will be buried there.’** The Torah tells us **Moshe took the bones of Yosef out of Egypt.** The Steipler say it so we can too, **Etsem is a name for Yosef.** What does this have to do with us??? **‘And Hashem spoke to Moshe on that very day.’ ‘On that very day’ in Hebrew is b’ETSEM hayom hazeh!**

Incredible!!!! But is it fair? Moshe is spelled straight out and Yosef is only alluded to? Patience. Two days later the Sfards welcome Yosef and the Ashkenazim greet Aharon. That’s day 50. What is verse 50 in Ha’azinu? Hashem tells Moshe he will die as his brother AHARON died! There it is! The Ashkenazim have it! Don’t loosen your ties yet. Rachel named Yosef saying ‘Hashem has gathered from me my shame.’ ‘Gathered’ - Asaf is the root of Yosef. We skipped half of verse 50 to get to Aharon’s name? It starts, ‘Moshe will go up the hill v’hayASEF el amuv- and he will be gathered to his people’. One explicit, one alluded to. **Two verses with two ‘conflicting’ traditions equally etched into the blueprint of the universe, explained in the Zohar, manifested into the reality of the day that the verses define.** All Torah is all true. There is a Gemorah Avodah Zara which says when the Mashiach will come. He didn’t, of course. Why did Rav Ashi and Ravinah include this ‘mistake’ when they compiled the Gemorah? Some circles would answer; Ok, the Zohar is perfect because ‘a Kabbalist wrote it’. Ooooooh, Kabbalah, Kabbalah, mmm, oooooh, ahhhh. But them Gemorah Rabbi guys? Sure they spoke with G-d, raised the dead, performed even greater miracles than that and were living epitomes of perfected character traits, but, you know, they were humans, not kabbalists, right?

Foolish of the fools! Every word of Gemorah is Torah. All Torah is Truth!!! Many times the Gemorah presents an understanding of a subject and asks a question based on that premise. Subsequently it alters its understanding and then

draws a conclusion. It threw out the original premise. Let's say we closed our Gemorahs and went to bed. The next morning, before we make the blessing on learning Torah, we want to review the original premise. The 'rejected' one. The 'wrong' one. Can we open our Gemorah and review it, before the blessing? Of course not! It's Torah! And if it's Torah it must be true. You don't see how? As soon as you can **raise the dead** we'll be concerned. (and how!) What is the truth in the Gemorah Avodah Zara which says **when the Mashiach was supposed to come**? That NO ONE knows when the Mashiach will come. Daniel knew and encoded it into his in his book in the prophets. No one alive since has been able to crack the code.

This coming year is 5760. Some holy writings say the year already started with Rosh Chodesh Elul. Recent Sages said 5760 has tremendous potential. There will be news in 5760! Will it be for our good? Most years which were particularly ripe for the Mashiach ended in much grief, r'l! And even still, 5760 can pass with nothing happening. That may be the greatest tragedy of all. So much potential slipping through our fingers like it wasn't there. Isn't no grief better than grief? When G-d told the snake, in Eden, that his food supply would be as limitless as the dust, what kind of punishment was that? What G-d essentially told him was, Here's the credit card. Don't ever call. Children who can't get their parents attention will gladly welcome even getting yelled at, and will act accordingly. 5760 can be big news. Good big. Bad big. Or not. We know that the X'tian count of the years since Yushke's birth is erroneous. Yet we see that Divine providence saw to it that their mistake of the big 2000 coincides with 5760! Do you realize this means about 1.7 BILLION X'tians are waiting for the messiah to come this year!?! The phenomena of the global fear of Y2K is a fear in the collapse of world order. We know that the way the world is, if it collapsed that wouldn't

necessarily be bad. A messianic era would mean a collapse of present world order!

As a Rabbi Mendal Kissim explains (the previous paragraph is his too) based on Maimonides, the world sticks to its natural. When the Mashiach will come it won't be -ZING- everyone knows what they should know. People will have to learn. For that they have to be prepared. Shock is antithetical to learning. IF you ever get in front of a class, the ones who aren't blinking are not going to score well on the test. The X'tians narrowed idolatry from 300 down to 3. The Moslems transformed the 3 to One. Both succeeded in not just presenting their halves of the world with new ideas but in inducting into their belief systems an anticipation of a **messianic figure and a messianic time**. Concepts which were totally foreign to paganism. With increased computer capacities, with fiber-optic cables and wireless communication the entire world can tune in to an interactive class with the single most popular man in the world. They won't be starting from scratch. They'll hear their belief systems were distortions of truth but they'll be able to blink. The stage is set for 5760. YOU guys, you average Jows, you have the script. It says, 30 days, 40 days or 52 days. Hashem wants to hear from us! He gives us the credit card and a portable phone! Literally. Israel has more cellular phones per capita than anywhere else. There is no greater treasure than the Truth, Torah is truth and Hashem gave that to us, too. Dial up. Get on line. Surf the Sages. And may your Torah sourced path to tshuva be a succesful one. A quick one! Ki Savo is for last year. Make Shabbos a Shabbos for this year. On a scale from 1 to 10, have a 5760 Shabbot Shalom.

[Emphasis CGE]

Moore, **Tobit**, 128. The Greek is e0straggalwmen/ oj. Moore appeals to Esth 9:13 (hlt/ kreman& numi), "where the ten sons of Haman, killed the day before (9:6-7), are then 'hanged,' i.e., exposed to public view." Moore may be correct here. The verb used in 3 Jewish sense of

obligation that Jews executed by gentile authorities must be buried, even at personal risk, is very significant for the present study.

A second reason for burying the dead is to avoid defilement of the land of Israel. This requirement is grounded in the Mosaic law: “And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God; you shall not defile your land which the Lord your God gives you for an inheritance” (Deut 21:22–23). It is also expressed in Ezekiel: “They will set apart men to pass through the land continually and bury those remaining upon the face of the land, so as to cleanse it . . . Thus shall they cleanse the land” (Ezek 39:14, 16). The major concern would have had to do with the defilement of the land and the holy city.

Politically, too, it seems unlikely that **on the eve of Passover, a holiday that celebrates Israel’s liberation from foreign domination**, Pilate would have wanted to provoke the Jewish population. Moreover, it is equally improbable that the ruling priests, who had called for Jesus’ death, would have wanted to appear completely indifferent to Jewish sensitivities, either with respect to the dead or with respect to corpse impurity and defilement of the land.

There are other details in the Gospels’ accounts of Jesus’ execution that agree with Roman practices, such as mocking the victim (Mark 15:16–20; cf. Philo, Flaccus 6 §36–39; Plutarch, Pomp. 24.7–8), dividing up the victim’s property and clothing (Mark 15:24; cf. Digest 48.20.1; Tacitus, Annals 6.29: “people sentenced to death forfeited their property”), and placing a titulus on or near the cross (Mark 15:26; cf. Suetonius, Caligula 32.2; Domitian 10.1; Dio Cassius 54.3.6–7; 73.16.5; Eusebius, Hist. Eccl. 5.1.44). But the place where the story differs from Roman tradition is in the burial of the executed Jesus and the two men, at the end of the very day of their death. The reason for this exception, as argued above, was due to their execution in close proximity of Jewish population, in this case, the city of Jerusalem. It seems **to me highly improbable** that the bodies of Jesus and the other men would be left hanging on the cross overnight—in contradiction of Deut 21:22–23—during peacetime and on the eve of the Passover holiday.

**Craig Evans**

[Emphasis CGE]

**Bone-day burial-day example**

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=80500757>

Birth: Nov. 13, 1886  
 Wichita  
 Sedgwick County  
 Kansas, USA  
 Death: Apr. 5, 1974  
 Venice  
 Los Angeles County  
 California, USA

Family links:

Parents:

[Louis Addison Bone \(1862 - 1932\)](#)

[Martha Adeline Shoemaker Bone \(1865 - 1952\)](#)

Spouse:

[Deming T. Day \(1889 - 1927\)\\*](#)

[\\*Calculated relationship](#)

Burial:

[Inglewood Park Cemetery](#)

Inglewood

Los Angeles County

California, USA

Plot: Pinecrest, Lot 132

Created by: [MaryAnn Fuller](#)

Record added: Nov 15, 2011

Find A Grave Memorial# 80500757

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=14765158>

Birth: Dec. 24, 1892  
 Searcy County  
 Arkansas, USA

Death: Mar. 25, 1946  
 Faulkner County  
 Arkansas, USA

Wife of Henry C Day

Daughter of J W Bone

Family links:

Spouse:



Henry C. Day (1889 - 1916)\*

\*Calculated relationship

Burial:

Springhill Cemetery

Springhill

Faulkner County

Arkansas, USA

Created by: mystic75074

Record added: Jun 28, 2006

Find A Grave Memorial#

14765158

[https://archive.org/stream/zeitschriftfrki10unkngoog/zeitschriftfrki10unkngoog\\_djvu.txt](https://archive.org/stream/zeitschriftfrki10unkngoog/zeitschriftfrki10unkngoog_djvu.txt)

1) Propylaeum ad Acta Sanctorum Novemb., Bruxell 1902. Synaxarium ecclesiae Constantinop. e codice Sirmondiano nunc Berolino, adjectis synaxariis sdictis, ed. Hipp. Delehaye, p. 11, 9 (4. September): Mn/jfifi toO äyiov UQOfiäqj. BaßvXa natQÜi^ov \*4moxi^af, Sc ^ iv xQ&ffotc Nov/A€^ttroO ToO ßaatJJng, ifi' oi xaX tdv fia^vguedv ä^lw Ji^vvacv. ... Tg air^ At^9^ ä^ltfiig Mqov Baßöla, ^idaaxdlov ytpofnivov iv Nutofiif&iiq. Die 84 Schaler und Knaben, die diesem statt jener drei beigelegt werden, erkl&rt Delehaye, Analecta Boll XIX (1900), p. 8 aus Abbreriatur des Wortes nAIJSLN in nJ, wobei das einfache Zeichen für den w^^elassenen Diphthong Terleitet habe,

die 2<sup>1</sup> nj » 84 zu suchen. Bei der Erklärung, wie aus einem Babylas zwei geworden» hat er die Verschiedenheit der Orte gar nicht

beachtet. Die von Babylas unzertrennlichen drei Knaben hießen nach

Gregor. Turon. bist Franc I, 30 urbani, Brilldan et Epolon.

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und der Kaiser, in Thracien und Mösien mit den Toten beschäftigt (Zosimus I, 23. Jomandes, B. Ooth. Kap. 18), demnächst nach Bithynien kommen sollte. So erklärt sich die Erscheinung, daß Babylas von Antiochien in M. S. ebenso zu Nikomedien gesetzt ist wie der antiochenische Ludan, und ebenso Air Antiochien fehlt, ganz wie der Bischof Philippus von Heraklea nicht hierzu, sondern zu Hadrianopel gesetzt ist. Als dann Oallus im Jahre 351 auf der Reise nach seinem Regierungssitz Antiochien seinen Bruder Julian in Nikomedien besuchte ^, nahm der neue Cäsar die dort bestatteten Reliquien des Babylas von Antiochien — gerade 100 Jahre nach seinem Tode — mit nach Antiochien, um nicht mit leeren Händen dorthin zu kommen und gleich durch Übergabe eines köstlichen Schatzes die Gemüter zu gewinnen. So war die Überführung der Gebeine des Babylas nach Daphne durch Gallus (S. 352) ein verdienstlicherer Erweis seiner Märtyrerverehrung, als wenn er sie nur von einer anderen Stelle in Antiochien dorthin umgebettet hätte. Bei dieser Erklärung ist anzunehmen, daß unser M. S. eine Grundlage bewahrt, die vor dem Jahre 351 verfaßt ist, was sich hoffentlich noch wird kontrollieren lassen.

Daß das M. H. die in M. S. erhaltenen Beisetzungstage der antiochenischen Bischöfe mit Ausnahme des Babylas nicht wiedergibt, beweist nicht, daß sie in der gemeinsamen Grundlage nicht gestanden haben, also vom Ergänzender des M. S. herrühren, denn im M. H. sind bei gleicher Auftiahme des karthagischen Martyrologiums ebenso die Tage der Bischöfe gestrichen worden, die keine Märtyrer waren. Doch war Babylas inzwischen durch Gallus und Julian eine solche Be-

rühmtheit Antiochiens geworden, dafs er auch sonsther ins M. H. kommen konnte, worin er natürlich den neuen Verhältnissen entsprechend nicht mehr zu Nikomedien, sondern zu Antiochien gestellt ist

Ignatius heifst schon bei Euseb EG. 3, 36 rtaQct nlsi-

1) Libanius, epp. ed. Keiske I, p. 527. Sokrates, H. E. 8, 1.

Rode, Geschichte der Reaktion Kaiser JoUans g^^n die Christen (Leiprig 1877), S. W. n }

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DAS SYRISCHE MABTTBOLOGIUM. 356

ütoig dahi vffy diaßitiuog. Aber dals er nicht in M. H. wiederkehrt \ Bein Tag der 17. Oktober in M. S. ist, während hier die angegebenen Bischofsdepositionen auf die 2^it von Januar bis Mai sich verteilen, und Beinern Namen und Amtscharakter der Zusatz y/aus den alten Märtyrern '^ beigefügt iat, UUst darauf schliesen, dafs die Eintragung des Ignatius zum 17. Oktober in M. S. erst durch den nisi-benischen Ergänzger geschah, auf Grund ihm zu Gesichte gekommener Akten. Diese Märtjrerakten, die das Todesdatum boten, kamen selbst erst um die Mitte des Jahrhunderts zum Vorschein, als die Verehrung der Märtyrer Btieg und man im Elampf ein besonderes Interesse hatte, das apostolische Ansehen Antiochiens durch Feier des Ignatius und Petrus selbst zu heben und zu sichern. Wie bereits erwähnt, hat der Ergänzger auch einige der Perser „aus den Alten genannt, und war der Titel für Ignatius leicht zu machen.

Nunmehr sind wir imstande, uns genauer umzusehen nach der Zeit, in der die Grundlage unseres M. S. in Nikomedien zusammengCBtellt worden ist. Achelis S. 64 erkannte den Fehler Duchesnes, alle Beobachtungen, die er am M. H. über dessen orientalische Grundlage anstellte, ohne weiteres auf das M. S. zu übertragen, als ob die mehr als ein Jahrhundert später von M. H. aufgenommene nikomedische Quelle noch ganz identisch gewesen wäre mit der Gestalt, die sie so viel früher bei ihrer Bearbeitung im M. S. gehabt, als ob sie nicht inzwischen mannigfachen Zuwachs erhalten, und als ob nicht auch der Kompilator des M. H. noch sonstiges

Material über den Orient benutzt haben könnte! Doch wie Duchesne p. LXVI setzt auch Achelis S. 62 die nikomedische Quelle selbst erst nach der Zeit Julians, auf Grund zweier

1) Wenn auch der Cod. Ept. zu XTTT. koL Jan. Bamae dqpos. Zi<sup>h</sup>irim qn et Iffniiii mari. et Äthanadi qn aufweist, so bietet Cod. Wissenb. nur Bischof Zephyrin, nicht aber den Ignatius and Athanasius, und beweist damit, dafs diese im Archityp des Hieronymianoms ans Anfang des 7. Jahrb. noch nicht gestanden hatten, vom Kompilator also noch gar nicht in seinen Qaellen Torgefanden worden waren und ganz sp&t in die einzelne Handschrift eingefügt worden sind. ^ j

## **Bone-day**

Day of the Dead **Cocktails** from Espolón

### **What are you drinking to honor the dead?**

Include Espolón Tequila in your Day of the Dead celebration with these spirited drink recipes:

November 2nd marks Dia de los Muertos or “Day of the Dead,” an annual ritual of the Mexican community which celebrates human existence as death, and is considered the passage to a new life. Day of the Dead celebrations include lively music, decadent imagery and colorful costumes where revelers take to the streets, crowd into bars and host cemetery gatherings in honor of those who have gone before. Merrymakers honor the dead and celebrate the joy of living with traditional food and the country’s national drink – tequila.

Espolón Tequila has teamed up with bartenders across the country to create Dia de los Muertos-inspired cocktails aptly named to celebrate this holiday with true spirit.

Espolón Tequila itself honors the Day of the Dead. Inspired by 19th Century Dia de los Muertos-style imagery, the Espolón labels illustrate the fictitious journeys of characters Guadalupe and Rosarita, with their inspirational companion, Ramón the Rooster, capturing significant moments in the lives of the people of Mexico. The storied history depicted on the outside of the bottle is enhanced by the award-winning tequila within. The 100% pure Blue Agave tequila from the Los Altos (Highlands) region of Jalisco, Mexico is available in Blanco and Reposado. Include Espolón Tequila in your Day of the Dead celebration with these spirited drink recipes:

### **ASHES TO ASHES**

**Created by H. Joseph Ehrmann  
Elixir, San Francisco**

1.5 oz. Espolón Tequila Reposado

0.5 oz. Pedro Ximenez Sherry

1 oz. Lemon Juice

1 tsp. Sweetened Cocoa Mix

0.25 oz. Agave Nectar

1 pinch Ground Cinnamon

**Directions:** Place all ingredients in a mixing glass, fill with ice, cover and shake well for 10 seconds. Strain up into a cocktail glass. Garnish with cinnamon dust.

**Background:** According to Ehrmann, this cocktail honors the multicultural melding of Aztec and Spanish traditions from which Dia de los Muertos was born. Traditional Mexican ingredients such as agave are paired with Spanish ingredients such as Pedro Ximenez Sherry, and finished by sprinkled cinnamon—metaphorical ashes, if you will.

### **FRESA CATRINA**

**Created by Thomas Waugh  
Death & Company, New York**

2 oz. Espolón Tequila Blanco

0.5 oz. Fresh Lemon Juice

0.75 oz. Simple Syrup

1 small strawberry

10 whole black peppercorns

Splash of Absinthe

**Directions:** Muddle strawberry with black peppercorns. Rinse a cocktail glass with absinthe. Shake all ingredients with ice in a shaker and fine strain into the rinsed cocktail glass.

**Background:** Who better to create this Dia de los Muertos cocktail than the talented Waugh at New York's famed Death & Company? The cocktail is named for Catrina, a skeletal figure who has become closely associated with Day of the Dead. In this recipe, the light and fruity taste of strawberry combined with the dark pop of anise and black pepper pays tribute to both the elegance of the Catrina and the darkness of death.

### MARIGOLD OFRENDA

**Created by Christopher Bostick**

**The Varnish Bar, Los Angeles**

2 oz. Espolón Tequila Reposado

1 oz. Fresh Lime Juice

0.75 oz. Orange Curaçao or Triple Sec

0.5 oz. Light Agave Nectar

0.5 cup peeled and chopped cantaloupe

1/8 tsp. Chile de Arbol powder

1 small edible marigold for garnish

**Directions:** Muddle cantaloupe, Agave Nectar, and Orange Curaçao in the bottom of a mixing glass. Add remaining ingredients, excluding garnish. Add ice and shake very well for at least 10 seconds. Double strain into chilled cocktail glass. Garnish with edible marigold.

**Background:** Bostick is especially drawn to the imagery of Dia de los Muertos. In Day of the Dead celebrations, the marigold is known as the “flower of the dead,” which helped to inspire this drink.

More about [Espolon Tequila](http://TequilaSource.com) at TequilaSource.com

### Gill

Is there a, ‘Bone-Day’ in the Holy Scriptures of Christendom?  
John Gill commentary on John 19:36

[Our Library Commentaries John Gill's Exposition of the Bible John 19](#)

36 For these things were done

The not breaking his bones and piercing his side, and that not by chance, and without design; but, that the Scripture should be fulfilled, a bone of him shall not be broken; referring either

to ( Psalms 34:20 ) he keepeth all his bones, not one of them is broken; which if to be understood of the righteous in general, had a very particular and remarkable accomplishment in Christ; though a certain single person seems to be designed; nor is it true in fact of every righteous man, some of whom have had their bones broken; and such a sense would lead to despair in case of broken bones; for whereas such a calamity befalls them, as well as wicked men, under such an affliction, they might be greatly distressed, and from hence be ready to conclude, that they are not righteous persons, and are not under the care and protection of God, or otherwise this promise would be made good: nor have the words any respect to the resurrection of the dead, as if the sense of it was, that none of the bones of the righteous shall be finally broken; and though they may be broken by men, and in their sight, yet the Lord will raise them again, and restore them whole and perfect at the general resurrection; for this will be true of the wicked, as well as of the righteous: and much less is the meaning of the words, one of his bones shall not be broken, namely, the bone "luz", the Jews speak of; which, they say F9, remains uncorrupted in the grave, and is so hard that it cannot be softened by water, nor burnt in the fire, nor ground in the mill, nor broke with an hammer; by and from which God will raise the whole body at the last day: but the words are to be understood of Christ, he is the poor man that is particularly pointed at in (Psalms 34:6 ) who, was poor in his state of humiliation, and who cried unto the Lord, and he heard him, and saved him; and he is the righteous one, whose afflictions were many, and out of which the Lord delivered him, ( Psalms 34:19 ) whose providential care of him was very particular and remarkable; he kept his bones from being broken, when others were; and by this incident this passage had its literal fulfilment in him: or else it may refer to the passover lamb, a type of Christ, ( 1 Corinthians 5:7 ) a bone of which was not to be broken, ( Exodus 12:46 ) ( Numbers 9:12 ) . The former of

these passages is a command, in the second person, to the Israelites, concerning the paschal lamb, "neither shall ye break a bone thereof"; and the latter is delivered in the third person, "nor shall they break any bone of it"; which may be rendered impersonally, "a bone of it, or of him, shall not be broken; or a bone shall not be broken in him"; and so the Syriac and Persic versions read the words here; and in some copies it is, "a bone shall not be broken from him"; and so read the Vulgate Latin and Ethiopic versions; and he that violated this precept, according to the traditions of the Jews, was to be beaten.

Maimonides F11 says, "he that breaks a bone in a pure passover, lo, he is to be beaten, as it is said, "and a bone ye shall not break in it": and so it is said of the second passover, "and a bone ye shall not break in it"; but a passover which comes with uncleanness, if a man breaks a bone in it, he is not to be beaten: from the literal sense it may be learned, that a bone is not to be broken, whether in a pure or defiled passover: one that breaks a bone on the night of the fifteenth, or that breaks a bone in it within the day, or that breaks one after many days, lo, he is to be beaten; wherefore they burn the bones of the passover in general, with what is left of its flesh, that they may not come to damage: none are guilty but for the breaking of a bone on which there is flesh of the quantity of an olive, or in which there is marrow; but a bone in which there is no marrow, and on which there is no flesh of the quantity of an olive, a man is not guilty for breaking it; and if there is flesh upon it of such a quantity, and he breaks the bone in the place where there is no flesh, he is guilty, although the place which he breaks is quite bare of its flesh: he that breaks after (another) has broken, is to be beaten."

And with these rules agree the following canons F12, "the bones and sinews, and what is left, they burn on the sixteenth day, but if that falls on the sabbath, they burn them on the seventeenth, because these do not drive away the sabbath or a feast day."



And so it fell out this year in which Christ suffered, for the sixteenth was the sabbath day: again, ``he that breaks a bone in a pure passover, lo, he is to be beaten with forty stripes; but he that leaves anything in a pure one, and breaks in an impure one, is not to be beaten with forty stripes;" yea, they say F13, though ``it was a little kid and tender, and whose bones are tender, they may not eat them; for this is breaking of the bone, and if he eats he is to be beaten, for it is the same thing whether a hard or a tender bone be broken."

Now in this as in many other respects the paschal lamb was a type of Christ, whose bones were none of them to be broken, to show that his life was not taken away by men, but was laid down freely by himself; and also the unbroken strength of Christ under the weight of sin, the curse of the law, and wrath of God, and conflict with Satan, when he obtained eternal redemption for us: and also this was on account of his resurrection from the dead, which was to be in a few days; though had his bones been broken he could easily have restored them, but it was the will of God it should be otherwise. **Moreover, as none of the bones of his natural body were to be broken, so none that are members of him in a spiritual sense, who are bone of his bone and flesh of his flesh, shall ever be lost.** [Empasis GE]

F9 Bereshit Rabba, sect. 28. fol. 23. 3. Vajikra Rabba, sect. 18. fol. 159. 3. Zohar in Gen. fol. 51. 1. & 82. 1.

F11 Hilchot Korban Pesach. c. 10. sect. 1, 2, 3, 4.

F12 Misn. Pesachim, c. 7. sect. 10, 11.

F13 Maimon. Korban Pesach. c. 10. sect. 9.

### **Strong's search for: 6106 NASB**

Gen 2:23 The man<sup>120</sup> said<sup>559</sup>, "This<sup>2088</sup> is now<sup>6471</sup> bone<sup>6106</sup> of my bones<sup>6106</sup>, And flesh<sup>1320</sup> of my flesh<sup>1320</sup>;

She shall be called<sup>7121</sup> Woman<sup>802</sup>, Because<sup>3588</sup> she was taken<sup>3947</sup> out of Man<sup>376</sup>."

Gen 7:13 ¶ On the very<sup>6106</sup> same<sup>6106</sup> day<sup>3117</sup> Noah<sup>5146</sup> and Shem<sup>8035</sup> and Ham<sup>2526</sup> and Japheth<sup>3315</sup>, the sons<sup>1121</sup> of Noah<sup>5146</sup>, and Noah's<sup>5146</sup> wife<sup>802</sup> and the three<sup>7969</sup> wives<sup>802</sup> of his sons<sup>1121</sup> with them, entered<sup>935</sup> the ark<sup>8392</sup>,

Gen 17:23 ¶ Then Abraham<sup>85</sup> took<sup>3947</sup> Ishmael<sup>3458</sup> his son<sup>1121</sup>, and all<sup>3605</sup> the servants who<sup>3211</sup> were born<sup>3211</sup> in his house<sup>1004</sup> and all<sup>3605</sup> who<sup>4736</sup> were bought<sup>4736</sup> with his money<sup>3701</sup>, every<sup>3605</sup> male<sup>2145</sup> among the men<sup>376</sup> of Abraham's<sup>85</sup> household<sup>1004</sup>, and circumcised<sup>4135</sup> the flesh<sup>1320</sup> of their foreskin<sup>6190</sup> in the very<sup>6106</sup> same<sup>6106</sup> day<sup>3117</sup>, as God<sup>430</sup> had said<sup>1696</sup> to him.

Gen 17:26 In the very<sup>6106</sup> same<sup>6106</sup> day<sup>3117</sup> Abraham<sup>85</sup> was circumcised<sup>4135</sup>, and Ishmael<sup>3458</sup> his son<sup>1121</sup>.

Gen 29:14 Laban<sup>3837a</sup> said<sup>559</sup> to him, "Surely<sup>389</sup> you are my bone<sup>6106</sup> and my flesh<sup>1320</sup>." And he stayed<sup>3427</sup> with him a month<sup>2320</sup>.

Gen 50:25 Then Joseph<sup>3130</sup> made the sons<sup>1121</sup> of Israel<sup>3478</sup> swear<sup>7650</sup>, saying<sup>559</sup>, "God<sup>430</sup> will surely<sup>6485</sup> take<sup>6485</sup> care<sup>6485</sup> of you, and you shall carry<sup>5927</sup> my bones<sup>6106</sup> up from here<sup>2088</sup>."

Ex 12:17 'You shall also observe<sup>8104</sup> the Feast of Unleavened<sup>4682</sup> Bread<sup>4682</sup>, for on this<sup>2088</sup> very<sup>6106</sup> day<sup>3117</sup> I brought<sup>3318</sup> your hosts<sup>6635</sup> out of the land<sup>776</sup> of Egypt<sup>4714</sup>; therefore you shall observe<sup>8104</sup> this<sup>2088</sup> day<sup>3117</sup> throughout your generations<sup>1755</sup> as a permanent<sup>5769</sup> ordinance<sup>2708</sup>.

Ex 12:41 And at the end<sup>7093</sup> of four<sup>702</sup> hundred<sup>3967</sup> and thirty<sup>7970</sup> years<sup>8141</sup>, to the very<sup>6106</sup> day<sup>3117</sup>, all<sup>3605</sup> the hosts<sup>6635</sup> of the LORD<sup>3068</sup> went<sup>3318</sup> out from the land<sup>776</sup> of Egypt<sup>4714</sup>.

Ex 12:46 "It is to be eaten<sup>398</sup> in a single<sup>259</sup> house<sup>1004</sup>; you are not to bring<sup>3318</sup> forth<sup>3318</sup> any<sup>4480</sup> of the flesh<sup>1320</sup> outside<sup>2351</sup> of the house<sup>1004</sup>, nor<sup>3808</sup> are you to break<sup>7665</sup> any bone<sup>6106</sup> of it.

Ex 12:51 And on that same<sup>6106</sup> day<sup>3117</sup> the LORD<sup>3068</sup> brought<sup>3318</sup> the sons<sup>1121</sup> of Israel<sup>3478</sup> out of the land<sup>776</sup> of Egypt<sup>4714</sup> by their hosts<sup>6635</sup>.

Ex 13:19 Moses<sup>4872</sup> took<sup>3947</sup> the bones<sup>6106</sup> of Joseph<sup>3130</sup> with him, for he had made the sons<sup>1121</sup> of Israel<sup>3478</sup> solemnly<sup>7650</sup> swear<sup>7650</sup>, saying<sup>559</sup>, "God<sup>430</sup> will surely<sup>6485</sup> take<sup>6485</sup> care<sup>6485</sup> of you, and you shall carry<sup>5927</sup> my bones<sup>6106</sup> from here<sup>2088</sup> with you."

Ex 24:10 and they saw<sup>7200</sup> the God<sup>430</sup> of Israel<sup>3478</sup>; and under<sup>8478</sup> His feet<sup>7272</sup> there appeared to be a pavement<sup>3843</sup> of sapphire<sup>5601</sup>, as clear<sup>2892a</sup> as the sky<sup>8064</sup> itself<sup>6106</sup>.

Lev 23:14 'Until<sup>5704</sup> this<sup>2088</sup> same<sup>6106</sup> day<sup>3117</sup>, until<sup>5704</sup> you have brought<sup>935</sup> in the offering<sup>7133a</sup> of your God<sup>430</sup>, you shall eat<sup>398</sup> neither<sup>3808</sup> bread<sup>3899</sup> nor<sup>3808</sup> roasted<sup>7039</sup> grain<sup>7039</sup> nor<sup>3808</sup> new<sup>3759</sup> growth<sup>3759</sup>. It is to be a perpetual<sup>5769</sup> statute<sup>2708</sup> throughout your generations<sup>1755</sup> in all<sup>3605</sup> your dwelling<sup>4186</sup> places<sup>4186</sup>.

Lev 23:21 'On this<sup>2088</sup> same<sup>6106</sup> day<sup>3117</sup> you shall make<sup>7121</sup> a proclamation<sup>7121</sup> as well; you are to have<sup>1961</sup> a holy<sup>6944</sup> convocation<sup>4744</sup>. You shall do<sup>6213a</sup> no<sup>3808,3605</sup> laborious<sup>5656</sup> work<sup>4399</sup>. It is to be a perpetual<sup>5769</sup> statute<sup>2708</sup> in all<sup>3605</sup> your dwelling<sup>4186</sup> places<sup>4186</sup> throughout your generations<sup>1755</sup>.

Lev 23:28 "You shall not do<sup>6213a</sup> any<sup>3605</sup> work<sup>4399</sup> on this<sup>2088</sup> same<sup>6106</sup> day<sup>3117</sup>, for it is a day<sup>3117</sup> of atonement<sup>3725</sup>, to make<sup>3722a</sup> atonement<sup>3722a</sup> on your behalf<sup>5921</sup> before<sup>6440</sup> the LORD<sup>3068</sup> your God<sup>430</sup>.

Lev 23:29 "If<sup>3588</sup> there is any<sup>3605</sup> person<sup>5315</sup> who<sup>834</sup> will not humble<sup>6031a</sup> himself on this<sup>2088</sup> same<sup>6106</sup> day<sup>3117</sup>, he shall be cut<sup>3772</sup> off<sup>3772</sup> from his people<sup>5971b</sup>.

Lev 23:30 "As for any<sup>3605</sup> person<sup>5315</sup> who<sup>834</sup> does<sup>6213a</sup> any<sup>3605</sup> work<sup>4399</sup> on this<sup>2088</sup> same<sup>6106</sup> day<sup>3117</sup>, that person<sup>5315</sup> I will destroy<sup>6</sup> from among<sup>7130</sup> his people<sup>5971a</sup>.

Num 9:12 'They shall leave<sup>7604</sup> none<sup>3808</sup> of it until<sup>5704</sup> morning<sup>1242</sup>, nor<sup>3808</sup> break<sup>7665</sup> a bone<sup>6106</sup> of it; according to all<sup>3605</sup> the statute<sup>2708</sup> of the Passover<sup>6453</sup> they shall observe<sup>6213a</sup> it.

Num 19:16 'Also, anyone<sup>3605</sup> who<sup>834</sup> in the open<sup>6440</sup> field<sup>7704</sup> touches<sup>5060</sup> one<sup>2491a</sup> who<sup>2491a</sup> has been slain<sup>2491a</sup> with a sword<sup>2719</sup> or<sup>176</sup> who has died<sup>4191</sup> naturally, or<sup>176</sup> a human<sup>120</sup> bone<sup>6106</sup> or<sup>176</sup> a grave<sup>6913</sup>, shall be unclean<sup>2930</sup> for seven<sup>7651</sup> days<sup>3117</sup>.

Num 19:18 'A clean<sup>2889</sup> person<sup>376</sup> shall take<sup>3947</sup> hyssop<sup>231</sup> and dip<sup>2881</sup> it in the water<sup>4325</sup>, and sprinkle<sup>5137a</sup> it on the tent<sup>168</sup> and on all<sup>3605</sup> the furnishings<sup>3627</sup> and on the persons<sup>5315</sup> who<sup>834</sup> were there<sup>8033</sup>, and on the one who touched<sup>5060</sup> the bone<sup>6106</sup> or<sup>176</sup> the one<sup>2491a</sup> slain<sup>2491a</sup> or<sup>176</sup> the one dying<sup>4191</sup> naturally or<sup>176</sup> the grave<sup>6913</sup>.

Num 24:8 "God<sup>410</sup> brings<sup>3318</sup> him out of Egypt<sup>4714</sup>, He is for him like the horns<sup>8443</sup> of the wild<sup>7214</sup> ox<sup>7214</sup>.

He will devour<sup>398</sup> the nations<sup>1471</sup> who are his adversaries<sup>6862c</sup>,  
And will crush<sup>1633b</sup> their bones<sup>6106</sup> in pieces,  
And shatter<sup>4272</sup> them with his arrows<sup>2671</sup>.

Deut 32:48 ¶ The LORD<sup>3068</sup> spoke<sup>1696</sup> to Moses<sup>4872</sup> that very<sup>6106</sup> same<sup>6106</sup> day<sup>3117</sup>, saying<sup>559</sup>,

Josh 5:11 On the day<sup>4283</sup> after<sup>4283</sup> the Passover<sup>6453</sup>, on that very<sup>6106</sup> day<sup>3117</sup>, they ate<sup>398</sup> some<sup>4480</sup> of the produce<sup>5669</sup> of the land<sup>776</sup>, unleavened<sup>4682</sup> cakes<sup>4682</sup> and parched<sup>7033</sup> grain.

Josh 10:27 It came<sup>1961</sup> about at sunset<sup>8121,935</sup> that Joshua<sup>3091</sup> gave<sup>6680</sup> a command<sup>6680</sup>, and they took<sup>3381</sup> them down<sup>3381</sup> from the trees<sup>6086</sup> and threw<sup>7993</sup> them into the cave<sup>4631</sup> where<sup>834,8033</sup> they had hidden<sup>2244</sup> themselves, and put<sup>7760</sup> large<sup>1419</sup> stones<sup>68</sup> over<sup>5921</sup> the mouth<sup>6310</sup> of the cave<sup>4631</sup>, to this<sup>2088</sup> very<sup>6106</sup> day<sup>3117</sup>.

Josh 24:32 ¶ Now they buried<sup>6912</sup> the bones<sup>6106</sup> of Joseph<sup>3130</sup>, which<sup>834</sup> the sons<sup>1121</sup> of Israel<sup>3478</sup> brought<sup>5927</sup> up from Egypt<sup>4714</sup>, at

Shechem7927, in the piece2513a of ground7704 which834 Jacob3290 had bought7069 from the sons1121 of Hamor2544 the father1 of Shechem7927 for one hundred3967 pieces7192 of money7192; and they became1961 the inheritance5159 of Joseph's3130 sons1121.

Judg 9:2 "Speak1696, now4994, in the hearing241 of all3605 the leaders1167 of Shechem7927, 'Which4100 is better2896a for you, that seventy7657 men376, all3605 the sons1121 of Jerubbaal3378, rule4910 over you, or518 that one259 man376 rule4910 over you?' Also, remember2142 that I am your bone6106 and your flesh1320."

Judg 19:29 When he entered935 his house1004, he took3947 a knife3979 and laid2388 hold2388 of his concubine6370 and cut5408 her in twelve8147,6240 pieces5409, limb by limb6106, and sent7971 her throughout3605 the territory1366 of Israel3478.

1 Sam 31:13 They took3947 their bones6106 and buried6912 them under8478 the tamarisk815 tree815 at Jabesh3003, and fasted6684 seven7651 days3117.

2 Sam 5:1 Then all3605 the tribes7626 of Israel3478 came935 to David1732 at Hebron2275a and said559, "Behold2009, we are your bone6106 and your flesh1320.

2 Sam 19:12 'You are my brothers251; you are my bone6106 and my flesh1320. Why4100 then should you be the last314 to bring7725 back7725 the king4428?'

2 Sam 19:13 "Say559 to Amasa6021, 'Are you not my bone6106 and my flesh1320? May God430 do6213a so3541 to me, and more3254 also3541, if518 you will not be commander8269 of the army6635 before6440 me continually3605,3117 in place8478 of Joab3097.'"

2 Sam 21:12 then David1732 went1980 and took3947 the bones6106 of Saul7586 and the bones6106 of Jonathan3083 his son1121 from the men1167 of Jabesh-gilead3003,1568, who834 had stolen1589 them from the open7339 square7339 of Beth-shan1052, where834,8033 the Philistines6430 had hanged8518 them on the day3117 the Philistines6430 struck5221 down5221 Saul7586 in Gilboa1533.

2 Sam 21:13 He brought5927 up the bones6106 of Saul7586 and the bones6106 of Jonathan3083 his son1121 from there8033, and they gathered622 the bones6106 of those who had been hanged3363.

2 Sam 21:14 They buried6912 the bones6106 of Saul7586 and Jonathan3083 his son1121 in the country776 of Benjamin1144 in Zela6762, in the grave6913 of Kish7027 his father1; thus they did6213a all3605 that the king4428 commanded6680, and after310 that God430 was moved6279 by prayer6279 for the land776.

1 Kin 13:2 He cried7121 against5921 the altar4196 by the word1697 of the LORD3068, and said559, "O altar4196, altar4196, thus3541 says559 the LORD3068, 'Behold2009, a son1121 shall be born3205 to the house1004 of David1732, Josiah2977 by name8034; and on you he shall sacrifice2076 the

priests3548 of the high1116 places1116 who burn6999 incense6999 on you, and human120 bones6106 shall be burned8313 on you."

1 Kin 13:31 After310 he had buried6912 him, he spoke559 to his sons1121, saying559, "When I die4191, bury6912 me in the grave6913 in which834 the man376 of God430 is buried6912; lay5117 my bones6106 beside681a his bones6106.

2 Kin 13:21 As they were burying6912 a man376, behold2009, they saw7200 a marauding1416 band1416; and they cast7993 the man376 into the grave6913 of Elisha477. And when the man376 touched5060 the bones6106 of Elisha477 he revived2421a and stood6965 up on his feet7272.

2 Kin 23:14 He broke7665 in pieces7665 the sacred pillars4676 and cut3772 down3772 the Asherim842 and filled4390 their places4725 with human120 bones6106.

2 Kin 23:16 Now when Josiah2977 turned6437, he saw7200 the graves6913 that were there8033 on the mountain2022, and he sent7971 and took3947 the bones6106 from the graves6913 and burned8313 them on the altar4196 and defiled2930 it according to the word1697 of the LORD3068 which834 the man376 of God430 proclaimed7121, who834 proclaimed7121 these428 things1697.

2 Kin 23:18 He said559, "Let5117 him alone5117; let no408 one376 disturb5128 his bones6106." So they left4422 his bones6106 undisturbed4422 with the bones6106 of the prophet5030 who834 came935 from Samaria8111.

2 Kin 23:20 All3605 the priests3548 of the high1116 places1116 who834 were there8033 he slaughtered2076 on the altars4196 and burned8313 human120 bones6106 on them; then he returned7725 to Jerusalem3389.

1 Chr 10:12 all3605 the valiant2428 men376 arose6965 and took5375 away the body1480 of Saul7586 and the bodies1480 of his sons1121 and brought935 them to Jabesh3003, and they buried6912 their bones6106 under8478 the oak424 in Jabesh3003, and fasted6684 seven7651 days3117.

1 Chr 11:1 Then all3605 Israel3478 gathered6908 to David1732 at Hebron2275a and said559, "Behold2009, we are your bone6106 and your flesh1320.

2 Chr 34:5 Then he burned8313 the bones6106 of the priests3548 on their altars4196 and purged2891 Judah3063 and Jerusalem3389.

Job 2:5 "However199, put7971 forth7971 Your hand3027 now4994, and touch5060 his bone6106 and his flesh1320; he will curse1288 You to Your face6440."

Job 4:14 Dread6343 came7122 upon me, and trembling7461b, And made all7230 my bones6106 shake6342.

Job 7:15 So that my soul5315 would choose977 suffocation4267, Death4194 rather4480 than4480 my pains6106.

Job 10:11 Clothe3847 me with skin5785 and flesh1320,

And knit<sup>5526b</sup> me together<sup>5526b</sup> with bones<sup>6106</sup> and sinews<sup>1517</sup>?  
 Job 19:20 "My bone<sup>6106</sup> clings<sup>1692</sup> to my skin<sup>5785</sup> and my flesh<sup>1320</sup>,  
 And I have escaped<sup>4422</sup> only by the skin<sup>5785</sup> of my teeth<sup>8127</sup>.  
 Job 20:11 "His bones<sup>6106</sup> are full<sup>4390</sup> of his youthful<sup>5934</sup> vigor<sup>5934</sup>,  
 But it lies<sup>7901</sup> down<sup>7901</sup> with him in the dust<sup>6083</sup>.  
 Job 21:23 "One<sup>2088</sup> dies<sup>4191</sup> in his full<sup>8537</sup> strength<sup>6106</sup>,  
 Being wholly<sup>3605</sup> at ease<sup>7600</sup> and satisfied<sup>7961</sup>;  
 Job 21:24 His sides<sup>5845</sup> are filled<sup>4390</sup> out with fat<sup>2459</sup>,  
 And the marrow<sup>4221</sup> of his bones<sup>6106</sup> is moist<sup>8248</sup>,  
 Job 30:17 "At night<sup>3915</sup> it pierces<sup>5365</sup> my bones<sup>6106</sup> within<sup>4480,5921</sup> me,  
 And my gnawing<sup>6207</sup> pains take<sup>7901</sup> no<sup>3808</sup> rest<sup>7901</sup>.  
 Job 30:30 "My skin<sup>5785</sup> turns<sup>7835</sup> black<sup>7835</sup> on me,  
 And my bones<sup>6106</sup> burn<sup>2787</sup> with fever<sup>2721a</sup>.  
 Job 33:19 ¶ "Man is also chastened<sup>3198</sup> with pain<sup>4341</sup> on his bed<sup>4904</sup>,  
 And with unceasing<sup>386</sup> complaint<sup>7379</sup> in his bones<sup>6106</sup>;  
 Job 33:21 "His flesh<sup>1320</sup> wastes<sup>3615</sup> away<sup>3615</sup> from sight<sup>7210</sup>,  
 And his bones<sup>6106</sup> which were not seen<sup>7210</sup> stick<sup>8192</sup> out.  
 Job 40:18 "His bones<sup>6106</sup> are tubes<sup>6Ps 22:14</sup> I am poured<sup>8210</sup> out like  
 water<sup>4325</sup>,  
 And all<sup>3605</sup> my bones<sup>6106</sup> are out of joint<sup>6504</sup>;  
 My heart<sup>3820</sup> is like wax<sup>1749</sup>;  
 It is melted<sup>4549</sup> within<sup>8432</sup> me.  
 Ps 22:17 I can count<sup>5608</sup> all<sup>3605</sup> my bones<sup>6106</sup>.  
 They look<sup>5027</sup>, they star Viewing NASB, Switch to Amplified 2015  
 Ps 31:10 For my life<sup>2425b</sup> is spent<sup>3615</sup> with sorrow<sup>3015</sup>  
 And my years<sup>8141</sup> with sighing<sup>585</sup>;  
 My strength<sup>3581b</sup> has failed<sup>3782</sup> because of my iniquity<sup>5771</sup>,  
 And my body<sup>6106</sup> has wasted<sup>6244</sup> away<sup>6244</sup>.  
 Ps 32:3 ¶ When<sup>3588</sup> I kept<sup>2790b</sup> silent<sup>2790b</sup> about my sin,  
 my body<sup>6106</sup> wasted<sup>1086</sup> away<sup>1086</sup>  
 Through my grPs 34:20 He keeps<sup>8104</sup> all<sup>3605</sup> his bones<sup>6106</sup>,  
 Not one<sup>259</sup> of them is broken<sup>7665</sup>.  
 Ps 35:10 All<sup>3605</sup> my bones<sup>6106</sup> will say<sup>559</sup>, "LORD<sup>3068</sup>, who<sup>4310</sup> is  
 like<sup>3644</sup> You,  
 Who delivers<sup>5337</sup> the afflicted<sup>6041</sup> from him who<sup>2389</sup> is too<sup>4480</sup>  
 strong<sup>2389</sup> for him,  
 And the afflicted<sup>6041</sup> and the needy<sup>34</sup> from him who robs<sup>1497</sup> him?"  
 Ps 38:3 There<sup>369</sup> is no<sup>369</sup> soundness<sup>4974</sup> in my flesh<sup>1320</sup>  
 because<sup>4480,6440</sup> of Your indignation<sup>2195</sup>;  
 There<sup>369</sup> is no<sup>369</sup> health<sup>7965</sup> in my bones<sup>6106</sup> because<sup>4480,6440</sup> of my  
 sin<sup>2403b</sup>.  
 Ps 42:10 As a shattering<sup>7524</sup> of my bones<sup>6106</sup>, my adversaries<sup>6887c</sup>  
 revile<sup>2778a</sup> me,

While they say<sup>559</sup> to me all<sup>3605</sup> day<sup>3117</sup> long, "Where<sup>346</sup> is your God<sup>430</sup>?"

P<sup>s</sup> 51:8 Make me to hear<sup>8085</sup> joy<sup>8342</sup> and gladness<sup>8057</sup>,

Let the bones<sup>6106</sup> which You have broken<sup>1794</sup> rejoice<sup>1523</sup>.

P<sup>s</sup> 53:5 There<sup>8033</sup> they were in great<sup>6343</sup> fear<sup>6343</sup> where no<sup>3808</sup> fear<sup>6343</sup> had been<sup>1961</sup>;

For God<sup>430</sup> scattered<sup>6340</sup> the bones<sup>6106</sup> of him who encamped<sup>2583</sup> against you;

You put<sup>954</sup> them to shame<sup>954</sup>, because<sup>3588</sup> God<sup>430</sup> had rejected<sup>3988a</sup> them.

P<sup>s</sup> 102:3 For my days<sup>3117</sup> have been<sup>3615</sup> consumed<sup>3615</sup> in smoke<sup>6227</sup>,

And my bones<sup>6106</sup> have been scorched<sup>2787</sup> like a hearth<sup>4168</sup>.

P<sup>s</sup> 102:5 Because<sup>4480</sup> of the loudness<sup>6963</sup> of my groaning<sup>585</sup>

My bones<sup>6106</sup> cling<sup>1692</sup> to my flesh<sup>1320</sup>.

P<sup>s</sup> 109:18 But he clothed<sup>3847</sup> himself with cursing<sup>7045</sup> as with his garment<sup>4055</sup>,

And it entered<sup>935</sup> into his body<sup>7130</sup> like water<sup>4325</sup>

And like oil<sup>8081</sup> into his bones<sup>6106</sup>.

P<sup>s</sup> 141:7 As when one plows<sup>6398</sup> and breaks<sup>1234</sup> open<sup>1234</sup> the earth<sup>776</sup>,

Our bones<sup>6106</sup> have been scattered<sup>6340</sup> at the mouth<sup>6310</sup> of Sheol<sup>7585</sup>.

Prov 3:8 It will be healing<sup>7500</sup> to your body<sup>8270</sup>

And refreshment<sup>8250</sup> to your bones<sup>6106</sup>.

Prov 12:4 An excellent<sup>2428</sup> wife<sup>802</sup> is the crown<sup>5850</sup> of her husband<sup>1167</sup>,

But she who shames<sup>954</sup> him is like rottenness<sup>7538</sup> in his bones<sup>6106</sup>.

Prov 14:30 A tranquil<sup>4832</sup> heart<sup>3820</sup> is life<sup>2425b</sup> to the body<sup>1320</sup>,

But passion<sup>7068</sup> is rottenness<sup>7538</sup> to the bones<sup>6106</sup>.

Prov 15:30 Bright<sup>3974</sup> eyes<sup>5869</sup> gladden<sup>8055</sup> the heart<sup>3820</sup>;

Good<sup>2896a</sup> news<sup>8052</sup> puts<sup>1878</sup> fat<sup>1878</sup> on the bones<sup>6106</sup>.

Prov 16:24 Pleasant<sup>5278</sup> words<sup>561</sup> are a honeycomb<sup>1706,6688</sup>,

Sweet<sup>4966</sup> to the soul<sup>5315</sup> and healing<sup>4832</sup> to the bones<sup>6106</sup>.

Eccl 11:5 Just<sup>3512c</sup> as you do not know<sup>3045</sup> the path<sup>1870</sup> of the wind<sup>7307</sup>

and how bones<sup>6106</sup> are formed in the womb<sup>990</sup> of the pregnant<sup>4392</sup>

woman<sup>4392</sup>, so<sup>3602</sup> you do not know<sup>3045</sup> the activity<sup>4639</sup> of God<sup>430</sup>

who<sup>834</sup> makes<sup>6213a</sup> all<sup>3605</sup> things<sup>3605</sup>.

Is 38:13 "I composed<sup>7737a</sup> my soul until<sup>5704</sup> morning<sup>1242</sup>.

Like a lion<sup>738</sup>--so<sup>3651</sup> He breaks<sup>7665</sup> all<sup>3605</sup> my bones<sup>6106</sup>,

From day<sup>3117</sup> until<sup>5704</sup> night<sup>3915</sup> You make<sup>7999a</sup> an end<sup>7999a</sup> of me.

Is 58:11 "And the LORD<sup>3068</sup> will continually<sup>8548</sup> guide<sup>5148</sup> you,

And satisfy<sup>7646</sup> your desire<sup>5315</sup> in scorched<sup>6710</sup> places<sup>6710</sup>,

And give<sup>2502b</sup> strength<sup>2502b</sup> to your bones<sup>6106</sup>;

And you will be like a watered<sup>7302</sup> garden<sup>1588</sup>,

And like a spring<sup>4161</sup> of water<sup>4325</sup> whose<sup>834</sup> waters<sup>4325</sup> do not fail<sup>3576</sup>.

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Is 66:14 Then you will see<sup>7200</sup> this, and your heart<sup>3820</sup> will be glad<sup>7797</sup>,

And your bones6106 will flourish6524a like the new1877 grass1877;  
 And the hand3027 of the LORD3068 will be made3045 known3045 to His  
 servants5650,

But He will be indignant2194 toward854 His enemies340.

Jer 8:1 "At that time6256," declares5002 the LORD3068, "they will  
 bring3318 out the bones6106 of the kings4428 of Judah3063 and the  
 bones6106 of its princes8269, and the bones6106 of the priests3548 and the  
 bones6106 of the prophets5030, and the bones6106 of the inhabitants3427 of  
 Jerusalem3389 from their graves6913.

Jer 20:9 But if I say559, "I will not remember2142 Him

Or speak1696 anymore5750 in His name8034,"

Then in my heart3820 it becomes1961 like a burning1197a fire784

Shut6113 up in my bones6106;

And I am weary3811 of holding3557 it in,

And I cannot3808 endure3201 it.

Jer 23:9 ¶ As for the prophets5030:

My heart3820 is broken7665 within7130 me,

All3605 my bones6106 tremble7363a;

I have become1961 like a drunken7910 man376,

Even like a man1397 overcome5674a with wine3196,

Because4480,6440 of the LORD3068

And because4480,6440 of His holy6944 words1697.

Lam 1:13 "From on high4791 He sent7971 fire784 into my bones6106,

And it prevailed7287a over them.

He has spread6566 a net7568 for my feet7272;

He has turned7725 me back268;

He has made5414 me desolate8074,

Faint1739 all3605 day3117 long.

Lam 3:4 He has caused my flesh1320 and my skin5785 to waste1086  
 away1086,

He has broken7665 my bones6106.

Lam 4:7 Her consecrated5139 ones5139 were purer2141 than4480

snow7950,

They were whiter6705 than4480 milk2461;

They were more4480 ruddy119 in body6106 than4480 corals6443,

Their polishing1508 was like lapis5601 lazuli5601.

Lam 4:8 Their appearance8389 is blacker2821 than4480 soot7815,

They are not recognized5234 in the streets2351;

Their skin5785 is shriveled6821 on their bones6106,

It is withered3001, it has become1961 like wood6086.

Ezek 2:3 Then He said559 to me, "Son1121 of man120, I am sending7971

you to the sons1121 of Israel3478, to a rebellious4775 people1471 who834

have rebelled4775 against Me; they and their fathers1 have transgressed6586

against Ezek 6:5 "I will also lay5414 the dead6297 bodies6297 of the



sons1121 of Israel3478 in front6440 of their idols1544; and I will scatter2219 your bones6106 around5439 your altars4196.

Ezek 24:2 "Son1121 of man120, write3789 the name8034 of the day3117, this2088 very6106 day3117. The king4428 of Babylon894 has laid5564 siege5564 to Jerusalem3389 this2088 very6106 day3117.

Ezek 24:4 Put622 in it the pieces5409, Every3605 good2896a piece5409, the thigh3409 and the shoulder3802; Fill4390 it with choice4005 bones6106.

Ezek 24:5 "Take3947 the choicest4005 of the flock6629, And also1571 pile1754 wood6106 under8478 the pot. Make it boil7570 vigorously7571.

Also1571 seethe1310 its bones6106 in it."

Ezek 24:10 "Heap7235a on the wood6086, kindle1814 the fire784, Boil8552 the flesh1320 well8552

And mix7543 in the spices7543,

And let the bones6106 be burned2787.

Ezek 32:27 "Nor3808 do they lie7901 beside854 the fallen5307 heroes1368 of the uncircumcised6189, who834 went3381 down3381 to Sheol7585 with their weapons3627 of war4421 and whose swords2719 were laid5414 under8478 their heads7218; but the punishment5771 for their iniquity5771 rested1961 on their bones6106, though3588 the terror2851 of these heroes1368 was once in the land776 of the living2416a.

Ezek 37:1 The hand3027 of the LORD3068 was upon me, and He brought3318 me out by the Spirit7307 of the LORD3068 and set5117 me down5117 in the middle8432 of the valley1237; and it was full4392 of bones6106.

Ezek 37:3 He said559 to me, "Son1121 of man120, can these428 bones6106 live2421a?" And I answered559, "O Lord136 GOD3068, You know3045."

Ezek 37:4 Again He said559 to me, "Prophecy5012 over5921 these428 bones6106 and say559 to them, 'O dry3002 bones6106, hear8085 the word1697 of the LORD3068.'

Ezek 37:5 "Thus3541 says559 the Lord136 GOD3068 to these428 bones6106, 'Behold2009, I will cause breath7307 to enter935 you that you may come2421a to life2421a.

Ezek 37:7 ¶ So I prophesied5012 as I was commanded6680; and as I prophesied5012, there was a noise6963, and behold2009, a rattling7494; and the bones6106 came7126 together7126, bone6106 to its bone6106.

Ezek 37:11 ¶ Then He said559 to me, "Son1121 of man120, these428 bones6106 are the whole3605 house1004 of Israel3478; behold2009, they say559, 'Our bones6106 are dried3001 up and our hope8615b has perished6. We are completely cut1504 off1504.'

Ezek 39:15 "As those who pass5674a through the land776 pass5674a through5674a and anyone sees7200 a man's120 bone6106, then he will

set1129 up a marker6725 by it until5704 the buriers6912 have buried6912 it  
in the valley

Ezek 40:1 In the twenty-fifth6242,2568 year8141 of our exile1546, at the  
beginning7218 of the year8141, on the tenth6218 of the month2320, in the  
fourteenth702,6240 year8141 after310 the city5892b was taken5221, on that  
same6106 day3117 the hand3027 of the

LORD3068 was upon me and He brought935 me there8033.

Amos 2:1 Thus3541 says559 the LORD3068,

"For three7969 transgressions6588 of Moab4124 and for four702

I will not revoke7725 its punishment,

Because5921 he burned8313 the bones6106 of the king4428 of Edom112b to  
lime7875.

Amos 6:10 Then one's uncle1730, or his undertaker8313, will lift5375 him  
up to carry3318 out his bones6106 from the house1004, and he will say559 to  
the one who834 is in the innermost3411 part3411 of the house1004, "Is  
anyone else5750 with you?" And that one will say559, "No657 one657."  
Then he will answer559, "Keep2013 quiet2013. For the name8034 of the  
LORD3068 is not to be mentioned2142."

Mic 3:2 "You who hate8130 good2896b and love157 evil7451b,

Who tear1497 off1497 their skin5785 from them

And their flesh7607 from their bones6106,

Mic 3:3 Who834 eat398 the flesh7607 of my people5971a,

Strip6584 off6584 their skin5785 from them,

Break6476 their bones6106

And chop6566 them up as for the pot5518a

And as meat1320 in a kettle7037."

Hab 3:16 ¶ I heard8085 and my inward990 parts990 trembled7264,

At the sound6963 my lips8193 quivered6750.

Decay7538 enters935 my bones6106,

And in my place8478 I tremble7264.

Because834 I must wait5117 quietly5117 for the day3117 of distress6869a,

For the people5971a to arise5927 who will invade1464 us.

•

•

**Oor die vertaling van “daardie Hele BEEN-dag”,  
‘gheegtzem jom’**

Geagte Ds. Marno Retief en Prof. Bernard Combrink,

Die Hebreuse **woord** vir ‘been’ / ‘bene’, is ‘gheeh-tzem’ of ‘etsem’— soos dit verskillend getranskribeer word. Sien Wigram se ‘Englishman’s Hebrew and Chaldee Concordance’— ‘**gheeh-tzem**’ (bladsy 972,3) en ‘Young’s Analytical Concordance’— ‘**etsem**’ onder die verskillende Engelse woorde, ‘bone’ (104) ‘body’ (2) ‘life’ (1) ‘very’ (2) ‘same’ / ‘selfsame’ / ‘substance’ (16).

Die **frase** “been-dag”, ‘**gheeg-tzem jom**’, letterlik: “op-van-die-been-dag” kom in die Hebreuse Ou-Testament in 19 Skrifure voor:

16 keer met die woord ‘jom’ “dag” met of sonder lidwoord, ‘ha’ “die” net ná die term ‘gheegtzem’, “been”.

3 (of meer?) keer staan die woord ‘jom’ “dag” bietjie verder weg van ‘gheeg-tzem’ “been” in die teks.

...

Genesis 7:13; 17:23,26

Eksodus 12:17,41,51

Levitikus 23:14,21,28,29,30

Numerie 9:12...

Deuteronomium 32:48

Josjua 5:11; 10:27

Esegiël 2:3; 24:2; 40:1

Habakuk 3:16

Die frase ‘**gheeg-tzem jom**’ word maar altyd min of meer dieselfde – met iets soos “**daardie selfde dag**” – vertaal.

### ‘gheeg-tzem jom’ in

Eksodus 12

17 ‘**gheetzem** ha-jom hezeg’: “in-die-been-van” ‘**gheetzem**’;  
“die dag” ‘ha-jom’; “hierdie-selfde” ‘hezeg’

41 ‘**gheetzem** ha-jom hazeg’: “in-die-been-van” ‘**gheetzem**’;  
“die-dag” ‘ha-jom’; “dieselfde” ‘hazeg’

42 ‘lajiel’ “nag van”; ‘hu-ha-lajiel huha’ “dit die nag presies die”

51 ‘**gheetzem** ha-jom hahu’: “in-die-been-van” ‘**gheetzem**’;  
“die dag” ‘ha-jom’; “die presiese” ‘hahu’

### Eksodus 12 in die 1933 **Afrikaanse Vertaling**

17 “op daardie selfde dag”; “hierdie dag”

41 “op daardie selfde dag”

42 “’n nag”, “dié nag”

51 “op daardie selfde dag”

### Eksodus 12 in die 1986 **Bybel in Afrikaans**

17 “die presiese dag”; “dié dag”

41 “presies op die dag waarop”; “dié dag”

42 “die nag”; “dié nag”; “dié nag”

51 “presies op die dag waarop”

### **Vertalings van ‘gheeh-tzem’ deur die eeue ...**

**(300-200) v.C. Die Septuagint**

17 “op die dag hierdie” ‘en tehi hehmêrai tautehi’; “die dag hierdie” ‘teen hehmêran tauteen’— ‘gheetzem’ “op van die been” word geïgnoreer.

41 Die woord “nag” ‘nuuktos’ [Hebreeus ‘lajieel’] word uit sy posisie in vers 42 uitgehaal en in vers 41 in die plek van ‘gheetzem’ “op van die been-dag” ingedruk.

42 “in die nag” word uit posisie verwyder en die vers moet sonder die trefkrag daarvan klaarkom.

51 “op die dag daardie” ‘en tehi hehmerai êkeinehi’— ‘gheetzem’ “op van die been” word net maar geïgnoreer. Dit is nie meer “**HIERDIE DAARDIE JUISTE**” ‘hahu hazeeg’ “**NAG-van-been-DAG**” pasgenoem in vers 41 nie. Die “nag” ‘lajieel’ word blote en betekenislose toevalligheid. Die Septuagint lyk dus maar na ’n bra swak vertaling hier. Is die oorspronklike Hebreeuse ‘gheetzem’ “been-dag” idee alreeds met die verskyning van die Septuagint heeltemal verloor?

Te oordeel aan opvolgende vertalings, ongelukkig, ja.

Die LXX laat die woorde ‘gheetzem jom’ “op van die been-dag” deurgaans onvertaald en jammerlik onverrekenend, weg.

Dat die Septuagint die Slawiese, Siriese, Armeniaanse, Georgiese en Koptiese Ou Testament onderlê, word algemeen aanvaar. Maar dis net logies dat geen vertaling ter wêreld van die Ou-Testament – of dit nou ‘uit die Hebreeus’ of ‘uit die Septuagint’ ‘vertaal was of nie –, die woorde of die gedagte “op van die Been-Dag” sal hê, of op enige manier maar net sal aandui nie. Mens hoef nie oor die gawe van tale te beskik om dit te weet nie.

**Die Nuwe-Testament 48-100 n.C.**

Dat die Septuagint se Grieks van die Hebreuse Ou-Testament naas die Hebreus Skrifte self die belangrikste verwysingsbron in die Nuwe-Testament is, is 'n feit, en daarom bestaan die “Been-Dag” in geen **Vertaling**, van die Nuwe-Testament nie. **Alhoewel die – Griekse – Nuwe-Testament die woord “Been-Dag” nie letterlik vertaal nie, het die gedagte en verrekening daarvan nogtans nie ongemerk by die Evangelieskrywers verbygegaan nie**— dank die Here! Want by die Evangelieskrywers was die onderliggende en oorheersende Goddelike Verbondstrou in die **Pasga-Lyding van Jawe** deur Christus Jesus bepalend én deurslaggewend. Dit is waaroor ek my vrae gaan vra en my afleidings en gevolgtrekkings wil probeer maak: Dat die “Been-Dag” in die Eens-vir-Altyd – Ewige – “**Verbondslyding**” (-‘**Pasga**’) van Christus Jesus, sy eskatologiese en dus profetiese en tipologiese beslag en verwerkliking, “eens vir altyd”, onontkenbaar en onontkombaar, bereik, behaal, en, behou het. Want die Pasga-van-Jawe was en is die Evangelie van Christus Jesus in die Ou-Testament.

### **Die Vulgaat (5de eeu)**

Hieronimus vertaal die Vulgaat se Ou Testament uit die Septuagint, soos onder andere daarin duidelik dat hy “been-dag” soos die Septuagint orals en altyd, weglaat. Maar Hieronimus kyk tog so bietjie na die Hebreus ook, want hy het die “nag” < ‘nox’ < ‘lajiel’, terug op sy plek in vers 42 soos in die Hebreus.

**Klemens** se hersiening van Hieronimus se Vulgaat (die eerste boek uit die Gutenberg drukkery), lees in Eksodus 12: 17 Et observabitis azyma: **in eadem enim ipsa die** educam exercitum vestrum de Terra Ægypti, et custodietis **diem istum** in generationes vestras ritu perpetuo. Douay Rheims (1582-1609): “And you shall observe the feast of the unleavened bread: for **in this same day** I will bring

forth your army out of the land of Egypt, and you shall keep **this day** in your generations by a perpetual observance.”

41 Quibus expletis, **eadem die** egressus est omnis exercitus Domini de Terra Ægypti.

Douay Rheims: “Which being expired, **the same day** all the army of the Lord went forth out of the land of Egypt.”

42 **Nox ista** est observabilis Domini, quando eduxit eos de Terra Ægypti: hanc observare debent omnes filii Israel in generationibus suis.

Douay Rheims: “**This** is **the** observable **night** of the Lord, when he brought them forth out of the land of Egypt: **this night** all the children of Israel must observe in their generations.”

51 Et **eadem die** eduxit Dominus filios Israel de terra Ægypti per turmas suas.

Douay Rheims: “And the **same day** the Lord brought forth the children of Israel out of the land of Egypt by their companies.”

**Wycliffe** 1384/94 vertaal uit die **Vulgaat** (in opgekikerte Engels),

17 and ye shall keep (the feast of) therf bread. For **in that same day** I shall lead out of the land of Egypt your host; and ye shall keep **this day** in your generations by everlasting custom.

41 and when those years were fulfilled, all the host of the Lord went out of the land of Egypt **in the same day**.

**Tyndale** 1530 vertaal – so word veronderstel en aanspraak gemaak – “uit die **Hebreeus**” ...

17 And see that ye kepe you to vnleueded breed. For **yppo that same daye** I will brynge youre armyes out off the londe of Egipte, therefore ye shall obserue **this daye** and all youre childern after you, that yt be a custume for euer.

41 And whe the iiij. hundred and yeres mere expyred, **eue the selfe**

**same daye** departed all the hostes of the Lorde out of the lande of Egipte.

[Aanhaling uit onbekende bron oor Tyndale ...

In the 1530s William Tyndale translated the first 14 books of the Old Testament into English from the original Hebrew, a translation that laid the foundation of all subsequent English Bibles, including the Authorised Version (King James Bible) of 1611. Tyndale was the first to translate the Hebrew Bible into English. At the time, that language was virtually unknown in England, and Tyndale had learned his Hebrew while he was exiled to the Low Countries and Germany for political reasons. The publication of Tyndale's Old Testament, on top of his earlier and later translations of the New Testament, outraged the clerical establishment by giving the people access to the word of God in English. Tyndale was hunted down and burned at the stake for blasphemy. Tyndale translated and printed the Pentateuch (first five books of the Old Testament) in 1530 as a pocket book, revising Genesis in 1534. He also translated and printed the Book of Jonah, probably in 1531. In addition, there is little doubt that he also translated the historical books of the Old Testament - Joshua to 2 Chronicles. The present volume contains the Pentateuch (unavailable except in an out-of-print and unreliably edited Victorian facsimile) and the historical books, which have not been in print since 1551. The spelling in the texts has been modernized to show them as the modern productions they once were, and Tyndale's introductions and marginal notes are included.]

### **Luther Bibel 1545**

Luther – so word veronderstel en aanspraak gemaak – “vertaal uit die oorspronklike tale” ... natuurlik **Hebreeus** ... in 2 Mose 12.

17 Und haltet das ungesäuerte Brot; denn eben **an demselben Tage** habe ich euer Heer aus Ägyptenland geführt; darum sollt



ihr **diesen Tag** halten, ihr und alle eure Nachkommen, zur ewigen Weise.

41 Da dieselben um waren, ging das ganze Heer des HERRN **auf einen Tag** aus Ägyptenland.

51 Also führte der HERR **auf einen Tag** die Kinder Israel aus Ägyptenland mit ihrem Heer.

Hesekiel

2. 3 **Auf diesen heutigen Tag**

24. 24 **eben diesen Tag; an diesem Tage**

**KJV** 1611 ... ‘uit die oorspronklike tale’ ...

17 And yee shall obserue the feast of vnleauened bread: for **in this selfe same day** haue I brought your armies out of the land of Egypt; therefore shall ye obserue **this day** in your generations, by an ordinance for euer.

41 And it came to passe at the end of the foure hundred and thirtie yeeres, **euē the selfe same day** it came to passe, that all the hosts of the Lord went out from the land of Egypt.

51 And it came to passe **the selfe same day**, that the Lord did bring the children of Israel out of the land of Egypt, by their armies.

**RV** van **KJ AV**, ‘laat 19de eeu’; en **ASV** 1885 ... en lees maar die inleidings, hoe ‘uit die oorspronklike tale’ ...

17 And ye shall observe the feast of unleavened bread; for **in this selfsame day** have I brought your armies out of the land of Egypt: therefore shall ye observe **this day** in your generations by an ordinance for ever.

17 And ye shall observe the [feast of] unleavened bread; for **in this selfsame day** have I brought your hosts out of the land of Egypt: therefore shall ye observe **this day** throughout your generations by an ordinance for ever.

41 And it came to pass at the end of the four hundred and thirty years, **even the selfsame day** it came to pass, that all the hosts of the LORD went out from the land of Egypt.

41 And it came to pass at the end of four hundred and thirty years, **even the selfsame day** it came to pass, that all the hosts of Jehovah went out from the land of Egypt.

51 And it came to pass **the selfsame day**, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

51 And it came to pass **the selfsame day**, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.

Dit moet mens darem van die KJV en Tyndale onthou, dat hulle met 'n spesiale uitdrukking vorendag gekom het – “the selfsame day” – spesiaal om die “Been-Dag” mee aan te toon. Maar dat hulle daarmee bedoel het om die ‘BEEN-idee’ van “daardie presiese DAG” te behou, is – heeltemal seker – nie die geval nie, anders sou Robert Young byvoorbeeld, nie “selfsame (thing)” geskryf het nie.

Dus: Nadat daar nie soveel as een ‘fout’ in Hebreeuse teksbronne van Skrifplase met die woorde ‘**gheeh-tzem**’ en ‘**jom**’ in kombinasie of in frasing bestaan nie, moet mens aflei dat geen vertaler OOIT die Hebreeus self ernstig wou heroorweeg nie, maar eerder sonder huiwering op een of ander ‘Vertaling’ vóór hom, op die gewone en aanvaarde verklarings en weergawes teruggeval het.

In almal van al die duisende uitgawes van die Skrifte, van die vroegstes tot dié wat feitlik daaglik nog uitgeryg word, geskied ‘vertaling’ presies dieselfde met byvoorbeeld “presies dieselfde dag” vir uitdruklik en eenvoudig die hoogs uitsonderlike en eenaardige, letterlike dag, “die Been-Dag”.

Ironies inderdaad is dit dat daarop aanspraak gemaak word dat “uit die oorspronklike tale” vertaal is! Maar soos reeds gesê, nie één vertaler in die geskiedenis van Bybelvertaling nie— nie eers die Hervormers Wycliffe, Tyndale of Luther nie, het die betrokke pasasies regtig uit die Hebreeus vertaal nie! ALMAL – terug tot by Wycliffe en Klemens, het Hieronimus se Latyn van die Septuagint se Grieks, nageskryf en, na-gedink. En Hieronimus se Latyn is net nie die LXX se Grieks nie. En die LXX se Grieks is net nie die Hebreeus nie— Masoretiese teks of watter teks ookal.

Vandag se Vertalings in nie soveel as een geval kom regtig uit die Septuagint se Grieks of uit die Vulgaat se Latyn nie, wat uit die Hebreeus! Almal voor die voet, luister meer na mekaar en na die Kerk en na sy tradisies— ás, enigsins ‘geluister’ word. Wat hierdie juiste ‘been’-geval aanbetref, is [soos Karl Barth sou gesê het] van ‘gehoorsaamheid’ rêrig geen sprake nie. Want meesal is dit die mees gesiene en gewildste kontemporêre Nuwe-Testamentikus wat op eie houtjie (of saam met ’n mede-outeur of twee ... en hulle fakulteite se ‘computer monkeys’) moet ‘publish or perish’. Geld, uiteindelik, praat die taal wat almal die beste verstaan. Veral wat die Bybel aanbetref. Wat sal tog word van ’n Vertaling wat “BEEN-DAG” loop vertaal het?! Die Vatikaan sal moet verstek; daar sal nie meer as tien kopieë van die hand gesit word nie.

Halt! Terug tot die werklikheid!

Om ‘gheeh-tzem jom’ “Die Been-Dag” te noem, is tog onmoontlik! ... hoor ek. ‘Want dit sal stjoepit klink ...’ word gesê. ... wat maar net aan die gebrekkige verstaan by die vertalers van die laaste pasga van Jesus Christus, gewyt moet word.

Nie in een geval van die frase ‘**gheeh-tzem**’ en ‘**jom**’ is die toepassing in die Skrif nié op een van die GROOT

verlossingsmomente in die openbaring van God se Ewige Genadeverbond nie. Ook nie in Genesis nie. Want in Genesis is dit “op Been-Dag” dat Noag die ark-heiligdom ingaan vir verlossing, en Abraham en sy Huis besny word as teken van die Komende Verlosser God “die Saad”, die Christus van God.

In drie tekse, Levitikus 23:28,29,30, is ‘**gheeh-tzem jom**’ op die Groot **Versoendag**-sabbat van toepassing, eskatologiese “Been-Dag” van Christus Jesus “Hoëpriester van ons Belydenis”, “Hoëpriester volgens die Orde van Onvernietigbare Lewe” “Waardige Mens” wat “die bok vir Asasel ... laat vry gaan”.

In dertien meer is ‘**gheeh-tzem jom**’ op die “Pasga-Lyding van Jawe” van toepassing en is “Christus die Substansie ...” die “Voedsel toebieden ...” Kolossensiërs 2:17,19.

Het Tyndale daardie aanvoeling gehad? Of eerder, Hoe, het hy daardie “Substansie-Wesenlikheid” van die “Been-Dag” gewaargeword? Hoe anders kan die KJV met “die substansie” vertaal as die pasgalam wat op die “Been-Dag” GEËET moes word, nie in gedagte gehou was nie?

As die “Hoëpriester van ons belydenis” nie “die Gesalfde van die Here”

aan die tafel van “Die Maaltyd van die Here” was nie, wat, was “Die Substansie”? As Hy nie van die tafel af “opgestaan” en “die nag waarin Hy verraai was”, “ingegaan” het nie, sou Hy in “die wildernis” van “Eden” “ingegaan” en “gaan triomfeer het”?

Onmoontlik kon hierdie vertalers anders as om “daardie presiese dag” so na as wat dit vir HUL GEWETE moontlik was, aan “BEEN-DAG” te vertaal. Want Tyndale is die man

wat God gebid het om sy deel in Christus weg te vat as hy “één woord teen (sy) gewete sou vertaal”.

In al dertien of sestien of negentien of meer gevalle waar ‘**gheeh-tzem jom**’ voorkom, is die **pasga** se “groot dag-Fees-sabbat”, “**daardie selfde BEEN-Dag**”.

In Esegïel 2 is die “Mensekind” deur wie God tot Israel spreek, Christus. Die verwysing na die “vaders” wat “teen My oortree het” is na die “Vandag as julle My Stem hoor” by die Uittog, toe Israel hulle “in die verbittering in die dag van die versoeking in die woestyn” Hebreërs 3:8, teen God verset het en hulle soos Farao “die hart verhard” het en “na sy Stem nie geluister het nie”. Exodus 12: 10 “**DAAROM** moet jy hierdie insetting onderhou op die daarvoor bepaalde tyd / dag, van jaar tot jaar”— “this ordinance in his SEASON from YEAR to year”— direkte, onlosmaakbare verwysing na “daardie presiese dag” ‘gheetzem-jom’ **van vers 17** ... “hierdie Been-Dag as ewige INSETTING”. Esegïel 2:3 speel onteenseglik toe op die “seisoen-dag” wat Israel ongesuurde brood geëet het en in Israel as “insetting” gedenk moes word, die “bitter” “Been-Dag” van “die Pasga-Lyding van Jawe”.

“**HIERDIE, DAARDIE JUISTE NAG**”, “die nag” van “die **veertiende** dag”, “die nag” van “hierdie, daardie juiste **BEEN-Dag**” en “Eet-Fees” van die uittog self en eerste keer, het daarná en daarvolgens – tot op Christus – “**HIERDIE, DAARDIE JUISTE** sombere Gedenk-Nag” : “**VAN OP** die Been-Dag”, “die **vyftiende** dag van die Eerste Maand”, geword. **Gewórd**— tot op Christus toe Hý “in die voleinding van die tyd” as die Pasga-Lam van God **SELF**, die Pasga “met bitterheid” van **LYDING GEËET** het in die “**NAG**” van die **veertiende** dag van die Eerste Maand ... “en dit nag was ...

vóór die Fees” Johannes 13:30,1, “vóór die Fees” ... “van die Jode” “op die vyftiende dag van die Eerste Maand”.

Let net op hoe die Groot Versoendag in die Sewende Maand met sy opvolgende Loofhuttefees in Levitikus 23:43 teruggevoer word tot by die oorsprong van alle feeste, die “Been-Dag” van die Uittog uit Egipte op die vyftiende dag van die Eerste Maand!

... DIE OORGANG uit Egipte UIT, “die wildernis IN” :  
 “HIERDIE IS DAARDIE NAG VAN DIE HERE”. “Hierdie is daardie nag ...” “... VAN OP DIE BEEN-DAG” in vers 17 :  
 “HIERDIE PRESIES SELFDE DAG VAN DIE BEEN-DAG”.

Nou ... In Christus Jesus die Here, presies “HIERDIE, DAARDIE NAG” “van die Fees van die Jode” op die vyftiende dag van die Eerste Maand vir die Jode ... **“Kom Josef daar aan ... toe dit alreeds AAND geword het ... En later sluit Nikodemus by hom aan, DIË PRESIESE EERSTE HOOFT NAG [‘nuktos to prohton’]; kom hy en bring ’n mengsel van mirre saam ...”**

... en net hier stop alle kommunikasie ...

Dit is dus ’n vereiste dat die “Been”-gedagte nooit verwaarloos sal word in vertaling nie, anders word die Messiaanse behoudenis daarin teen onberekenbare verlies, prysgegee. Esegïel gee waardevolle illustrasie van hierdie gevaar.

Namate die “Been-Dag” in Esegïel 2:3 vir die leser onduidelik is en nie “presies” vir hom duidelik gemaak word nie, dermate onherkenbaarder sal die profeet Esegïel as ’n tipe van Christus vir hom wees. Beskou dit maar as ’n uitgediende kriterium vir goeie eksegese; ek glo nog daarin dat die opgestane Jesus “die profete” self, onder die “alles” gereken het “wat oor My

geskrywe is in die Wet van Moses ...” soos ook “in Die Profete en Die Psalms”. Lukas 24:44. “En Hy sê vir hulle: Só is dit GESKRYWE, en só MOES die Gesalfde: LY = PASGA en op die derde DAG [in sy Pasga-Lyding] uit die dode opstaan.” Natuurlik vind ons dit nêrens letterlik so “geskrywe” nie, “want in U LIG— ...” in Jesus Christus, “... sien verstaan en glo ons U LIG”— U Woord, die Skrifte van die Profete. “Ek ...” sê Paulus, “... maak julle Die Evangelie waardeur julle ook dan gered staan, bekend— want ek het aan julle verkondig wat ek ook maar genade voor ontvang het om in te sien: Dat Christus, volgens die Skrifte, ... in die EERSTE plek [“op die eerste dag”] vir ons sondes GESTERF het, en ... [in die TWEEDE plek] dat Hy [vir ons redding volgens die Skrifte die tweede dag] BEGRAWE is, en ... [in die DERDE plek vir ons redding] dat Hy volgens die Skrifte die DERDE dag OPGEWEEK is [waardeur julle dan ook gered staan].”

“Eerste plek” – in TYD!

Dus, “in die eerste plek [“op die eerste dag ...”] volgens die Skrifte [van die Pasga-Lyding van Jawe], GESTERF het”;

... en in die tweede plek in TYD, dus, op die tweede DAG in die Pasga-Lyding van Jawe, “op”, “volgens die Skrifte” “Been-Dag” en “eerste dag van ongesuurde brood eet”, “BEGRAWE is”;

... en in die derde plek in TYD, dus, “op die derde dag volgens die Skrifte” Levitikus 11,15,16 “die dag na die sabbat” en dag van die Pasga-“Eerste Gerf Beweeg” van Jawe, “OPGEWEK IS.”

Ja, ons sien en verstaan en waardeer “in die EERSTE plek” die presiese “dag”, toe Christus vir ons sondes gesterf en Hy “ons

in sy bloed geregverdig het” en ons “gered” en met God “versoen” het.

En ons sien en verstaan en waardeer “die derde dag”, deurdat God Christus “die derde dag volgens die Skrifte uit die dood opgewek het”, en ons dus “veel meer deur sy lewe gered wórd nou dat ons [deur sy dood op die eerste dag] versoen ís”. Want “dit is met die misdaad nie soos met die genadegawe nie.” Ons onthou dat Christus “wel vir die sondes gesterf het” maar vergeet dat die sonde toe nie in sy sterflike liggaam kon bly heers of sy lede (‘bene’) tot beskikking van die sonde as werktuie van die verganklikheid gestel was nie. (Romeine 6:12,13)

Dus, ons onthou “dat God Hom opgewek het, maar vergeet, alleen maar NADAT Hy die smarte van die DOOD ONTBIND het ...” IN DIE GRAF “ontbind het” “... omdat dit onmoontlik was dat Hy daardeur (die dood en die doderyk en die GRAF) VASGEHOU sou word. ... Want U sal My siel nie AAN DIE DODERYK OORLAAT OF U Heilige OORGEE OM VERDERWING TE SIEN nie.”

“Boeders, ek [sê Petrus] kan vry-uit met julle praat oor die aartsvader Dawid, dat hy gesterf het en ‘OOK BEGRAWE is’ [soos Paulus gesê het], maar sý GRAF, is [anders as Christus se graf] tot vandag nog by ons. ... Want (Dawid) het vooruit van Christus gespreek ... dat sy siel nie IN DIE DODERYK VERLAAT is en sy VLEES ook nie VERDERWING gesien het nie: HIERDIE Jesus, het God opgewek”— het God “in die vlees” opgewek! (1Johannes 4:2) “HIERDIE Jesus” was die “BEEN-DAG”-“volgens die Skrifte ... BEGRAWE”. “Maar (vir “daardie selfde presiese BEEN-DAG”) was Hy IN DIE DODERYK nie verlaat nie en het Hy nie verderwing aanskou” nie. “Hóm, het God opgewek”, “op die derde dag”.

“DAARDIE SELFDE PRESIESE BEEN-DAG” “dié dag” – een enkel besondere “DAG” in en volgens God se Ewige



Raadsplan, dink ons nie aan nie; vergeet ons; ignoreer ons; vermy ons; hardloop ons voor weg; want ons is BANG vir “DIË BEEN-DAG” en eendag ook ons eie BEEN-DAG-IN-DIE-GRAF-BEGRAWE, verlaat en vergete. Ons is BANG ons word in ons GRAF gelaat om ewige verderwing en nooit die Opstanding in die Here Jesus Christus, “te sien” nie. Ons is bang weens ons ongeloof!

Dis ons vrese, lyk dit my, dat ons toe maar met “hierdie presiese dag” in die lewe en dood van Christus Jesus WEGGEDOEN het, en dit tot die laaste paar minute van “die hoof eerste dag ...” “volgens die Skrifte” wat “... julle suurdeeg (Ek-Is-Die-Lewe) uit julle huise en uit die hele land moet VERWYDER” en “die Pasga moet slag”, GEREDUSEER het. Petrus het dit nie gedoen nie! Paulus het dit nie gedoen nie! Christus het “hierdie BEPAALDE Been-Dag” ten volle VERVUL! Die Vader – die Drie-Eenheid in volle gemeenskap (Klaas Schilder) – het “deur die bepaalde Raad en Voorkennis van God ... Hom deur die hande van goddelose manne laat neem en laat kruisig en ombring.” Ook “het God vir Hom met ’n eed gesweer” dat sy “vlees (sou) rus in hoop” wat “nie beskaam nie”. “God het gesweer ... wat die vlees aanbetref ... dat Hy die Christus sou verwek ...” “... UIT DIE DODE (sou) verwek”, “... om op sy troon te sit.”

Ons dink nie WAARVANDAAN God Christus “verhoog” het nie; ons dink nie aan die plek of “die dag” waaruit God Hom “uit die dode TERUGGEBRING” het nie.

Ons, Christene, DINK nie aan “UIT DIE DODE” nie. Ons gee nog gedagte aan ‘uit die lewe in die dood in’ “My lewe aflê”; maar ons kan nie en wil nie van “in die doderyk”, “gelê”, hoor, of verstaan nie. Ons wíl nie wéét dat “Toe dit al klaar aand en die Voorbereidingsdag wat die Voorsabbat is, geword het”, “DAARDIE PRESIESE [BEEN-] DAG

GROOT-DAG-SABBAT” Markus 15:42 Johannes 19:31  
**begin** het nie.

En ons stop die ore toe vir dat “teen die tyd vir die Jode se voorbereidings” Johannes 19:42, “en daardie einste [Been-Dag] begin einde se kant toe staan het voor die Sabbatdag ... Josef die GRAF TOEGEMAAK het” en “DIT DAARDIE JUISTE DAG WAS”— “Been-Dag”, en hy die GRAF “VERLAAT het en huistoe gegaan het”. Lukas 23:53,54.

Hoekom?! Omdat ons dink die Pasga-Lyding van Jawe had net één “eerste dag wat hulle die pasga geslag het”, géén tweede “eerste dag (wat) julle ongesuurde brode MOET EET op BEEN-Dag” nie, maar “stil Saterdag” in stede “instelling” gemaak het— “instelling” wat julle kwansuis “geen werk mag doen nie”. O die subtielheid! Só subtiel ons weet nie eers ons word met verdigte fabels gevang nie!

In wat ’n verwronge beeld het die hele “drie dae” van die Pasga-Lyding van Christus ontaard ... net oor die “Middel-sabbat” van die “eerste dag van Sewe Dae Ongesuurde Brood Eet” deur vertaling van die Skrif, buite bereik vir beter besonderheid en dieper insig gehou word! Net omdat die Skrif nie “Been-Dag” vertaal word nie, maar net maar “daardie selfde dag” ... Net omdat die Skrif ‘dinamies ekwivalent’ kwansuis ‘vertaal’ word, in plaas van letterlik. **Net omdat al die ‘presies’-aanduidende voorsetsels en lidwoorde en jotatjies en titteltjies en goetetjies en ALLES BEHALWE “die SUBSTANSIE”, “van-op-Been-Dag”, in ag geneem word.** Want wat sal die mense daarvan sê? En hoe ontstel sal die Kerk wees? En al die onnodige onmin wat dit sal veroorsaak ... om nie van die verleentheid vir ons geleerdes, te praat nie?!

Hoe aanmatigend! Wie is jy om na twee duisend jaar te wil kom beweer almal was te dom om te kon sien wat jy ou slimme ons nou wil kom vertel? Die Heilige Gees het al die eeue toegekyk hoe alle Christene 'n rat voor die oë gedraai word?! Skoert man! Jou skynheilige drommel! Jou arme liefdelose rusiesoeker! Het jy net haat in jou hart?! Nee, hoogmoed en haat! Terwyl jy 'n nul is man, 'n nul, maar jy verbeel jou wat!

“Ons versoek u om asseblief ons kerk te verlaat!”

“Terwille van die Lyding van die LYDING van Christus”  
moes ek, en het ek.

Daar is nog die besondere gevalle van ‘gheeg-tzem’ soos in ...

Eksodus 24:10 Job 7:15; 19:20

Numerie 24:8 hoofstukke 23 tot 25;

2Samuel 21:10/13

Psalm 102:3 in geheel

Amos 2:1; 6:10, vgl. 1:14; 2:16; 3:14; 5:8,18; 6:3; 8:3,9,13;

9:11 Miga 2:2,3

Psalms 109:18

Klaagliedere 4:8

Jesaja 66:13,14

Jeremiah 20:9 (Joël 1:14; 2:15) ...

... waar die **pasga**-agtergrond in elke Skrifplase, baie moeilik nié gesien kan word nie.

**Trouens, is daar één van die (136) insidensies van ‘etsem’ / ‘gheeh-tzem’ (met of sonder ‘jom’) wat nié met die eskatologies-Messiaanse PASGA-LYDING van die Ou Testamentiese “BEEN-DAG” in die lewe en LYDING van Christus Jesus te doen het nie?**

Ek reken die feit dat ‘gheeh-tzem jom’ nooit letterlike met ‘been-dag’ vertaal was of vertaal word nie, is ’n groot verlies vir die verstaan van God se Woord en vir die Evangelie van

Christus Jesus. Want die ‘**pasga**’ is die “LYDING-VAN-JAWE” in en deur Jesus Christus. En niks van die pasga simboliseer die LYDING van Christus meer, as die BENE van die pasga-offer nie.

Job 7:15 “Sodat ek die dood verkies eerder as my LEWE / hierdie gebeente van my” ‘gheeh-tzem’. (KJ en OAV) “Die lewe is in die bloed”, ja ... maar ... “... kom met die gebeente in aanraking ... en word lewendig en staan op.” 2Konings 13:21.  
 “My siel sal juig in die HERE, sal bly wees in Sy Heil: al my beendere sal uitroep: HERE, wie is soos U?”  
 Dink aan Josef en die bene van Josef.

“MET VUUR GELOUTER” ...  
 “Die vleis saam met lewelose ongesuurde brood moet hulle dit eet.” “Bene ... oor die VUUR gebraai— die kop en die bene saam met die binnegoed ... en wat daarvan tot die môre toe oorbly moet julle met VUUR VERBRAND.”  
 “Brandende vuur opgesluit in my gebeente, in my hart.”  
 “Uit die hoogte het Hy vuur in my gebeente gestuur en my oorweldig.”  
 “My gebeente word verteer ... Vanweë al my teenstanders het ek ’n voorwerp van smaad geword.”  
 “Wee die bloedstad! Èk sal ook die houtstapel groot maak. Dra baie hout aan. Steek die vuur aan, maak gaar die vleis en laat die bene braai en laat dit laag op die kole lê.”

“Geen been mag GEBREEK of LOSKOM nie” ...  
 “Geen BEEN daarvan mag gebreek word nie— geen BEEN afgesny of verwyder word nie.”  
 “Met ’n swaard in sy sy gestek” ...  
 “Met ’n doodstek in my gebeente smaad my teenstanders my.” “My gebeente kleef aan my vel ... en nadat hulle só my vel afgeskeur het, sal ek nogtans uit my vlees, God aanskou.”

“Hierdie is daardie NAG” ...

“Die nag deurboor my gebeente; my vel val van my af en my knaende pyne rus nooit nie.”

... nog ver van klaar af ...

Ja, die Jode maak ’n gastronomiese okkasie van hulle “Seder”. Dankie tog dat hulle hulle Seder nie die “LYDINGS-Maaltyd” of “Maaltyd van die Here” noem nie! Want die uittog pasga-ete was geen opgekookte lammetjie nie. Nee! Geen kos vir die kenner verfynd opgedis nie! Want Christus in sy LYDING was niks van die aard nie, en Christus in sy LYDING is die pasgalam oor die vuur voorgestel met “vuur in sy gebeente”; “vuur”, soos “’n swaard in My gebeente” ... My vel wat “van My gebeente af opkrul” “vanweë die vuur” en “swaard” van My LYDING— My Pasga, “Die Pasga-van-EK-IS-Jawe”.

Vergeet nooit “BEEN-DAG” “BIND-DAG” nie! Dit bind en hou saam en ongebreek en onverbreek “al sy BENE” soos al sy DAE in sy LYDING, “drie dae stikke dikke donker.” Soos God-Drie-Enig, so “drie dae” drie-enig weens “BEEN-DAG” Bind-Dag van “onvernietigbare LEWE volgens die orde van die Hoëpriester van God” die “Hoëpriester van ons Belydenis” IN DIE GRAF.

Dis maar my eerste poging in Afrikaans, met die bede dat u dit sal lees en ernstig oorweeg ... vir wat dit vir u in u taak van ’n nuwe Vertaling van God se Woord werd mag wees. Vir my, was die ‘onthulling’ van die Skrif se “Been-Dag” die hoogtepunt en samevattende kulminering van ’n lewe se bede en lees en dink en skryf en oorskryf en regmaak sonder ophou tot heden vandag.

Mag God se Woord die Laaste sê inkry en die laaste WOORD wees.

Gerhard Ebersöhn

**31 Julie 2012**

**Vertaling van “Beendag” 3de aflewering**

**“Asof deur water heen gered ...” 1Petrus 3:18-21**

Kolossensiërs 2: “10 In Hom woon al die volheid van die Godheid liggaamlik: julle het in Hom wat julle Hoof is, dié Volheid van God wat die Hoof van alle heerskappy en mag is; 11 in Wie ook julle besny is met ’n besnydenis wat nie met hande nie, maar deur die besnydenis van Christus in die aflegging van sy vleeslike liggaam, verrig, ís.

12 Julie is dus met Hom in sý doop médebegrawe, in wie julle ook na die krag van God wat Hom uit die dode opgewek het, mede-opgewek is deur die geloof.”

Punt wat ek wil maak, is dat die doop as begrafnis na die simboliek van die “Beendag” van Christus se Pasgalyding, voorgestel word.

Romeine 6:

“4 Ons is dus saam met Hom begrawe deur die doop in sy dood, sodat net soos Christus deur die heerlikheid van die Vader uit die dode opgewek is, ons ook so in ’n nuwe lewe kan wandel.”

Duidelik is die teraardebestelling van Christus Jesus nie ’n betekenislose vervlietende oomblik of laaste paar minute van somer enige dag nie. Net soos sy bewuste en begerende gehoorsaamheid deur doodslyding voor en aan die kruis die Groot Versoendag van ons sondes is, is Christus se onbewuste rustende en berustende gehoorsaamheid deur doodslyding van die graf heen, oorgang en deurgang sowel as oorgangs-dág en deurgangsdág tussen sy ingaan in die dood in, en sy doodsoorwinning en opstaan, óp uit die dood úít. Allengs, net soos Christus se opstanding ook die dág ván sy opstanding beteken het en wás, het Hy “volgens die Skrifte die derde dag opgestaan” en was die “smarte van die dood” eers tóé – op die dág van sy opstanding naamlik, “ontbind”. Want Christus se opstanding, is eers volkome vervulling van die Pasga-van-Jawe-Skrifte wanneer dit ook die dáe van sy doodslyding en doodsrus, elkeen, volledig, insluit.

Hierin verskil my verstaan van Christus se soenverdienstelyding nié wésenlik met die Gereformeerde verstaan soos by voorbeeld by Klaas Schilder nie. Want ja, Christus se bewuste, nugtere, willende, begerende, lewende en met alle mag strewende, uitreikende en werkende ingaan in en deurgaen deur en uitgaan uit sy sterwenslyding van die dood van die dood (John Owen), “is vervolmaak”, inderdaad as Hy

uitroep, “Volbrag!” en sy “gees in die hande” van sy Vader “oorgee” en die “laaste asem uitgeblaas het”.

My eintlike doel is daarom om Christus se doodsrus-dág as “Beendag” van sy pasgalyding te probeer afbaken ... uit die Skrif.

1Petrus 3:

“18 Want Christus het ook eenmaal vir die sondes gely, Hy wat wel na die vlees gedood is maar deur die Gees (– 19 in wie Hy ook in die dae toe Noag nog die ark gebou het vir die mense in geestelike gevangenes gepreek het 20b en net enkele siele, agt, deur water heen gered is –) lewend gemaak is: 21 waarvan die teëbeeld die doop [“saam met Christus in sý doop”] ons ook nou deur (die opstanding “saam met en in”) die opstanding van Jesus Christus, ons nou ook red, nié as aflegging van die vuilheid van die vlees nie, maar as bede tot God om ’n goeie gewete.”

Die beeld of afskaduïng is “die ark waarin mense deur water heen gered is”.

Die Ware of “Teëbeeld” is “die doop” “saam met Christus in sý doop” en “die opstanding” “saam met en in” “die opstanding van Jesus Christus”.

Die beeld of afskaduïng is “die ark” toe Noag “op daardie presiese BEENDag in die ark-grafkis-skip ingegaan het” en “in gevangenskap” bewaar was en behoue gebly het om só, nie self die “verderwing” en “wegsterwe” en “doodgaan” van “alle vlees op die aarde” oor te kom nie.

**BEENDAG-BEGRAFNISDAG, REDDINGSDAG!**

Net soos “die eerste dag wanneer hulle die pasga moes slag” REDDINGSDAG was, was “daardie presiese BEENDAG” en BEGRAFNISDAG van Jesus Christus, REDDINGSDAG!

Ja, sonder Christus in sy grafdoop en in sy grafdoop-dag, sal “ook óns nou” soos alle vlees op aarde in die dae van Noag, “ook”, nié “deur die opstanding van Jesus Christus gered” word nie! Want ons kan nie “wet en tye van God” na kwaad of goeddunke wil verander nie. “God is God van orde.”



Daarom, “volgens die Skrifte” ...

“Op die dag ná” ...

“Op die dag ná ...” “die eerste dag wanneer julle ongesuurde brood moet eet”;

“Op die dag ná ...” “die vyftiende dag van die Eerste Maand”;

“Op die dag ná die sabbat ...” “... want daardie sabbatdag was groot dag sabbat” van die “Pasgalyding van Jawe” ...

“... op die dag ná die sabbat moet (ons Hoëpriester) die Eerste Gerf voor die aangesig van die HERE beweeg.”

Lees nou 1Petrus 3:18-21 sonder om Handeling 18:30-32 te lees!

Waar Christus deur die Heilige Gees deur Noag verkondig het dat mense hulle moes bekeer en gered word,

“30 verkondig God nou (deur die Seun) aan alle mense oral dat hulle hul moet bekeer omdat Hy ’n DAG BEPAAL het waarop Hy die wêreld in geregtigheid deur ’n Man wat Hy aangestel het, sal oordeel; en Hy HET hiervan aan almal SEKERHEID gegee deur Hom uit die dode OP TE GEWEK HET ....” “op die derde dag”.

“Op die derde dag” word ELF keer “volgens die Skrifte”, “bepaal”, maar ons vat die Grafdag Beendag wég! Wie is ons nou eintlik?!

### **Christus se ‘doop’:**

“Ek het ’n doop om mee gedoop te word.”

“Met die doop waarmee Ek gedoop word, sal julle, gedoop word.” Lukas 12:50 Markus 10:39. Christus se doop was lydingsdoop – die Pasga van Jawe.

“Die aflegging ja die doop as bede tot God ...”— “As bede tot God ...” presies hoe Christus die werke wat sy Vader Hom gegee het om te doen, “gesmeek het” om te doen en, gedoen hét!

“Hy wat in die dae van sy vlees gebede en smekinge met sterk geroep en trane aan Hóm wat Hom uit die dood kon red, geoffer het en ook uit die ang verhoor is. Hy, al was hy die

Seun, het gehoorsaamheid uit wat Hy GELY [‘pasga’] het, geleer; en nadat Hy VOLMAAK is [uit die dood OPGESTAAN het], het Hy Bewerker-van-Ewige-Saligheid geword.” Hebreërs 5:7-9— presies wat 1Petrus 3:18-21 sê! Christus se lydingsdoop-in-die-dood-en-graf was die “Teëbeeld” – die Egte van die beeld, Noag se “ark deur water heen”. Christus se pasga- of lydingsdoop-van-die-dood-en-graf was in sy dood en in sy graf ín, en déúr die dood en die graf héén, en tussen “die dode” die graf en dood úít, en “déúr die heerlijkheid van die Vader” óp, in “die opstanding van Jesus Christus” ín— “Teëbeeld ... wat ons ook red”, Sêlf. “Ek is die Opstanding en die Lewe.”

“As u seun u later vra: Wat beteken dit? dan moet u hom antwoord: Die HERE het ons met Sterke Hand uit Egipte, uit die Slawehuis, uitgelei.” “Dink aan hierdie dag waarop julle uit Egipte, uit die slawehuis, uitgegaan het; want die HERE het julle deur Sterke Hand uitgelei ... VANDAG in dié maand, trek julle uit!” “Jy moet jou seun op dié dag vertel: Dit geskied terwille van wat die HERE aan my gedoen het toe ek uit Egipte uitgetrek het.”

Lees dit nou weer, met hoofletters, “As U Seun U vra / smEEK / bid ...”, “Laat hierdie Beker (van doods smart) by My verbygaan” – sodat Ek dit dit kan ledig – “nie volgens Mý wil nie maar U wil!” Hebreërs 10:

“9 Kyk, Ek kom! – in die Boekrol is dit van Mý geskrywe – om U WIL te doen, o God. ... deur hierdie wil ... deur die offer van die liggaam van Jesus Christus, net eenmaal ...” “die eerste dag wanneer hulle die pasga geslag het”. “12 Maar Hy het nadat Hy één slagoffer vir die sondes gebring het ...” deur opstanding uit die dood EN, GRAF, “... vir altyd aan die regterhand van God gaan sit.”

Selfs die hervormers het nie die “Beendag” van “die Godgegewe en daarom eskatologies imperatiewe noodwendigheid van ongebrokenheid en volheid” (Lohmeyer) van die “drie dae” se “drie dae en drie nagte” “op die derde

dag” waarvan “Christus volgens die Skrifte uit die dode opgestaan het”, gesien of begryp nie. Die “Beendag”, samebind middeldag, het hulle ontgaan.

Dit, “Beendag”, het egter nie die skrywer van die Hebreërbrief ontgaan nie. He praat net nie hier daaroor nie. Sou mens hom kon vra of hy Jesus se tweede pasgalydingsdag van minder belang geag het, sou hy dalk met 13:20b geantwoord het, “Ons Here Jesus Christus wat die God van vrede deur die bloed (op Kruisiging- en Sterwensdag) van die Ewige Verbond uit die dode (en Doodsark-graf van Beendag) TERUGGEBRING het.”

Die ark van Noag was ‘beeld’ van Christus-in-sy-graf; eintlik, van Christus-in-sy-grafdag! **Vgl. Genesis 6:13 – “BEENDAG”! Vgl. Esegïel 1:28x2:3 – “BEENDAG”!**

Die woord in 1Petrus 3:19 vir ‘ark’, is ‘kibootos’, wat ‘boot’ / ‘skip’, beteken; die ark van Noag, sien ook Hebreërs 11:7, Matteus 24:38 Lukas 17:27.

Maar ‘kibootos’ word ook vir God se “verbondsark” aangewend, soos in Openbaring 11:19; “ark van die verbond” in die heiligdom.

En soos in Hebreërs 9:4 waar ‘kibootos’ “ark” beteken en van die Hebreëus, ‘misjkan’ af kom.

‘Misjkan’, word in die KJV gebruik: 119 keer vir ‘tabernakel’, 18 keer vir ‘huis’ / ‘woning’ / ‘woonplek’ (van die HERE), 6 keer vir ‘chest’ – ‘kas’, en 1 maal vir “tents” – “hutte” in Hooglied 1:

“8 My sielsbeminde, waar laat u wei, waar laat u smiddags die vee lê en rus? ... Gaan dan uit op die spore van die skape en laat u bokkies by die hutte van die herders wei.” Rus!

Die ‘allerheiligste plek’ in die “tabernakel” of “huis” van God, dáár het die “Ark van die Verbond”, “gelê” en as’t ware in die “graf-kis” onder die velle van slagoffers soos in die stof van die aarde (Job 17:16), “gerus” (1Kronieke 6:31; 28:2).

Die Ark van die Verbond – die Wet wat doodmaak se Doodskis –, daaróór, het die Teenwoordigheid van Jawe

[‘shekinah’] teen verderwing in die dood gewaak; en daarnáás, het die slangoorwinnende staf van die Hoëpriester van ons belydenis, gelewe en gebloei.

In die verskillende manuskripte van die Septuagint word ‘kibootos’ op ’n paar plekke (pleonasties) saam met die woord ‘skeenee’ vir “tabernakel” aangewend; ander kere word ‘kibootos’ in plaas van ‘skeenee’ gebruik; en dan word die woord weer weggelaat omdat die verband klaar aandui dat die heiligdom of tabernakel bedoel word.

‘Kibootos’ word in die Aleksandrynse manuskrip in 2Samuel 6:11 met ‘ghloosôkomon’ vervang, waar dit ‘plek vir veilige bewaring’ – ‘graf’ – beteken. In Johannes 12:6 en 13:29 beteken ‘ghloosôkomon’, “beursie”.

**“Ark”, uit Hebreeus, ‘aron’: sinoniem vir Grieks, ‘kibootos’**

Daar die ‘allerheiligste’ van die (groter) ‘tabernakel’ die ‘ark’ of “kis” se bewaarplek was, is die twee dinge baie dieselfde. ‘Aron’ word deurgaans met ‘ark’ (“van die verbond”) vertaal – soos ‘kibootos’ in die LXX. In die KJV is daar streng volgens die Hebreeus, een uitsondering waar ‘aron’ met “coffin” – Josef se doodskis met sy beendere in –, vertaal word.

Christus se graf was ‘bewaarplek’, ‘ark’, of ‘kis’, soos Josef se kist die bewaarplek van sy beendere was. Handeling 2:24-31. En Christus se begraafdag was “graf-dag” / “kisdag” / “arkdag” “allerheiligste plek-dag”:— “Beendag”, “Middel-dag”, “Samebind-dag”.

Daarvóór was “die eerste dag dat suurdeeg verwyder was en hulle die pasga geslag het”— “deur waters” van Jonas terhelleneerdaling “heen” en “doop” met vuur van doodsyding Lukas 12:49,50.

En daarná, was die dag van “Eerste Gerf Beweegoffer voor die HERE”. “Die Dag wat die HERE gemaak het; laat ons daarvoor juig en bly wees.”

Nou, waar 1Petrus 3:18-21 na Noag se ark as bewaarplek vir die verlostes deur die waters van die vloed heen verwys, word

dit NET SO in Genesis 7:13 aangetref waar Noag en sewe ander siele saam met hom, en saam met hulle, alle geskape lewe, “op daardie presiese BEENDAG INGEGAAN” het en sonder om verderwing te gesien het in veilige bewaring behoue gebly het totdat almal aan die einde van die vloed, die ark weer verlaat het en God sy trouverbond met die reënboog as teken gesluit het. **Vgl. Genesis 6:13 – “BEENDAG”! Vgl. Esegïel 1:28x2:3 – “BEENDAG”!**

Nou bly daar nog net die een geval van Abraham en God se Beendag om na te kyk.

Genesis 15:

“17 En na sonder toe dit heeltemal donker was, gaan daar ’n rokende oond en vurige fakkel tussen die stukke vleis deur. 18 Op dié Beendag het die HERE met Abram Verbond gesluit en gesê: Aan jou nageslag gee Ek hierdie land.”

Sien in die voorafgaande verband Abraham se nag van diepe slaap en die eskatologiese verwysings na sy begrafnis en die pasga-lyding en uittoeg van Abraham se nageslag, verse 12 tot 16.

“Ná hierdie dinge ... toe dit al heeltemal aand geword het ... het die Jode ... omdat ... daardie dag groot dag sabbat was ... die eerste nag ... hierdie presiese Beendag ... NAG ... hierdie daardie NAG.” Markus 15:42 Johannes 19:38, 39 Eksodus 12:17,42.

Kommentaar oorbodig.

“Beendag” word UITSLUITLIK gebruik vir die groot verlossingsdae volgens God se Ewige Voorneme in Christus Jesus. En soos wat die Evangelies Jesus se pasgalydingsdae van kruisiging en sterwe en opstanding uit die dode onvergisbaar duidelik “volgens die Skrifte” UITLIG EN IDENTIFISEER, net so die Beendag van ons Here se verlossingslyding deur sy graf dood-doop heen.

Wie nie kan sien die nag van die dag waarop Josef Jesus se liggaam BEGRAWE het, was nag van die BEENDAG van

Jesus se laaste pasga nie, WIL dit nie sien nie. En die  
ENIGSTE rede waarom nie, lê voor die hand.

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**“BONE-day” combining day**

Replaces ‘Sadducees and First Sheaf Wave Offering’

**GE:**

NOTE:

I have only as recently as this month of August the year of our Lord 2011, come to realise that I was MISTAKEN! That with the exodus – ON NISAN 14 –, UNLEAVENED bread was indeed eaten “IN THAT NIGHT” BEFORE, “in this selfsame day I have brought your armies out”— “the flesh ... WITH unleavened bread”. Exodus 12:8, 17.

In the light of this ‘discovery’ to me ...

How do you explain, ES, that Exodus places sacrifice of sacrifice of passover AND, eat of sacrifice of passover, on Nisan 14, while all the rest of the Law and the Old Testament and the New Testament (by implication), places sacrifice of sacrifice of passover on Nisan 14, but eat of sacrifice of passover, “the flesh WITH unleavened bread” on “the first”, of the “SEVEN days ye shall eat UNLEAVENED bread”— i.e., ON NISAN 15?

**AS:**

Ummm - I think the majority of us are not Israelites. I'm a child of God under the New Covenant. I don't need to worry about Passover.

**GE:**

AS, you say you don't worry or don't need to worry about passover? Just read how careful God commanded the Israelites - whom he saved - had to “observe this night”: "A night to be carefully observed". Ja, especially since you are professing to be a Christian, to whom everything written – “ALL Scripture ... is profitable ... for instruction

in righteousness”, yea in the Righteousness of our Passover and Lamb of God— the passover Scriptures more than any.

However, "Christ our Passover", is not what the OT says; it is what the NT declares for the saving truth of God; and unless Christ be a Christian's Righteousness and Passover Lamb, I'm afraid he cannot take too much joy in the truth of being under the New Testament.

**ES:**

I believe you to be attempting, albeit unwittingly, to confute and combine, the Passover meal that was eaten in haste, on 14 Abib/Nisan, as per Exodus, with the meal of the Feast of Unleavened Bread, which all the OT places on 15 Nisan.

"Sigh!" (That's my version of a heavy sigh, for those reading this.)

Sorry, Gerhard Ebersöhn, I'm the one 'inside the line' since "fifteenth day" (of any month) is never even mentioned in Scripture, until the giving of the Law of the feast days found in Lev. 23. That phrase is not to be found in any of the three books that are commonly considered to precede Leviticus, namely Job, as well as (logically) Genesis and Exodus. Hence, there would be no reason to mention the specific Feast Day of "Unleavened Bread" on 15 Abib/Nisan prior to this.

Merely read Lev. 23, (as well as other places that mention "fifteenth"). (No, I will not quote the entire chapter, but merely some of the relevant verses, with the appropriate parts highlighted.)

1 And the LORD spoke to Moses, saying, 2 “Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

3 ‘Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

4 ‘These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. 5 On the fourteenth day of the first month at twilight is the LORD’s Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.”

9 And the LORD spoke to Moses, saying, 10 “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD,



to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

(Lev. 23:1-14 - NKJV, text only)

Did you happen to notice that neither "Passover" nor "first-fruits" are said to be either "Sabbaths" or an "holy convocation", here? And in fact, the 'wave sheaf' was to be waved specifically, on the day after the Sabbath!

**GE:**

Then, Ed Sutton, I am not able to point out any difference between your view and my view about the Passover. Neither was it my purpose to find differences between us. What I am trying to do, is to find an explanation for the very definite difference there is, between Exodus and the rest of the OT as far as the dating of the slaughter of the passover and the eating of the passover is concerned.

Now you, have confirmed my aim! Ed Sutton, "... since "fifteenth day" (of any month) is never even mentioned in Scripture, until the giving of the Law of the feast days found in Lev. 23. That phrase is not to be found in any of the three books that are commonly considered to precede Leviticus, Job, Genesis and Exodus."

But WHY? What is the reason to NOT mention the specific Feast Day of "Unleavened Bread" on 15 Abib/Nisan, "prior to this"?

Thanks!

What I was able to find in your contribution so far, confirms my finding that there is this difference... [... between Exodus placing the 'feast day' on Nisan 14 and the rest of the Law and Prophets placing it on the fifteenth day.] But you have not given an explanation for, or rather of, your pretending no difference exists. You only "sighed" your "version of a heavy sigh". Or I lack the grey matter to see. Kindly help me out then, considering.

I lived with this difference [in the dates in Exodus] for decades, happy with my first explanation—to which I no longer hold. For long I could see nothing wrong with my view. Now I am convinced mind and soul I was graced to see the Real Explanation for this seeming difference, that that difference between Exodus and the Rest of Scripture, was no mistake of change or contradiction, but in itself is Prophecy, is

eschatology, is pointing to Christ, finds its explanation in Christ: its fulfilment; its receiving of Sense and Essence, in Christ. In one thing: The Son of Man come into His Kingdom, the Kingdom of God, the Kingdom of Christ's Suffering and the Glory of God; in the simple thing, in Exodus of both the Sacrifice Slaughtered AND the Sacrifice Eaten once for all, on, Nisan 14, but in the other Scriptures on Nisan 15— Jesus Christ being both the Beginning of the creation of God and the Great Omega of the Great Yom Yahweh.

Or is your 'point' - without saying it to say, that when the word 'sabbath' occurs (in the OT), the Seventh Day Sabbath of the Fourth Commandment, is meant -- always, and without exception? So that First Sheaf Wave Offering must fall on the First Day of the week, so that Christ must have risen on Sunday, and Sunday must be the Christian day of worship-rest?

Here we were busy with yet another factor that implied and confirmed a Sabbath-Resurrection! And I could not see why Ed Sutton was opposing the idea so!

Shavuot (Pentecost), 'fiftieth day' ultimately is reckoned or counted from first new moon after solstice, the very day of which is Nisan 1, first day of "For you the First Month". As follows: Nisan 1 could occur on any day of the week! Then Nisan 14 was the first day of the passover-season; which, ultimately, only ended on and with Shavuot. How to get there:

1) from Nisan one, count fourteen days (to full moon)

Nisan14: Kill the passover lamb;

2) On Nisan 15, eat the lamb --- on passover's sabbath;

3) "On the day after the sabbath", i.e., on Nisan 16, "First Sheaf Wave Offering";

4) This day Nisan 16, "the day after the sabbath" of Nisan 15, is the first day of fifty days counted, the fiftieth day which, must be

5) Day of "First BREAD wave offering". Leviticus 23:20.

Pentecost, just like the passover's sabbath day, fell on any day of the week. Thus Judaism has believed --- always. Not that I mind. The Sadducees however --- are told us by the Pharisees --- believed wrongly 'sabbath' was meant for the 'weekly' Sabbath.

Suddenly since the twentieth century, Christians started to believe the Sadducees who never left a shred of evidence themselves for their viewpoint.

So, regarding your claim,

Ed Sutton, "... the Feast of Unleavened Bread, which all the OT places on 15 Nisan..."

I say,

Not "all the OT".

Most people – most Christians – "confute and combine, the Passover meal that was eaten ... on 14 Abib ... with the meal of the Feast of Unleavened Bread, which all the OT" – except Exodus –, "places on 15 Nisan".

In "That night" John 13:30 on Nisan 14, the New Testament 'meal' – "the Lord's Supper" –, was The Sacrifice being eaten spiritually with leavened bread of the faith in the Sacrifice of the Christ. And in the following night on Nisan 15, the Old Testament meal was unleavened bread being eaten with no faith in the Sacrifice of Christ, except of that man, one Joseph of Arimathea. John 18:28 x 19:31. Therefore— two different menus, on two different events or occasions.

I before have held that with the exodus, after Israel had moved out after midnight ON NISAN 14, unleavened bread was eaten the next day, Nisan 15, the first time. NOTE that now, since as recently as this month of August the year of our Lord 2011, I have come to realise that I was MISTAKEN and that according to Exodus unleavened bread was indeed eaten –"the flesh ... WITH unleavened bread" – ON NISAN 14, "IN THAT NIGHT" BEFORE, "in this selfsame day I have brought your armies out". Exodus 12:8, 17.

"In the First Month, on the fourteenth day of the month in its night, ye shall eat unleavened bread, until the one and twentieth day of the month in its night"- first halve of day. Exodus 12:18.

How it came about.

"Even the first, first day ye shall put away leaven out of your houses."

Exodus 12:15

The Israelites had unleavened dough enough for until the LORD may have started to supply them with other food. They had the unleavened dough for at least six more days of eating unleavened bread PREPARED; and "on their shoulder", carried it out right after midnight in that same night of the exodus on "the fourteenth day of the First Month"— STILL! Exodus 12:1-14, 34.

According to Exodus 12:15 AND FURTHER though, the Israelites had "Seven days ye shall eat unleavened bread ..." INCLUDING "Even the first, first day" – "the FOURTEENTH day" – "ye shall REMOVE leaven out of your houses". So that day, "the very selfsame day" that

the lamb was slain, “no leavened bread” was “eaten”— that day the fourteenth day must have become “the fifteenth day”!

The “seven days ye shall eat unleavened bread”-of-Feast indicates, the Israelites for six MORE days after “the fourteenth day” on which they ALSO had removed leaven, ATE unleavened bread :— on Nisan 14-BECOME-15!

With the first passover recorded in Exodus, the Israelites “removed leaven” as well as ate unleavened bread, and “killed the passover as well as ate the passover on Nisan 14. That was the first ever, Passover meal, of “the flesh WITH unleavened bread”.

All passover meals thereafter would consist of sacrifice and unleavened bread for “the first day ye shall EAT, no leavened bread”, and for the six remaining passover meals it would be unleavened bread only. But the removing of leaven THE SAME AS the killing of the lamb, would as acts of “PREPARATION OF THE PASSOVER” John 19:14, be CONTINUED on the fourteenth day of the First Month, because to “remove leaven”, IN ESSENCE IS THE SAME AS to “kill the passover”. Cf. Mark 14:12,17 Matthew 26:17,20 Luke 22:7,14 John 19:14 1Corinthians 11:23. [There, the translation with “the first day of unleavened bread” is wrong. ‘A-dzumos’, “without leaven / leaven removed”, is all the word is, and all the word means.]

The night of the exodus in Exodus 12:15, is the night of “the first, first day”— “the first, first day” in the day in the afternoon of which, “ye shall kill the passover” 12:6, “the first, first day” ALSO THOUGH, “ye shall (have) remove(d) leaven”—

“the fourteenth day” which elsewhere, is the night of “the fifteenth day” and “the first day ye shall EAT no leavened bread” on. Mark the command with a negation; it implies unleavened bread was eaten.

In Exodus 12:1-14 the night-halve of the day is its closing halve; in the other Scriptures the night of the day is its opening halve.

In the light of Exodus 12:18b ...

12:15, “Seven days ye shall eat unleavened bread: Even the the very first day ye shall put away leaven out of your houses (ye shall eat unleavened bread): For whosoever eateth leavened bread from the first day (ye shall eat unleavened bread) until the seventh day (ye shall eat unleavened bread), that soul shall be cut off from Israel.”

In all other Scriptures –

BUT BY IMPLICATION ALSO IN EXODUS –

Night of Nisan 15 : “first day ye shall eat unleavened bread”;

Night of Nisan 16 : day two “ye shall eat unleavened bread”;

Night of Nisan 17 : day three “ye shall eat unleavened bread”;

Night of Nisan 18 : day four “ye shall eat unleavened bread”;

Night of Nisan 19 : day five “ye shall eat unleavened bread”;

Night of Nisan 20 : day six “ye shall eat unleavened bread”;

Night of Nisan 21 : day seven “ye shall eat unleavened bread”.

“In the First Month, on the FOURTEENTH day of the month IN ITS NIGHT, ye shall EAT unleavened BREAD.” Exodus 12:18a.

“This day (the FOURTEENTH day of the First Month on which leaven was REMOVED and also unleavened bread was EATEN “WITH the flesh” of the on that same day KILLED lamb, “shall be unto you for a memorial; and ye shall keep it a FEAST unto the LORD ... by ordinance” ... NEVER AFTERWARDS to be called a “Feast”, again! BUT ...

Exodus 12:18b, “UNTIL the ONE AND TWENTIETH day of the month” in its night- and first half of day “ye shall EAT unleavened BREAD” which makes it Nisan FOURTEEN-BECOME-Nisan FIFTEEN (as shown).

In EXODUS, AT FIRST, “the fourteenth day”, was “PASSOVER”— passover KILLED; AS WELL AS “FEAST”— passover EATEN. AT LAST although not once IN Exodus itself so dated, “the fourteenth day” had become the fifteenth day of the First Month.

AFTER Exodus 12:14-18 – in ALL the Scriptures –, ONLY “the FIFTEENTH day” shall be “FEAST” of passover.

So in the Gospels ...

“After two days was the passover indeed the FEAST OF UNLEAVENED BREAD (eaten) and the chief priests and the scribes sought how they might take Him by craft and put Him to death ... but ... NOT on the FEAST”. **Mark 14:1**. NOT on the fifteenth day of the month ...

Jesus was killed on Abib 14, “not on the Feast” (Abib 15). Therefore the Jews planned Jesus’ death on Abib 13. According to John 13:1, Jesus would be crucified on ‘passover’ Abib 14, on the day “BEFORE the Feast” of Abib 15. The Jews “consulted” BEFORE the day “before the Feast”, that is, on Abib 13.

After Exodus 12:18 in all the Scriptures, ONLY “the FOURTEENTH day” is “PASSOVER”— ‘passover-for-“to-be-CRUCIFIED / KILLED”.

**Matthew 26:2**, Jesus pointed out to his disciples, “Ye know after two days is ‘THE PASSOVER’ and the Son of Man shall be betrayed to be CRUCIFIED” and KILLED. The Jews “consulted” before Abib 14 the

passover to kill Jesus; on the passover Abib 14 killed Him, and therefore “NOT, ON THE FEAST”.

Jesus two days before He would on Abib 14 be crucified, informed his disciples; therefore on Abib 12. That means He informed his disciples on the day before Abib 13 when the Jews contrived— thus, three days before “the (passover) Feast”, Abib 15.

“TWO days before CRUCIFIED”, but THREE days before “the FEAST”.

John calls the day “before the Feast” in 13:1, “The Preparation of the Passover” in 19:14— which ‘preparation’ required – exactly like at the exodus – that “leaven (life) be removed” and “the passover (be) killed”— exactly according to Mark 14:12 Matthew 26:17 Luke 22:7 John 13:1; 19:14 1Corinthians 11:23.

In Exodus, “out”, occurred Nisan 14— Nisan 14 in the night after midnight and Nisan 14 in the morning; and into and in the desert in the afternoon of day, on Nisan 14.

Therefore:

If – as in Exodus 11:3 to 12:14 – Israel went out on the fourteenth (in which day “there shall no leavened bread be eaten”) in the night after midnight, and on the fourteenth arrived as far as Succot in the desert, then indisputably a sunset reckoning is implied.

BUT, WHILE this very day of the fourteenth also was the fourteenth day the day before when, before sunset the passover was killed, a sunrise reckoning is just as indisputably implied.

Then:

If - as in Exodus 12:15-18 and all the Old Testament elsewhere – Israel went out on the fifteenth in the night after midnight, and on the fifteenth arrived as far as Succot in the desert, indisputably a sunset reckoning is again implied.

First time eating of unleavened bread was on Nisan 14 which BECAME Nisan 15 in its first quarter, in its night before midnight.

The ‘passover’ even applies to the days of passover as such!

Leviticus 23:6 and Numbers 28:17; 33:3 date the event of actual going out of Israel after midnight “in the night” ... of “the fifteenth day”.

According to Exodus and the nature of sacrifice, sacrifice can only be eaten after it had been slaughtered; so the passover lamb was eaten after sunset on the fourteenth day— in Exodus.... And according to Leviticus and the nature of it, the bread can only be baked and eaten, after leaven had been removed and the dough had been prepared. So

leaven was removed and dough was prepared, before sunset on the fourteenth day— in Exodus as in all other pertinent Scriptures. The “fourteenth day” by nature was “The Preparation of the Passover” John 19:14.

The lamb and the unleavened bread were eaten together. “The fourteenth day” for that reason is – once only – called a “Feast” in 12:14.

But wait! Don’t read 12:14 as a summary of the fourteenth day! Although the date ‘the fifteenth day’ is absent, read verse 14 as an introduction to the “Feast” – what follows all henceforth pertains the “Feast”, the SECOND and fifteenth of the First Month passover-day!

Let us see if it works out ...

“And the LORD went before them by day in a pillar of cloud to lead them in the way and by night in a pillar of fire, to give them light; to go by day and night” 12:21.

TWO days involved: each, “day and night” ...

Abib 14:

Israel in Egypt “kept” and “killed” passover on first ‘day’;

Abib 15:

Israel “came forth out of Egypt” on second ‘day’;

Abib 14:

Passover killed on first ‘day’;

Abib 15:

“that which remained” burned on second ‘day’;

Abib 14:

Leaven removed on first ‘day’;

Abib 15:

unleavened dough “carried” out on second ‘day’.

TWO nights:

Abib 14:

Israel stayed in houses and “out ... from Rameses” in the first night;

Abib 15:

Israel at “Succot” in the second night;

Abib 14:

Flesh with unleavened bread eaten in the first night;

Abib 15:

“Baked” and ate “unleavened bread” only, in the second night—

Exodus 12:39.

That night, the “night to be much observed”— “to the ethics / law of the Jews” John 19:40— this very passover-Scripture of Exodus 12, “THIS IS THAT NIGHT OF THE LORD” Jesus Christ’s BURIAL.

Exodus 12:41,

“And it came to pass [was finished] at the end of the four hundred and thirty years [Egyptian bondage] – even on the **[COMPLETED]** selfsame **BONE-day** – that all the hosts of the LORD HAD GOT OUT of the land of Egypt [finally].” “OUT of the land” of all wicked sinners who while they live, already are dead and as good as buried and forgotten. “Joseph took him down” ... “There laid they the body of Jesus” ... “rolled a great stone into the door of the grave” ... “and departed” ... “because it got time for the Jews’ preparations”. Day of forgottenness ... “The hand of the LORD was upon Me and carried Me out ... and set Me down in the midst of the valley full of BONES ... and He said unto Me, Son of Man, can these BONES, live (again)? And I said, o LORD GOD, Thou knowest.” Ezekiel 37:1,3. You do not forget Me. “Let no man move His BONES. So they LET ALONE His BONES.” 2Kings 23:18. Men forgot Me. But: Acts 2:25b; 24b, 27b, 31b,

Two days are involved and intertwined in Exodus in the date, “the fourteenth day of the First Month”. That is indisputably certain. The only possible way the two days DATED THE FOURTEENTH day only in Exodus 12:1-14 could be understood as are they merged and separated at the same time, is through moving the start and finish point from sunrise IN, Egypt, to sunset OUT, of Egypt.

“This day (the fourteenth) CAME ye OUT, in the First Month; and it SHALL be (the THIRD day) when the LORD SHALL bring thee INTO, the land of the Canaanites.” Exodus 14:4, 5.

“And the children of Israel kept (i.e., killed) the passover on the fourteenth day of the (First) Month in the afternoon in the plains of Jericho.”

“And they on the “BONE-day” in Joshua 5:11 precisely like in Exodus 12:41 – the fifteenth day of the First Month – “did eat ... unleavened cakes ... on the day AFTER the passover was KILLED”— “the Bone-Day”— the ‘Middle Day’ between “passover KILLED”-day and “First Sheaf Offering WAVED”-day.



They on the “BONE-day” on Abib 15 – i.e., on the day AFTER Abib 14 the passover was KILLED” – when only the BONES of the sacrifice had “remained” –, “did eat ... unleavened cakes ...” and “burned with fire”, scattered the ashes of the bones over the plains at Jericho. It was the “Bone” and ‘Joining’-Day” Abib 15, between when “they KILLED the passover” (Abib 14), and “brought First Sheaf wave Offering” (Abib 16 and Resurrection-day).

“In the day that thou EATEST thereof thou shalt surely die.” Genesis 2:17. Thomas Watson, “Adam was created the Sixth Day; “Adam fell the very day of his creation.” “Satan was a murderer “from the beginning”.”

Hebrews 4:11, “Let us labour therefore to enter into that rest, lest any man fall after the SAME EXAMPLE OF UNBELIEF” of the Israelites and Adam and Eve. Ezekiel 2:8, “A rebellious nation : they and their fathers (back until Adam) have transgressed against Me this very BONE-Day”— that is, “and thus the heavens and the earth were finished when they were created Genesis 2:1— “... and it was the Sixth Day”. Hebrews 4:3,4, “I have sworn in my wrath, They shall NOT enter into my rest (on the Sabbath Day) ‘although’ the works (of God) were (on the Seventh Day) finished FROM THE FOUNDATION OF THE WORLD ....”

Eve was created from the rib–BONE of Adam on the Sixth day before they WOULD HAVE entered upon the Sabbath Day. But, “Adam being in honour, lodged not one night.” Psalm 49:12. “Death reigned from Adam...” Romans 5:14— from “That Day” “this very BONE-Day”. “FOR THE WORD OF GOD IS PIERCING EVEN TO THE DIVIDING ASUNDER of soul and spirit and of the joints and marrow (in the bones) ...” Hebrews 4:10-12 ... as when with “soul sorrowful to death” Mark 14:34 and “bones in every way” with “sword of flaming fire” “pierced” (Job 30:17 Isaiah 38:13 Psalm 22:14,15; 38:3, Genesis 3:24), Jesus died and gave his life-spirit into the hands of his Father .... ... so in “that night to be solemnly observed” his side was pierced and “the blood of Jesus came out”, BROKEN, into “blood and water” John 19:34.

Therefore, Ed Sutton,

“to combine, the Passover meal that was eaten in haste, on 14 Abib/Nisan, as per Exodus, with the meal of the Feast of Unleavened Bread, which all the OT places on 15 Nisan”,  
is not to “confute”, but to affirm, confirm and validate. It is to “combine” as well as to distinguish the way the Scriptures

RECONCILE the two aspects or two factors of “the passover” and “passover feast” which both at first were associated with “the fourteenth day”.

BUT SOON the “fourteenth day ... the very first day they always had to KILL the passover” sacrifice AND REMOVE the leaven from their houses (Luke 22:7 Mark 14:12 Exodus 12:10)”, became the “fifteenth day”, “BONE-Day”, on which they also ‘ALWAYS, HAD TO’, return “THAT WHICH REMAINED” to corruptibility, death and the grave. And if they did not, they themselves were removed out of Israel.

Exodus 12:10.

“The LORD brought you OUT from this place: THERE, shall NO leavened bread be eaten!” 14:3. “That which remained” of Jesus— “the BODY” AND, his BONES. John 19:40 and 33. Thus the day became a “great day” John 19:31 in the NEW Testament; indeed, a 'sabbath day' thereby of the greater Passover feast.

“And this day (Nisan 14) shall be unto you for a memorial; and ye shall keep it a FEAST to the LORD ... by ordinance” 12:14 implying the fourteenth day also having become the fifteenth day of the First Month. How astonishingly perfectly did Jesus obey and fulfil the Word of God! By calling the 14th a “feast”, the transfer from having been a day to “kill”, into a day also of ‘feast’ or eating or assimilation with corruptibility, is begun. Verse 15 will take the process further, and the fourteenth day seen retrospectively, will in the end in verse 18 have landed onto the fifteenth day of the First Month.

Which result explains why the fourteenth is not again mentioned from verse 19 on, but the whole rest of chapter 12 is alternatively recalled either as the memorial “service” of the “feast” (on the fifteenth), or as “the sacrifice of the LORD’S passover” (on the fourteenth), 26-27; and repeated as the night in which the LORD “smote the firstborn” (on the fourteenth) (29) but also as the “night to be much observed” (on the fifteenth) (42) on which night the passover “shall be eaten”. (46) “And it came to pass the selfsame “BONE (BINDING)-day” that the LORD did bring the children of Israel out of the land of Egypt” SO THAT “that which remain(ed) of it” the passover sacrifice, could be re-assimilated with corruptibility and the dust of the earth through burning Exodus 12:10 ... BURIAL DAY! All, very clearly, the events of the although not expressly stated BUT DEFINITELY IMPLIED in Exodus, fifteenth day of the First Month. “This day” in all the Scriptures afterwards, shall remain the “fifteenth” and “Feast”. On Nisan 14 leaven had to be removed from the land; he who did not heed, had to be executed. Jesus heeded, the leaven of his life-spirit

being pressed in the winepress and removed, and his life-blood being shed to die as were He the transgressor of the Law and not us. O Mystery of Godliness!

Utensils for the mixing and the baking of the dough had to be cleansed and prepared on Nisan 14, the selfsame day. After sunset, in the evening, both unleavened bread and lamb of sacrifice had to be cooked, and eaten, on Nisan 15. The two elements were consumed in one meal ... from the very first passover ... which is where I for years and years have been WRONG!

Like here, where I wrote,

<... unleavened bread was not eaten first time after fifteenth Nisan, and because it had to be eaten in the Night of Nisan 15, it had to be eaten in the same night and same meal the sacrifice was eaten> ... which now does not make any sense anymore!

I have seen an 'explanation' of the Hebrew expression, 'behn-ha-arbayim' with 'evening' half-way between the early evening and the later evening before proper night. But Exodus does not allow such divisions of time, nor does it allow a midnight to midnight reckoning of the day.

On Nisan 14 the whole night was to be observed together with its whole day BEFORE sunset devoted to the KILLING of the lamb and whole night AFTER sunset EATING of "the flesh WITH unleavened bread." It says, "It came to pass at the end of the four hundred and thirty years – even the selfsame day— that all the hosts of the LORD went out from the land of Egypt." In Exodus, "on the fourteenth day. As in Numbers 33:3, in Deuteronomy 27 on the fifteenth day "On the day ye shall pass over the Jordan ... this day thou art become the People of the LORD thy God."

'Passover' has never been, and had never been, two meals. There has never been anything obscure about 'behn-ha-arbayim', either. Passover was killed in the daytime; not in the night. Sacrifices NEVER were killed during the night, but always at "morning (early) sacrifice / oblation" and or at "afternoon (late) sacrifice / oblation". "Morning (early) sacrifice / oblation" was the usual time for blood sacrifices; the Shewbread- and First Sheaf "Offerings" – life's gifts – for example, were done at "afternoon (late) sacrifice / oblation".

Young defines 'arbayim', "The dual of evening". A 'Dual' is not a Plural; neither is it a Singular. Therefore the full meaning must be 'in the middle between daylight's pair of', from middle morning of daylight, "the third hour" (9 a.m.), through noon "the sixth hour", until middle of afternoon daylight "the ninth hour" (3 p.m.), the very times of

“morning oblation” and “afternoon (‘evening’) oblation” EXACTLY “when they KILLED the Passover” of Yahweh from that “they crucified Him” “the third hour”, until “the sixth hour there was darkness over all the earth”, “until the ninth hour ... when Jesus had cried with a great voice and said, Father, into Thy hands I commend my spirit.”

Conclusion,

The passover had to be killed during day on Nisan 14. In its night-beginning Christ in spirit in hell, “clothed in a vesture dipped in blood ... made war against the beast” and conquered against the kingdom of darkness, from real “evening” (Mark 14:12,17 Matthew 26:17,20 Luke 22:7,14 John 12:23-41; 13:1,30) until “He treadeth the winepress (‘Gethsemane’, ‘place of the winepress’) of the fierceness of Almighty God.” Revelation 19:13,15b.

After Gethsemane He “made war against the kings of the earth”, and was “delivered into the hands of men”. Luke 9:44 cf. Matthew 20:18,19. Physical joined spiritual suffering until He cried with a loud voice and gave his life-spirit into the hands of his Father and died, “afternoon (‘evening’) oblation”, “the ninth hour”.

“Evening already”, “great-day”, “BONE-day” of passover “having come”, “this Night much to be observed” of the fifteenth day of the First Month “no leavened bread shall be eaten”, Israel, midnight, moved out.

First Sheaf Offering followed “after the (passover-)sabbath” of Nisan 15, and had to be waved on the sixteenth day of the First Month, Leviticus 23:11,15— in fulfilment in Christ “according to the Scriptures THE THIRD DAY.” “On the sixteenth day of the First Month they made an end ... to cleanse the House of the LORD. ... The Song of the LORD began with trumpets.” 2Chronicles 29:15,17,27. “And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.” Revelation 19:14.

“God the Seventh Day RESTED.” “In that He the Day the Seventh Day RESTED from all his works, God sanctified the Seventh Day and blessed the Seventh Day.”

God resting, is God ACTING, WORKING the pinnacle of “the exceeding greatness of His Power ... which He availed in Christ WHEN HE RAISED HIM from the dead AND SET HIM at his own Right Hand in Heavenly Majesty and LORDSHIP” Ephesians 1:19,20, and “RESTED”.

“The LORD TRIUMPHED GLORIOUSLY ... the LORD is a Man-of-War”. Exodus 15:1,3. “Then shall thy Light Rise in thy obscurity, thy darkness shall be as noon day ... I will cause Thee to ride upon the high places of the earth.” Crowned with Glory of Victory over

“the last enemy, death”, “It is the day the LORD has made”; the “Lord of the Sabbath Day” has “made the Sabbath, honourable”, “The Lord’s Day”.

<http://clubadventist.com/forum/ubbthreads.php/topics/519492/2.html>

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2012

### **The Lost Passover**

#### **Bone-Day [etsem yom] incidences ...in Genesis ...**

#### **Genesis 7 = Ezekiel 1:28 = 2:3**

“11 In THE SAME DAY [HADZEH YOM] all the fountains of the great deep were broken up ... 13 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] entered Noah ... into the ark.” “...in the selfsame whole day bone day... [etsem yom] ...as when in the days of Noah an ark was being prepared the longsuffering of God waited wherein souls through watery [grave] were saved ... by the Resurrection of

Christ... For Christ has once suffered for [our] sins that He might bring us to God, He being put to death in the flesh but quickened by the Spirit.” 1Peter 3:20,21,18.

### **Genesis 17**

“23 Abraham circumcised the flesh of their foreskin in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] as God had said unto him ...7 I will establish my covenant between me and thee and thy Seed [Christ]... 26 in THE SELFSAME WHOLE DAY BONE DAY [etsem yom] (stricken in age) Abraham was circumcised... And the LORD appeared unto him... pass not away from thy servant... wash your feet and rest yourself under the tree... Abraham fetched a calf... a young man hastened to dress it... And [the LORD] stood by them and they did eat. And [the LORD] said, I will certainly return unto thee according to the time of life; and lo, (waxed old) Sarah thy wife shall have a son... at the appointed time I shall return.”

### **Genesis 50**

“20 God meant to bring to pass as it is THIS DAY to save much people alive. 21 Now fear ye not : I will nourish you and your little ones. And he comforted them and spake kindly to them. 24 And Joseph said unto his brethren, I DIE : and God will surely visit you and bring you out of this land unto the land which He sware unto Abraham, to Isaac and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up from hence my BONES—26 SO JOSEPH DIED being an hundred and ten years old : and [having been buried in a grave] they embalmed him, and he was PUT IN A COFFIN in Egypt...”

The Book of Genesis ended with Joseph’s burial day and future care of his bones—fulfilled in the Book of Exodus.

### **Bone-Day [etsem yom] incidences ...in Exodus ...**

#### **Exodus 12**

“17 Ye shall observe the feast of unleavened bread for in THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] have I brought your armies out of the land of Egypt: therefore shall ye observe THIS DAY... by an ordinance for ever 18 in the fourteenth day of the (First) Month (6 Israel shall kill the passover)... strike the lintel and the two side posts with the blood and none of you shall go out of his house... 23 For the LORD will pass through to smite [with the plague] the Egyptians... The LORD will pass over and will not suffer the destroyer to come unto your houses to smite you.”

### **Exodus 12**

“41 Even THIS SELFSAME WHOLE DAY BONE DAY [etsem yom] it came to pass that all the hosts of the LORD went out from the land of Egypt—42 it is a NIGHT to be much observed unto the LORD for bringing them out from the land of Egypt : THIS IS THAT NIGHT of the LORD... 43 THIS IS THE ORDINANCE OF THE PASSOVER... 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye BREAK / SEVER A BONE thereof.

8 they shall EAT the flesh in THAT NIGHT roast with FIRE ... not raw nor cooked with water but roast with FIRE; head with legs and with the purtenance thereof... 10 and that which remain the next day ye shall BURN WITH FIRE ... 12 I will pass through THIS NIGHT ... the PLAGUE shall not be upon you.”

### **Exodus 12:**

“51 It came to pass THE SELFSAME WHOLE DAY BONE DAY [etsem yom] that the lord did bring the children of Israel out...

13 God led the people about through the way of the wilderness of the Red Sea... and Moses took the BONES of Joseph with him for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my BONES away hence with you.”

The Book of Genesis ended with Joseph's burial day and future care of his bones—fulfilled in the Book of Exodus. Now Exodus ends with an apocalyptic vision of Christ's bones and day of burial...

Exodus 24:10 They saw the God of Israel: and under his feet as it were a paved work of sapphire stone [having been] THE SELFSAME WHOLE DAY BONE DAY [etsem yom] *as it were the body of heaven in his clearness ...*

Exodus 14:5,4 THIS DAY [of 'etsem yom'] came ye out in the month Abib... by Strength of Hand the LORD brought you out from this place (of death) where no Bread of Life shall be eaten.

The Book of Genesis as fulfilled in the passover in Exodus is seen further expanded upon and added to in Leviticus ...

### **Bone-Day [etsem yom] incidences ...in Leviticus ...**

#### **Leviticus 23:**

“21 Ye shall proclaim on THE SELFSAME WHOLE DAY BONE DAY [etsem yom] ... as ye shall REAP ... the corners of thy field... 10 When ye shall reap ... ye shall BRING a sheaf of the firstfruits unto the priest and on the day after the sabbath [it rested over] the priest shall wave the sheaf before the LORD to be accepted for you 14 ...the very selfsame Whole Day Bone Day [ad hadzeh etsem yom] that ye have brought an offering [of the passover lamb].The Very Selfsame Whole Day Bone Day” [ad hadzeh etsem yom] encompassed ... “9 The LORD spake unto Moses... “5 In the fourteenth day is the LORD'S passover

#### **First addition: “sabbath rest day”**

6 and on the FIFTEENTH day of the month is the FEAST...

“Seven days unleavened bread ye shall eat...

“7 In the first day is holy convocation...

“no servile work shall ye do.

“10 In it (is) a sabbath rest day [of the first sheaf]...

#### **Second addition: “first sheaf of firstfruits”**



“11 On the day after the sabbath the priest shall wave it—the first sheaf.”

“Three days thick darkness” encompassed “the very selfsame Whole Day Bone Day” [ad hadzeh etsem yom]” of the First Sheaf.

The First Sheaf rested over in the darkness of death and grave “on the sabbath that day great day sabbath”, “the fifteenth day of the First Month” and “sabbath in between” of the passover, the day between “the fourteenth day the very Bone-Day that ye brought an offering (of sacrifice) and reaped and brought your sheaf, and “the day after the sabbath” when “the Priest wave(d) the First Sheaf”—

“on the sixteenth day of the First Month (when) they finished to cleanse the sanctuary”. 2Chronicles 29:15

**Third addition: “fifty days”**

“From... the day after the sabbath”—“the sabbath day” after “the selfsame bone-day” that the first sheaf was “reaped from the corners of thy field” and was “brought to the priest” to rest over “the sabbath day” before it would be “wave(d) on the day after the sabbath” ... “from the day after the sabbath begin count” FIFTY DAYS to Shavuot / Pentecost!

“The LORD spake to Moses... 11 On the day after the sabbath the Priest shall wave the First Sheaf”—

“on the sixteenth day of the First Month they finished to cleanse the sanctuary.”

“15 Ye shall count from the day...” on which the LORD vanquished the darkness of the plague.

The LORD of the “three days thick darkness” of the plague, “on the third day”, “finished”.

“From the day after the (passover) sabbath, begin count!” It does not say begin count after the day after the sabbath; and it does not say begin count from the sabbath. The LORD commanded “count from / with / on the day after the sabbath.”

**Fourth addition ‘Yom Kippur’**

to “THIS THAT VERY SELFSAME WHOLE DAY BONE DAY [etsem yom]” : Yom Kippur Day of Atonement Day of Judgment—mid-year’s Little Passover.

“46 That your generations may know that I made the children of Israel to dwell in booths [for forty years after the passover of Yahweh] when I brought them out of the land of Egypt” ...

“27 ...on the tenth day of the Seventh Month

“28 ...ye shall do no work in “THAT SAME WHOLE DAY BONE DAY [etsem yom]

“29 For whatsoever soul it be that shall not be AFFLICTED IN THAT SAME WHOLE DAY BONE DAY [etsem yom], he shall be cut off from among his people

“30 and whatsoever soul it be that doeth any work in THAT SAME WHOLE DAY BONE DAY [etsem yom], the same soul I will destroy.”

“THREE DAYS thick darkness” which in Exodus coincided on and converged in and merged with “THIS THE SELFSAME WHOLE DAY BONE DAY [etsem yom]”, “great day sabbath” of the passover of Yahweh and the “goings out” of Israel out of Egypt, in Leviticus coincided on and converged in and merged with “this the...” three times: “selfsame whole day BONE DAY [etsem yom]” on the one day and “shabbath shabbathon ... Day of Affliction and Atonement”, of Yahweh who dwells “among his People”, the children of Israel who now “tabernacled”, “in, the land the LORD had sworn”— so “that your generations may know that I-AM-THE-LORD your God and that I made the children of Israel to dwell in booths WHEN I BROUGHT THEM OUT of the land of Egypt.”

Noteworthy is it that the fifteenth day of the First Month and the tenth day of the Seventh Month were both on the Sixth Day of the week, and that in both feasts “the day after the sabbath” of the feast, was “the Seventh Day Sabbath OF THE LORD GOD”. In neither case “the day after the sabbath” of the feast, was on the First Day of the week.

Therefore, by counting the single-day pertaining to the tenth day of the Seventh Month thrice called “the selfsame whole day BONE DAY [etsem yom]” as incidences relating to the matter at hand, the Passover of Yahweh which was the first and main and original feast of Israel and the LORD of Israel from which all subsequent feasts evolved, the number of incidences of the use of the phrase ‘etsem yom’ applicable to the passover, stands at 9 out of 12, or, 75%. But taking into account the 3, 4, proleptic, anticipating and prospective instances of ‘etsem yom’ in Genesis 7, 17 and 50, the number of incidence of its use for “the selfsame whole day BONE DAY [etsem yom]” of the PASSOVER, is 12, 13 out of 12, 13 or 100%. Nevertheless *<people who actually have functional facility with Hebrew tell you>* it *<does not>*, and, *<never, existed>* and that *<there is no such thing as ‘bone-day’>*.

So; let us go on ...

**Later and Institutionalised** instances of the use of ‘etsem yom’ ...in Numbers, Deuteronomy and Joshua ...

**...in Numbers, Deuteronomy and Joshua ...**

**Numbers...**

The words “bone” – ‘etsem’ and “day” – ‘yom’ do not occur in a closed phrase in Numbers.

The most significant incidence in chapter 9:12 (Exodus 12:46) of ‘etsem’, “break / sever no bone of it” (John 19:36), bears upon a fourteenth day of the First Month though, postponed to the fourteenth day of the Second Month, but nevertheless “(kept) according to ALL the ordinances of the passover ... on THAT DAY...”, “...THE DAY THAT the tabernacle (‘mishkan’ - place / rest-bed) —the tent (‘ohel’ - ‘covering’)—was reared over the ark (‘aron’ - “coffin”) of the testimony.” 9:9,12; 7:89.

“Thou broughtest up this people IN THY MIGHT from among the Egyptians!” It was “the Whole-Day the Selfsame BONE-DAY” of the passover, that the tabernacle was first reared over the mercy seat over the ark of the testimony and

the Cloud of the Presence of the LORD was upon and “as the appearance of FIRE” covered withal, verse 15.

Numbers 9 contains an absolute incidence of the Bone-Day of the passover, therefore. And so we have 14 out of 14 incidences of “Bone-Day” being the passover’s day of the Dead being Buried—100%!

In Numbers 19 there is the clear connection with the word ‘etsem’ - “BONE... One SLAIN...”, and “GRAVE”, verse 18. In Numbers 24:8, “God brought Israel forth out of Egypt... He shall break the BONES of his enemies and PIERCE them through with his arrows.” “Bones” and passover are together once again, even the day that they pierced the side of Jesus but broke no bone of his!

Virtually every incidence of ‘etsem’ - “bone”, and the dark day(s) of Israel when the LORD brought them out of Egypt, are of the essence, so much so that the final days in which Israel passed over out of the wilderness into the land the LORD had sworn to bring them into, are identical in

**Deuteronomy 32:48 and Joshua 5:11=Deuteronomy 21:22,23**

“The LORD spake unto Moses THE SELFSAME BONE-DAY (#15), saying, Get thee up into this mountain... and behold the land of Canaan... and DIE in the mount and be gathered unto thy people [that is, be BURIED]... So Moses died there and the LORD BURIED HIM. “The LORD spake unto Joshua, My servant. Moses, is DEAD. Now therefore arise, GO OVER this Jordan... Then Joshua commanded... PREPARE, for WITHIN THREE DAYS ye shall pass over this Jordan to GO IN to POSSESS the land... On THAT DAY, the LORD magnified Joshua... the Selfsame BONE-DAY (#16) (they) did eat unleavened cakes”. Joshua 5:11,12.

The people came up out of Jordan on the TENTH day of the First Month... and kept the passover on the fourteenth day of the (First) Month... and in the selfsame BONE-DAY on the day after the passover did eat unleavened cakes.” Now the prophet **Ezekiel** calls “the tenth day of the First Month”, “the

SELSAME WHOLE DAY BONE-DAY”— “In the beginning of the year in the tenth day of the (First) Month... in the SELFSAME BONE-DAY (#17) the hand of the LORD was upon me.” Ezekiel 40:1.

The passover therefore had four days which were “BONE-DAY”, but most important was “the fourteenth day” as seen in the examples above. And in Joshua “after the passover on the fourteenth day of the (First) Month, the fifteenth day of the First Month—without saying—, was “the Selsame BONE-DAY (they) did eat unleavened cakes”. Joshua 5:11,12.

So all “three days thick darkness” of the ninth and tenth plagues, plus “the tenth day of the First Month”, were “the Selsame BONE-DAY” : BECAUSE OF BEING DAYS OF THE PASSOVER OF YAHWEH—17 out of 17 times.

So far in the Pentateuch all occurrences of the Hebrew phrase, ‘etsem-yom’—“Bone-Day”, were PASSOVER BURIAL DAY occurrences. Yet the learned say it does not exist. It does not exist?! It exists! It exists, 100% as the BURIAL-DAY of the passover of Yahweh, the fourteenth and fifteenth day(s) of the First Month most pertinently.

**Ben Masada:**

Jesus missed the Passover that year.

**Sword:**

Wrong Ben, that year, Jesus was the Paschal Lamb who was slaughtered on the day of Preparation to that Passover.

**JAY:**

Not all opinions are created equal.

**Fay:**

Can you cite the verse please?

**Rabbi:**

One gets the impression that you haven't read the entire thread.

**Fay:**

Again, Could you cite the verse? One, is not impressed.

I still cannot find this occurrence "etsem-yom" in any verse, so

anyone that could point me specifically to these occurrences of "etsem-yom", it would be appreciated.

I can find cognates, however, but nothing specifically of "etsem-yom", being compounded in such a way.

**Sword:**

You are correct in assuming that the gospel according to the written words of John the beloved disciple who was the only one of the four authors of the gospels to have walked and talked with Jesus is the only account that is correct. And according to John, the last supper was simply that, the last supper, that Jesus had with his closest friends, before the day of Preparation to the Passover, the day on which the Paschal lambs of which Jesus was the reality, were slaughtered.

**GE:**

You may safely believe no Gospels differ and no Gospel is incorrect. According to all four Gospels, the Last Supper was the first

“Lord’s Supper” 1Corinthians 11:23 –

“before the Feast” John 13:1

“day of Preparation to the Passover”, John 19:14

“the first day (of passover) on which the Paschal lambs were slaughtered” Mark 14:12,17 Matthew 26:17,20 Luke 22:7,14

John 13:1,30 1Corinthians 11:23 – “of which Jesus was the reality” (Colossians 2:17). Thus Jesus instituted the Holy Communion before He died BECAUSE: correct, S-word, AS YOU SAY, <...*that year, Jesus was the Paschal Lamb who was slaughtered on the day of Preparation to that Passover*>.

... BUT, was BURIED, “the day of

Preparation...”---‘Preparation’ though: “...WHICH (wa)s The Fore-Sabbath that day great day sabbath...” of the passover.

Mark 15:42 John 19:31.

Make your own conclusions, I bet they will amount to

Thursday Crucified; Friday Buried, Sabbath Resurrected.

Because? Because Burial was "the selfsame WHOLE DAY

BONE-DAY" of the passover, Abib 15, "The Preparation which is the Fore-Sabbath" -- 'Friday' all day the whole day. Further: The whole of Leviticus -- as Exodus, as Genesis -- is a Chiasm of smaller Chiasms. Without taking the distribution of the rhythmic return of ideas in these chiasms into account, one is prone to attribute wrong verses to the wrong ideas and wrong ideas to the wrong verses. That is why Leviticus 23:21 does not give the fiftieth day in verse 20 the name of "Bone-Day", but the day "When ye reap the harvest" and "the corners" for the "first sheaf of firstfruits" in verse 22!

**'Hebraic Roots' hypocrisy and fear ...**

Have you got the "BONE-day", 'getsem yom', in your Version of the Scriptures?

Kindly urgently let me know!

**From:** HRTI [mailto:marketing@hrti.co.za]

**Sent:** 10 June 2013 09:04 PM

**To:** biblestudents@imaginet.co.za

**Subject:** HRTI Scriptures

Dear Gerhard

Thank you for your e-mail. Are you refereeing to Ezekiel 37:6 or Revelation 20:5? I'm not sure exactly what you are referring to, perhaps if you could clarify.

Many thanks & kind regards

**Thanks for having replied. I'm really surprised!**

Summary of incidences of the phrase "BONE-day" in the Old Testament, reviewed ....

Exodus 12

"I will pass through the land of Egypt THIS NIGHT and will SMITE all the firstborn ... I will execute JUDGMENT. ... Seven days shall ye eat unleavened bread ... THE FIRST DAY whosoever EATETH ... THE



FIRST DAY ye shall observe UNLEAVENED BREAD. For in this selfsame BONE-day have I brought your armies out ... therefore shall ye observe THIS DAY. ... It is THE NIGHT to be much observed unto the LORD for bringing them out ... THIS IS THAT NIGHT OF THE LORD. ... It came to pass the selfsame BONE-day that the LORD did bring the children of Israel out."

Leviticus 23

"On the fifteenth day of the First Month is the FEAST of unleavened bread. ... In the FIRST day ye shall have holy convocation."

Events described "Bone-day" events

"Noah entered (the ark) "in the selfsame Bone-day. ... And God remembered Noah ... IN THE ARK." Genesis 7:13 (8:1).

"In the selfsame Bone-day was Abraham circumcised." Genesis 17:23,26.

"First day unleavened bread" Exodus 12:17,41,51 Leviticus 23:14.

"Go over the Jordan ... that selfsame Bone-day Moses" died Deuteronomy 32:48 Joshua 5:11.

"This very Bone-day ... they took (the kings) down off the trees ... that day." Joshua 10:27.

"Son of Man ... Israel rebelled against Me unto this Bone-day ... briars and thorns be with Thee ... EAT that I give Thee." Ezekiel 2:3-10.

"Son of Man, write Ye the name of the day, of this same Bone-day the king of Babylon set himself against Jerusalem this same Bone-day a parable unto the rebellious house ... Woe to the bloody city ... I have set her blood upon the top of a Rock." Ezekiel 24:2(x2)

"Two bread loaves of firstfruits", Pentecost Leviticus 23:21.

"Day of atonement" Leviticus 23:28,29,30.

"In the same Bone-day the Hand of the LORD was upon Me and brought Me thither ... and He brought Me into the Inner Court" of the temple—type of Christ's grave, Ezekiel in chapters 40:1 to chapter 42, and Resurrection, in chapter 43.

Eighteen incidences, all of which pertained Redemption;

Eleven times with regard to the passover; ten of with regard to feast day of unleavened bread; seven in the Torah; three in Ezekiel);

Once with regard to Pentecost.

Four times with regard to Day of Atonement, three in the Torah, one in Ezekiel.

Three times in Genesis; twice with regard to Abraham, once with regard to Noah.

**HOW DID YOU TRANSLATE 'getsem yom' INTO English?**

The crux of the matter is, the DAY that Joseph undertook “to bury” Jesus and in the end had Him in the grave closed on, was the WHOLE DAY “from evening” had begun, to before “evening” would begin again.

That is, Jesus' Burial-day was the FULL Sixth Day of the week; and that means, the day that Jesus was Crucified on, was the full day BEFORE - the ‘Fifth Day’ -;

and the day He Resurrected on, was “IN THE FULLNESS OF THE SABBATH” the day AFTER that of Joseph’s undertaking—“THREE DAYS”, “ON THE THIRD” of which “Christ according to the Scriptures, ROSE FROM THE DEAD AGAIN”.

### 12 06 13

Wonderlik Gerhard! Ek het net so vlugtig gelees, ek wil more tyd uitkoop en dit intensief deur lees jy het my nou regtig geintriseerd met dit. My man Prof Liebenberg wil dit ook graag lees so ek dit vir hom ook aangestuur. Ons gee jou binnekort terug voer.

Dankie vir die tyd wat jy geneem het om met ons te deel ons waardeur dit opreg.

Geseende aand verder boeta!

15 06 13

GE:

Ek wag nog op u antwoord op my eerste vraag, Hoe vertaal u ‘getsem yom’ in u Hebraic Roots Bybel?

Dankie by voorbaat

15 06 13 8:38nm

Sat 06/15Dear Gerhard

You can purchase a Scripture Bible PDF Download on our online shop and you may check compare the Scripture that way. I think it might be an easier option.

Shavua Tov!

With Shalom in **Y'shua haMashiach** we greet you and yours  
**HRTI Marketing: Cher Liebenberg**

We are called for the restoration of all things (Acts 3:21);

to promote the return of the Lost Sheep of the House of Israel to it's Torah Covenant

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### **Bone-Day Book 2 Posts**

#### 5) **Posts**

Christiaan Gerhardus Ebersöhn

Bone-Day [etsem yom]

29 06 2016

### **‘Bone-Day’ Book 1 First Test-Checks**

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