

day?<sup>262</sup> Therefore the prophecy is fulfilled, "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12). We shall see in the section on the history of the change from the Sabbath to Sunday the sign of Israel was rejected.

We have seen that intimate knowledge of the sacred year cycle legislated in Torah is necessary to validate biblical chronology. Likewise, a clear understanding of Torah is necessary to understand Messiah's death and resurrection.

### *The First of the Sabbaths is not Sunday*

There is a saying that if you repeat a lie often enough, then it becomes the truth. They claim that Christ's resurrection was on Sunday morning. The false church (*exempli gratia*: Rome) has been repeating this lie so long that ignorant Christians everywhere are seduced into believing it. Because of this God's anger burns against the false church, and He shall cause the beast and the false prophet to overthrow it and burn her with fire.<sup>263</sup> This judgment will be completely justified. For in deceiving Christians and the world, Rome has wrecked the faith of the saints. The consequences of the "first day of the week" lie have eaten away at biblical chronology like a virus killing its victim<sup>264</sup>, and so in the process have turned Christians away from the seasons and times that God ordained for His worship in spirit and in truth.

On one of the most important matters of all, most translations with "first day of the week" are abominably wrong. Yet has always been acknowledged, however, by honest scholars, that the literal Greek is "first of the Sabbaths" (Τῆ δὲ μιᾷ τῶν σαββάτων)<sup>265</sup>.

<sup>262</sup> After the second Jewish revolt, the Romans virtually banned Judaism, i.e. Sabbath observance and circumcision in **A.D. 135**. The Church then found Sadducean and Samaritan opinions useful in transforming Christian practice so that it mimicked Mithraism making it less likely that the Romans would persecute them. In particular, the confusion over the annual Sabbath of Lev. 23:11 & 15 with the weekly Sabbath proved useful in revising the Passion Chronology to accord with their new syncretistic form of Christianity. Teaching that Christ died before the weekly Sabbath, they were able to argue for a Sunday resurrection. They also taught that God's blessing had passed from the Jews to themselves, and that therefore orthodoxy was theirs to possess. The truth is that neither Jews nor Christians were to enjoy the blessing of God or full orthodoxy until their exile among the nations was ended.

<sup>263</sup> Revelation 17:16. See also 17:5.

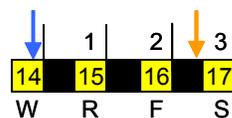
<sup>264</sup> The big lie has spawned a host of little lies in every realm of biblical exegesis. The Church has created its own virtual reality supported by the circular reasoning trap of the little lies that support the monstrous lie. Whenever Neophyte Newton notices the discrepancies in the Church's explanation, the teachers trot out their backup system of little lies to support the big lie.

For this reason it is necessary to demolish the whole structure of false chronology by presenting the true chronology of the bible, and then to demonstrate by mathematical and astronomical proof that there can be no other solution.

<sup>265</sup> Sometimes it is argued that "Sabbaths" means "week" in N.T. passages. The only passage where this might still be the case is Luke 18:12 in the MSS we currently possess. However it would be foolishness to attempt to overturn the biblical chronology on the force of this text. In the non-biblical source of the Mishna, well after the first century, there are usages of counting "one day into the sabbath," "two days into the sabbath" and so on. In these cases, the idiom was originally understood as "one day *proceeding onward to* the sabbath," and not "first day of the week." (cf. William Mead Jones *Chart of the Week*). That the Mishna's usages or Ecclesiastical

Now the sword that was broken has been re-forged.

### *The Time of Day of the Resurrection*



There was another problem with the usual argument of the Wednesday-Sabbath chronology, and this is the attempt to place the resurrection toward evening, and the coming of the women on Sunday morning. That problem is the time note in Luke 24:21, where two disciples say that it is "the third day since these things happened." The problem is that Sunday would be the 4<sup>th</sup> day (even with non-inclusive counting). The solution: the resurrection took place before sunrise on the Sabbath (John 20:1)<sup>266</sup> (See Figure 215.11 and 213.1), and all the appearances, to the women, on the road to Emmaus, and in the Upper Room, took place on the Sabbath. (Fig. 215.12) This fulfills Yeshua's prediction that he would be in the grave "three days and three nights" (Matthew 12:40) precisely, without the inclusion of a 4<sup>th</sup> day in the count (See The Crucifixion and Resurrection Chart, 211).

So we see that the resurrection of Messiah Yeshua was on the Sabbath day, making this a day for the giving of Life. As the Torah gave life to Israel on the Sabbath, so Messiah the Living Torah was made alive on the same day to give us life. On the other hand, the Sadducees and the Christians deceived through them deny the Messiah's historical resurrection whenever they honor Sunday.

So the two disciples were counting three days according to the calendar days of unleavened bread, i.e. "the third day since these things happened". They used a sunset reckoning for the first day since/after the crucifixion, namely the 15<sup>th</sup> of Nisan, the 16<sup>th</sup>, and the 17<sup>th</sup>, which was the Sabbath and the 3<sup>rd</sup> day of the feast of unleavened bread. Being Torah observant Jews, they were most certainly counting the days of unleavened bread in this fashion.

No matter how it is sliced diced and computed, the resurrection is "on the third day," "after three days," in "three days and three nights," and before the "dawn" while it was "still dark" according to the signs of David, Jonah and the Sabbath.

→ Greek are any sort of archetype for "first of the Sabbaths" in the N.T. is pure conjecture. It is totally anachronistic. That Psalm titles in the LXX predate the 3<sup>rd</sup> century is also conjecture. None of these historical enigma's should be wielded to try to overturn the biblical chronology. They are few in number compared to the number of philological and chronological problems that arise from yielding to them. The solution to the biblical chronology is against them, and strongly suggests that such usages arose from polemical incest between the Church, Rabbis and Sadducee-Karaite sects.

<sup>266</sup> The need to accommodate Sunday *in any way* goes away when the text is understood literally as *first of the Sabbaths*.