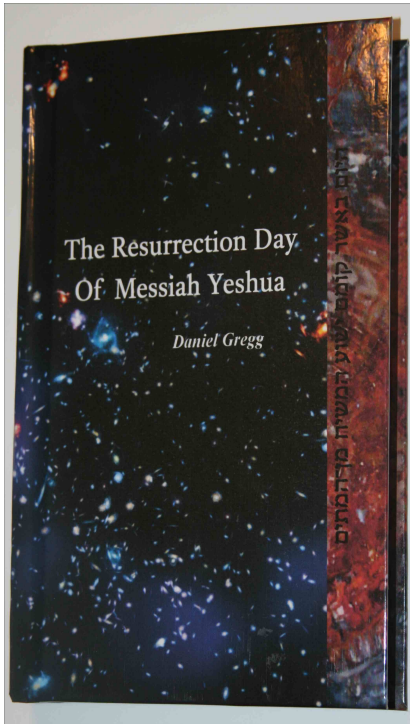


הַיּוֹם בְּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

traditions.¹¹³ And somewhat inconsistently, the Church still holds to the Sadducean calculation of Pentecost to keep their Sunday interpretation of first-fruits.

Meanwhile Rabbi Halaphta (ca. A.D. 140) is busy composing Seder Olam to try to redefine Daniel 9. As a further way to attack “first of the Sabbaths” he introduces “one to the Sabbaths” into Hebrew, which is later adopted into the Mishnah and multiplied in the Talmud. The same is repeated in Aramaic and sows a Semitic basis for the Syriac rendering later used to translate the Evangelists.

So in summary, all the Aramaic, Hebrew, and Greek sources for Sabbath meaning “week” or for a custom of counting week days according to the Sabbath have their origin in the three way battle between 1. the Rabbis, 2. Jewish believers and their non-Jewish associates, and 3. The proto-Catholic Gnostic Church.¹¹⁴ In short Aquila and the Rabbis plotted in favor of the proto-Catholics to destroy the influence of the Nazarenes. The introduction of “week” into Seder Olam, the Mishnah, Aramaic, and the Septuagint was deliberately done to destroy the chronology of Yeshua’s fulfillment, which we have seen is so perfect and so precise, that the only possible response that enemies can make is to suppress it by swindling everyone into redefining of the key term.

The change was made in the period of the second revolt. There was motive to do it. There was opportunity. There is the evidence of the Targum. And there were men to do it, like Aquila, with evil consciences and hatred of Christianity, but more truly hatred of those Jews that believed in Yeshua.

We must above all remember that when the Church cites these sources what they are actually citing. The earliest use of “Sabbath” in counting the first day of the week is in Seder Olam, a work composed especially against Daniel 9, and explicitly to undermine Yeshua’s

¹¹³ Where the Nazarenes were persecuted their enemies had the backing of the Roman government due to the ban on Torah observance. They were pushed to the fringes of the Empire, and even outside it. But this was the will of the Almighty to spread the good news to the nations, and to take it away from those who already had their chance.

¹¹⁴ The overall effect of misdirecting the Catholic Church and dialoging with it whilst ignoring the Nazarenes made Christianity relatively weak viz. a viz. Judaism. This is exactly what the Rabbis wanted.

fulfillment. We must also remember that those who cite the Septuagint have to reckon with the fact that the trail leads right back to the apostate Aquila whose aim in creating his version of the Septuagint was anti-Messianic. If the Rabbis and Aquila can pervert Messianic Prophecy, then they can certainly pervert anything else in their interests and against the interests of the Jewish faithful in Messiah and their non-Jewish associates who they so hated.

But like Adam they have transgressed the covenant; there they have dealt treacherously against me.¹¹⁵

After the *Old Testament* was gradually brought back into the picture, the mystical and magical world view of Gnosticism began to give way under the influence of the word of God. The Gnostics could not really deliver on their promises of enlightenment, and so little by little some Gentiles returned to the texts, and sought confirmation of their beliefs.

It was at this point that Christian scholars, having learned through the filter of Gnostic interpretation, made an attempt to explain “first of the Sabbaths” by recourse to history, context, and languages, but this miniscule effort only tolerated scientific inquiries that would give a traditional result. And what was thought to be knowledge in the Septuagint and used to interpret “sabbath” as “week” was in fact false information. Therefore, the explanations were merely to satisfy those who asked the historical questions that their Gnostic fathers would not have considered. The weight of tradition overcame any objection that could not expose the error from start to finish.

The Gnostics bequeathed to the Roman Church the notion that (*mia tōn sabbatōn*) meant Sunday. However, the Gnostic acceptance of extreme symbolism gave way to a more rationalistic approach, and the Church soon learned that the extremes of Gnosticism had no moorings. Thus the Roman Church reintroduced the Old Testament as background material, particularly the Septuagint, and promptly fell into the mutual interest traps laid in the Septuagint by Aquila, while the Eastern Church after the Bar Kochba revolt fell into the traps laid in Aramaic sources like Targum Onkelos and the Mishnah.

¹¹⁵ Hos. 6:7.

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