

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

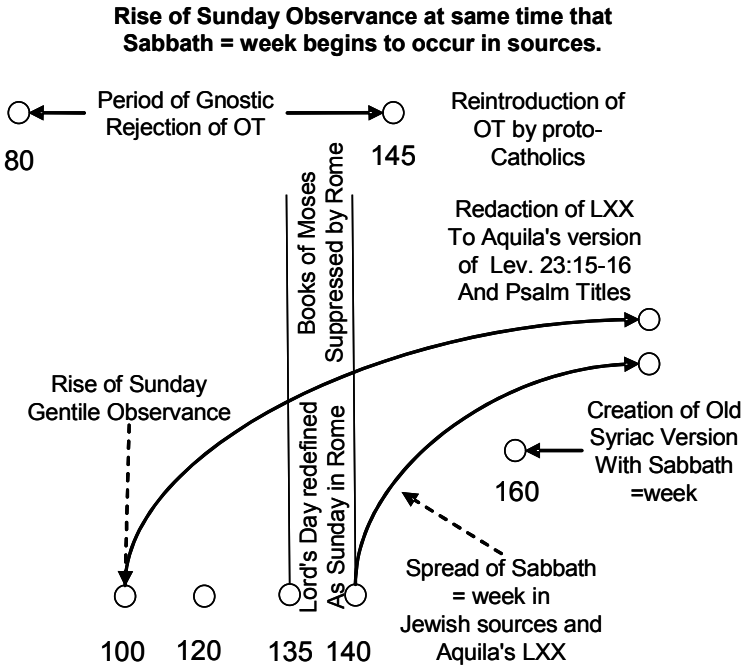
According To The Original  
Texts

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(laid out in book order)

Figure 22: Rise of Sunday



So now in A.D. 180, Theophilus of Antioch writes:

What by the Hebrews is called *sabbaton* is interpreted *hebdomas* in Greek.<sup>116</sup>

And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit?" (Luke 6:39).

Thus the Greek Church began interpreting "sabbath" to mean "week," and the emergent Western Church, speaking Latin, interpreted the Latin word for "sabbath" as "week." The question is how does one tell which interpretation is right, either "sabbath" or "week" in a particular context where both senses make chronological

<sup>116</sup> Ad Autolyicum §2, 12. "The Derivation of Sabbath," pg. 187. Robert North, S.J., *Biblica*, April 1955. Lactantius also, ca. A.D. 300, "Dies sabbati, qui lingua Hebraeorum a numero nomen accepit, unde septenarius numerus legitimus acplenus est" (*ibid.*, North).

sense? The answer is that you erase the information needed to make chronological sense out of the primary sense of the word, and then you introduce tradition to force the other sense into place.

After the fall of the Roman Empire learning declined until the time of the Reformation. At this time, the Church seems to be of three minds on how to explain “prima autem sabbatorum” and “μὴ τῶν σαββάτων.” Some prefer to equate Sunday with a new Sabbath and continue to translate “one of the Sabbaths.” Others continue to fall into the Rabbinic trap and translate “first day of the week,” and others try to take a middle position and translate “one day *after* the Sabbath.”

The Rabbinic trap is very tempting to the faithful who want to over identify with Judaism. So we find that scholars who are former Rabbinic Jews, or that Christian scholars who learn Hebrew and Aramaic have the propensity to uncritically overvalue Jewish traditions, and take it for granted that the tradition represents the original state of things. It is not a happy scene to see many recognizing the errors and traps of Catholic tradition only to run into Jewish tradition. But the fact is that the Talmud, Gemara, and Mishnah are just as corrupt as the writings of the Church Fathers.

In both traditions, therefore, it was necessary to suppress as much information as needed to prevent either Jew or Christian from connecting the dots. The evolutionary principle of survival of the fittest has validity here. Only a successful heresy of Judaism against Messiah could succeed in deceiving, and only a successful heresy of Christianity could succeed against the Torah. And to be successful requires sufficient alteration of facts. It is the natural tendency of man to devolve religiously. And this is what happens without divine intervention.

Where the truth is known, it is known because history has been punctuated by divine intervention, (1) Noah, (2) Abraham, (3) Moses (4) Samuel (5) Nehemiah, (6) Ezra, (7) Messiah Yeshua. But after each intervention the weight of sin dragged Israel back down. The continuity of tradition cannot be relied on to recover the truth. Rather the small inconsistencies the tradition was unable to suppress or cover over must be recognized with the help of the Holy Spirit.

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