

הַיּוֹם בַּאֲשֶׁר 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)

exploitation of Satan and his angels, and it is evident that Yahweh allowed Satan to deceive both houses of Israel because their offenses against Him were so serious.

The first version to mistranslate the Greek *μῆ τῶν σαββάτων* “first of the Sabbaths” was the Syriac New Testament, of which the oldest manuscripts are the old Syriac (ca 250 A.D.) and came soon after the creation of the Mishnah. The Rabbis had introduced the Aramaic variation with a “hybrid” word between “sabbath” and “seven”: **שְׁבַא**. This word could easily be confused with the word for seven: **שֶׁבַע**. In this way the Eastern Church was deceived. The Aramaic Peshitta is descended from these early Syriac texts and reached its final form sometime in the 5th century.

The Gnostic explanation survived in the western Church until the reformation. For this reason they had no trouble with “first of the Sabbaths” and this explains why the phrase remained in Latin. The few Sabbath observing Christians continued to believe the resurrection was on the Sabbath. Gregory of Tours testifies to this in the 6th century:

**22.** James fasts from the death of the Lord to the resurrection **23.** Now in our belief the resurrection of the Lord was on the first day, and not on the seventh as many deem. [*non septiman sicut multi putant*] **24.** Pilate transmits an account of Christ to Tiberius. The end of Pilate and of Herod. **25.** Peter and Paul are executed at Rome by order of Nero, who later kills himself. **26.** The martyrs, Stephen, James and Mark; burning of Jerusalem by Vespasian; death of John.<sup>124</sup>

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<sup>124</sup> Gregory of Tours (539-594): *The History of the Franks*, Vol. 2, (trans. By D.M. Dalton), Oxford: Clarendon Press, 1927, pg. 24 (Underlined portion), “23. De die resurrectiones dominicae. Dominicam vero resurrectionem die prima facta credimus, non septimam, sicut multi putant.” Some sources seem to quote only, “the resurrection of the Lord was on the first day, and not on the seventh” leaving off the critical words “as many believe” (*sicut multi putant*). But that begs the question as to why Gregory had to deny it was on the seventh. About this time, Sunday began to be treated as the Sabbath, and indeed, it may have been called the Seventh day as well as the rest day or Sabbath. For this reason ancient testimony is under a cloud of ambiguity in some cases regarding whether the people so mentioned observed the Jewish Sabbath or not.

So in the western Church whether one believed the resurrection was on the Sabbath or Sunday depended not on the translations. They all had “first of the Sabbaths.” It depended on the interpretation. In the Sunday-Sabbath interpretation Sunday was the new “chief of the Sabbaths” or “first of the Sabbaths” of the new age after the old Sabbaths of the Jewish age. However, should this position be questioned via greater knowledge of the Torah or common sense, then the scholastic opinion came back that the phrase means “one day *from* the Sabbath” or “of the week.” Ignoring the plural was justified by the fact that it seemed that a singular Sabbath was referred to in the plural. This was rebutted earlier in this book.

So when we come to William Tyndale, and Miles Coverdale, there are two opinions prevailing. Tyndale represents the scholastic opinion of “one day from the Sabbath” and so translates “after the Sabbath.” Coverdale represents the Sunday-Sabbath majority that thinks Sunday is the Sabbath and translates “first of the Sabbaths.” But neither of these positions could hold out against the increasing knowledge of the people. There is a third scholastic position that introduced the meaning of “week,” and is evidenced by John Wycliffe. However, this opinion was weaker than the other two.

The interesting thing is that the Sunday-Sabbath interpretation prevailed for Acts 20:7 and 1 Cor. 16:2. These texts were not close enough to the resurrection passages to threaten the status quo or otherwise allow people to put the broken cart back together. So they were translated to indicate that days of Christian assembly were called Sabbaths by treating the word “one” as a sort of indefinite article.

Take notice of Coverdale:

Acts 20:7, “One of the sabboth daies” [ *Cr[anmer]. B[isho]ps;*]

1 Cor 16:1, “In some Saboth daye.”

And Tyndale:

Acts 20:7, “On a saboth daye the disciples cam to gedder forto breake”

1 Cor. 16:2, “In some saboth daye let every one off you put a syde at home”

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