

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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to determine the Lexical meaning of Lev. 23:15 [שַׁבְּתוֹת]. As far as we know, it was Aquila, the translator of the new synagogue Septuagint that inserted ἐβδομάδας and tried to obscure the counting of sabbaths this way, and at the same time in the Targum. The Church Fathers fell neatly into the trap. That this opinion was known in the East at Antioch is testified by Theophilus of Antioch. He was born in Iraq, so he probably knew Aramaic:

“What by the Hebrews is called *sabbaton* is interpreted *hebdomas* in Greek.”¹²⁸ “But the most know not that what among the Hebrews is called ‘Sabbath,’ is translated into Greek the ‘seventh’ (ebdomas).”¹²⁹

This Theophilus was the patriarch of Antioch ca. 169-183 A.D.

So we see that the Church was provided with several tools to subvert the “first of the Sabbaths.” The first was the Gnostic transference theory. Then there is the ablative “one day *from* the Sabbath” theory based on classical Greek. And most importantly Aquila’s corruption of the Septuagint combined with the Rabbinic literature and the hearsay from Jews concerning it.

While the Septuagint and hearsay served to mislead the Church, Judaism maintained “one day to Sabbath” בְּאַחַד בְּשַׁבָּת as its own variant, which was reproduced in Aramaic: בְּחַד בְּשַׁבְּא. This found its way into the Babylonian and Palestinian Jewish Academies such that by the time the Eastern Church wanted an Aramaic version for the Syrian Church they were already familiar with the new usage. The dropping of the ת in final version: שַׁבְּא may indeed have been an attempt to connect the Aramaic שַׁבְּתָא with the sense of “seven” or “week,” since the form שַׁבְּא sounds so close to שַׁבַּע.

The Talmudic idiom חַד בְּשַׁבְּא is an Aramaic dialect. So also the rest of the days of the week:¹³⁰

- | | | | |
|----|-------------------|---------------|-------------------------------|
| 1. | בְּשַׁבְּא | בְּחַד | <i>on one in the week*</i> |
| 2. | בְּשַׁבְּא | בְּחַד | <i>on second in the week*</i> |

¹²⁸ *The Derivation of Sabbath*, pg. 187 (ibid).

¹²⁹ Book II, Chap. XII. *Autolytus*.

¹³⁰ These usages are found the Jerusalem and Babylonian Talmud. See *Shabbat* 9 (daf: pz,a, gemara), 18 (daf: qkt, b, gemara), 24 (daf: qnv,a, gemara).

3.	בשבא בתלתא	<i>on third in the week*</i>
4.	בשבא בארבעא	<i>on fourth in the week*</i>
5.	בשבא בחמשה	<i>on third in the week*</i>
6.	בשבתא במעלי	<i>on preparation to Sabbath</i>
7.	בשבתא	<i>on the Sabbath</i>

What should first be observed is that 𐤒 is rejected in the forms for days one to five. In a few cases the 𐤒 is retained (e.g. *Shabbath 18*), which is explained below. The form **שבא** does not really originate with *Shabbat*. It derives from the Aramaic word for “seven” **שבַע** only with an 𐤌 exchanged for 𐤂.¹³¹ This is merely an alternate spelling of the Aramaic for “seven,” or “week” which is **שבועא**. [**שבא** < **שובא** < **שבַע**]¹³² **שבא** is a defective spelling of

¹³¹ Both these letters are indistinguishable in spoken Hebrew. In written Hebrew they stand as place holders for vowels and serve to identify the root meaning.

¹³² The form **שובא** is Mandaean, and **שבַע** is biblical Aramaic. See Koehler, *Lexicon In Veteris Testamenti Libros*.

The Mandaic language is the liturgical language of the Mandaean religion; a vernacular form is still spoken by a small community in Iran around Ahvaz. It is a variety of Aramaic, notable for its use of vowel letters (see Mandaic alphabet) and the striking amount of Iranian influence in its grammar and lexicon. Classical Mandaic is a Northwest Semitic language of the Eastern Aramaic sub-family, and is closely related to the language of the Aramaic portions of the Babylonian Talmud, as well as the language of the incantation texts found throughout Mesopotamia. It is also related to Syriac, another member of the Eastern Aramaic sub-family, which is the liturgical language of many Christian denominations throughout the Middle East.

Jewish Babylonian Aramaic is the form of Middle Aramaic employed by Jewish writers in Babylonia between the 4th century and the 11th century CE. It is most commonly identified with the language of the Babylonian Talmud (which was completed in the seventh century) and of post-Talmudic (Geonic) literature, which are the most important cultural products of Babylonian Jewry. The most important epigraphic sources for the dialect are the hundreds of Aramaic magic bowls written in the Jewish script.

The language is closely related to other Eastern Aramaic dialects such as Mandaic and the Eastern Syriac of the Assyrian Church. Its original pronunciation is uncertain, and has to be reconstructed with the help of these kindred dialects and of the reading tradition of the Yemenite Jews. (The vocalized Aramaic texts with which Jews are familiar, from the Bible and the prayer book, are of limited usefulness for this purpose, as they are in a different dialect.)

Talmudic Aramaic bears all the marks of being a specialist language

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