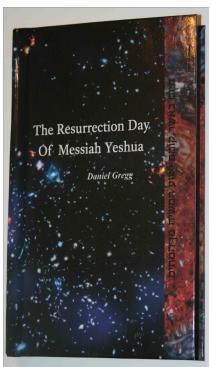
הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ הַמְּשִׁיחַ מִן־הַמֵּתִים



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 [μίμμ]. As far as we know, it was Aquila, the translator of the new synagogue Septuagint that inserted ἑβδομάδας 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" אַבְּשַבּק בּיִבְּיבָּ as its own variant, which was reproduced in Aramaic: אַבְשַבּ בַּחָב. 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 אַבְשַׁ may indeed have been an attempt to connect the Aramaic אַבְשַׁ with the sense of "seven" or "week," since the form אַבְּשַׁ sounds so close to אַבָּשַׂ.

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

1.	בחר בשבא	on one in the week*
2.	בתרי בשבא	on second in the week*

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

¹²⁹ Book II, Chap. XII. Autolycus.

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. 4. 5.	בתלתא בשבא בארבעא בשבא בחמשא בשבא	on third in the week* on fourth in the week* on third in the week*
6. 7.	במעלי שבתא בשבתא	on preparation to Sabbath on the Sabbath

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

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.

The form **XIV** is Mandaean, and **VIV** is biblical Aramaic. See Koehler, Lexicon In Veteris Testamenti Libros.

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