

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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שׁוּבָא. Therefore, the usage בַּחֲד בַּשְּׁבַע in the Talmud is literally “one in the seven” and not “one in the *Sabbath”

Furthermore, this is proved by the reintroduction of the ת on day six. בְּמַעֲלֵי שַׁבְתָּא means “on preparation of sabbath.” Notice that the preposition ב is missing also, because the word שַׁבְתָּא really means “Sabbath.” Likewise, בַּשַּׁבְתָּא means “on Sabbath.”

The same rejection of the final *tav* (ת) occurs in Chaldean Syriac (ܐܘܢܐ ܒܫܒܘܬܐ *one in seven* vs. ܫܒܘܬܐ *Sabbath*) and Ancient Syriac (ܡܚܠܐ ܒܫܒܘܬܐ vs. ܫܒܘܬܐ).¹³³

The Targum of the dialect of the Jews of Kurdistan explicitly counts in the same fashion, “one day in the seven,” (יּוֹמִית תִּירוּשֵׁב) “two in the seven” (יּוֹמִית כּוֹשִׁיבָא) etc.¹³⁴ The lack of the final *tav* in all the usages of counting is the proverbial smoking gun. It shows that the popular spoken dialects rejected the idea of counting days of the week to the Sabbath, and that such

of study and legal argumentation, like Law French, rather than a vernacular mother tongue, and continued in use for these purposes long after Arabic had become the language of daily life. It has developed a battery of technical logical terms, such as *tiyuvta* (conclusive refutation) and *teyku* (undecidable moot point), which are still used in Jewish legal writings, including those in other languages, and have influenced modern Hebrew.

.... However, the majority of those who are familiar with it, namely Orthodox Jewish students of Talmud, are given no systematic instruction in the language, and are expected to “sink or swim” in the course of Talmudic studies, with the help of some informal pointers showing similarities and differences with Hebrew. For this reason, insights based on grammar or philology tend to be received with bewilderment in Orthodox Talmudic circles (see Chaim Potok's novels *The Chosen* and *The Promise*).

¹³³ William Mead Jones says, “Each day proceeds on, and belongs to the Sabbath. This is the meaning in all languages where “into Sabbath” or ‘into the Sabbath,’ is employed.” While this is certainly the meaning the pious users of this idiom ascribed to ב when counting to the Sabbath, Jones clearly was taken in by the Church tradition that *khad bē-shabbo* meant “one to Sabbath” rather than “one to week/seven.” The missing ת is the clue. We only need to explain the idiom as Jones does when the ת is present. The purpose of the idiom with the Jews was to accent the Sabbath. To suppose they thought *week* when reading it defeats the *raison de être*. As for the Church, they did not want to accent the Sabbath, but only confuse it with the meaning of week. Hence the *tav* was omitted, and the result explained to mean *Sabbath/week*. However, the language clearly shows that *week/seven* is the original meaning of the usage.

¹³⁴ William Mead Jones, “Chart of the Week,” 1886.

countings were with respect to the word “week” or “seven” and not the Sabbath.¹³⁵

So in concluding this section, it may be noted that the Western Church caught up to the Eastern Church at the time of the Reformation, and thus based its translation of “first day of the week” on the Syriac, Mishnaic, and Talmudic examples. However, the connection between $\mu\acute{\iota}\tilde{\alpha}\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$ and $\text{בְּאַרְבָּעַת הַיָּמִים הַשְּׁבִיעִת}$ is assumed on the basis of the Sunday resurrection tradition. There is no compelling reason to associate the resurrection day with this usage. There is no grammatical or historical reason that $\mu\acute{\iota}\tilde{\alpha}\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$ does not instead answer to the Hebrew $\text{אַחַת הַשְּׁבִיעִתוֹת}$, which is as literal a translation of the Koine Greek that can be made in the Hebrew language.

And we can state the opposite as well. Starting out with the Hebrew phrase $\text{אַחַת הַשְּׁבִיעִתוֹת}$, there is no reason to argue why a Hebrew who knew Greek would not make the most literal translation of this into Greek as: $\mu\acute{\iota}\tilde{\alpha}\ \tau\acute{\omega}\nu\ \sigma\alpha\beta\beta\acute{\alpha}\tau\omega\nu$.

Let us now work forward. A Jew counts seven Sabbaths between Passover and Shavuot every year, and for counting the first Sabbath he says: $\text{אַחַת הַשְּׁבִיעִתוֹת}$ (one of the Sabbaths). He avoids saying

¹³⁵ This is not the place to elaborate, but if there were any Aramaic or Hebrew originals to the gospels, they remain yet undiscovered, or were all destroyed by the Romans or Ecclesiastical Authorities. But “The Latin, Syriac and Coptic versions were unquestionably made directly from the Greek” (NA-27th, pg. 63*, *Novum Testamentum Graece*). The extant Syriac MSS were not made before the fifth century, and it is clear that the translators used the oral tradition of the “first day of the week” and the chronological misunderstanding to translate “first in the seven” in much the same way that Catholic missionaries translate “first day of the week” today. Any MSS reading “first of the Sabbaths” in a version of Aramaic would have been destroyed by Ecclesiastical authorities on the assumption that it was a heretical production of a small sect of Judaizers and not in line with Church doctrine. Such an artifact would lie too close to the original text for them to tolerate. On the other hand, the same could be tolerated in Latin, e.g. *prima autem sabbatorum*, because it was not Hebrew (or too close to it as Aramaic is) and was already sold to the flock as a Hebrew method of reckoning the week without significant fear that anyone could double check it. Such was not possible in Aramaic. An accurate translation in Aramaic would betray no ability to mean “first day of the week,” and would have to be destroyed to be successfully repressed.

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