

הַיּוֹם בַּאֲשֶׁר קוּמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

Anglo-Saxon, 995 A.D./ Gothic 360 A.D.⁶⁸:

Mat. 28:1, “Soplice dam reste-dægæs æfene, se de onlihte on dam forman reste-dæge, com seo Magdalenisce Maria, and seo order Maria... »

Mark 16:2: missing

Mark 16:9: “Da he aras on ærne morgen on rest-dæge. . .”/ “Usstandands pan in maurgin frumin sabbato . . .”

Luke 23:54, “and sæter-dæg onlyhte”

Luke 23:56, “and on sæter-dæg hig gestildon”

Luke 24:1, “On anum reste-dæge. . .”

John 20:1, “Witodlice on anum rest-dæge, seo Magdalenisce Maria com on mergen, aer hit leoht wære, . . .”

John 20:1, “Forsothe in the oon of the saboth, Mary Mawdeleyn cam erly, whanne derknessis weren . . .” (1389 A.D., John Wycliffe)

John 20:19, “on anon dæra reste-daga . . .”

John 20:19, “oon of the sabotis . . .” (1389 A.D., John Wycliffe)

Concordant Literal New Testament⁶⁹:

Mat. 28:1, “At the lighting up into one of the Sabbaths”

Mark 16:2, “And, very early in the morning on one of the Sabbaths”

Mark 16:9, “Now, rising in the morning in the first sabbath”

Luke 24:1, “Now in the early depths of one of the Sabbaths”

John 20:1, “Now, on one of the Sabbaths”

John 20:19, “one of the Sabbaths”

Acts 20:7, “Now on one of the Sabbaths”

1 Cor 16:2, “On one of the Sabbaths”

The Anchor Bible Commentary on Matthew, by W.F. Albright and C.S. Mann, for Mat. 28:1 says:

The proliferation of recent studies on the calendar, both sectarian and orthodox, prompts us to add a note of caution here. The Greek phrase which we have translated *the first day of the week* and which is found in all four gospels (*mia sabbatou* or *mia tōn sabbatōn*) is not as obvious an indication of a particular “day” of a “week” as the English suggests. By

⁶⁸ *The Gospels Gothic, Anglo-Saxon, Wycliffe and Tyndale Versions*, Joseph Bosworth.

⁶⁹ Likewise the *Concordant Greek Text*, and ULTRALITERAL ENGLISH TRANSLATION IN THE SUBLINEAR. This author did not reinterpret Sunday to be the Sabbath. He believed the resurrection was on the Sabbath.

the time we reach the *Didache* the plural *sabbata* certainly meant “week,” and the enumeration of the days certainly makes Sunday the “first day” of the week; cf. *Didache* vi⁷⁰. But the notes of time in our gospels concerning the resurrection, together with the confused chronology of Holy Week, make it hazardous to say with any confidence whether the evangelists wished us to understand Saturday or Sunday at this point (pg. 358).

The above concession comes from some rather famous scholars and a rather famous Bible commentary. Later in this book I will quote a number of Sunday Christians arguing that Sunday is the Sabbath on the basis of the phrase. The critics, therefore, will themselves be shown to witness against themselves.

THE SECOND-FIRST SABBATH

When the resurrection is not in view a number of commentaries tell us when the “first of the Sabbaths” occurs. They are commenting on the curious phrase “second first Sabbath”⁷¹ in Luke 6:1. These disclosures are a case of the right hand of Church scholarship not knowing what the left hand is doing, or to put it another way, not realizing that explaining one thing correctly will bring down the whole house of cards in another department.

What is the meaning of “the second First Sabbath?” A clue to its probable meaning is found in Leviticus 23:15-21, where directions for setting the date of Pentecost are given. Seven Sabbaths were to be counted from the Feast of First-fruits or Passover. Consequently, these came to be known as “First Sabbath,” “Second Sabbath” etc., down to the seventh. And according to Julian Morgenstern, former President of Hebrew University, this practice continued in Galilee till the time of Christ or the Common Era. It is still observed by some groups

⁷⁰ VIII.1: δευτέρα σαββάτων καὶ πέμπτη. The *Didache* is a case of an early Catholic document produced sometime between A.D. 135 and 165 (Harnack).

⁷¹ σαββάτω δευτεροπρώτῳ.

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