

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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even if the word δευτεροπρώτῳ was inserted by some sectarian, it is admitted that said sectarian regarded the Sabbath after Passover as the “first Sabbath.” And if this be admitted, then one is hard pressed to account for the tradition if indeed it was not genuine.

What would be gained by doing this when the Luke 6:1 scribe could simply cite the resurrection passages as evidence of the “first of the Sabbaths”? Therefore, such an insertion lacks a logical motive for willful tampering. It must therefore be regarded as genuine.

John Wesley:

Luke 6:1 The first Sabbath - So the Jews reckoned their Sabbaths, from the passover to pentecost; the first, second, third, and so on, till the seventh Sabbath (after the second day.) This immediately preceded pentecost, which was the fiftieth day after the second day of unleavened bread. Mt. 12:1; Mr 2:23.<sup>79</sup>

It is hard to imagine how John Wesley blundered into stating the matter correctly on his own, rather, he probably repeated the tradition.

The earliest opinion is that of Epiphanius (*Hæres.* i, 30, 51) followed by Isidore of Pelusium (iii., 110), Suidas (s.v. Σάββατον), Theophylact (*ad loc.*), and cited among later writers by Petavius (i, 61) and Scaliger (*Emend. Temp.* vi 551), viz. that the Sabbath thus indicated was that which immediately succeeded the Paschal festival; for (argue they) the “morrow after the Sabbath” [i.e. the Passover] (מִמָּחֳרַת הַשַּׁבָּת), i.e. ἀπὸ δεύτερος τοῦ Πασχα) is the point from which the law orders the seven weeks to be reckoned till Pentecost. Hence all the weeks and Sabbaths of that interval are designated from this name (ספירת־העומר, αριθμος του δραγματος, *numerus manipuli*, i.e. the number of the omer, or first-fruits presented as a wave-offering). This is the view embraced by most moderns, quoted in detail by Wolf (*Curæ in N.T.* i, 619 sq., where several arbitrary opinions by various authors are likewise enumerated); see also Köcher, (*Analect*, ad loc), Russ (*Harmon. Evangel.* p.

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<sup>79</sup> Wesley's Notes.

639 sq.), Marsh (*Notes to Michaelis's Introd.* ii. 61).<sup>80</sup>

Note here that the counting of Sabbaths is regarded as compatible with counting the fifty days from the day after the Passover, which will be fully analyzed and explained later in this book.

What is most interesting is that these writers did not suspect that repeating this tradition or explaining it thus actually threatened their "first day of the week" tradition. It is a case of the right hand not knowing what the left is doing. They did not think to compare this tradition with the resurrection passages. In fact, the two discussions of those pointing out the "first of the Sabbaths" is literal, and the explanations of Luke 6:1, never seem to meet until the 20th century.

Regarding the authenticity of the passage, we have the following testimony to add to the critical Greek text:

'I once asked my teacher Gregory of Nazianzus' (the words are Jerome's in a letter to Nepotianus) 'to explain to me the meaning of S. Luke's expression *σάββατον δευτεροπρώτον*, — literally the "*second-first* sabbath." "I will tell you all about it in church," he replied. 'Eleganter lusit,' says Jerome. In other words Gregory of Nazianzus [A.D. 360] is found to have more understood the word than Jerome did [A.D. 370]. Ambrose of Milan [A.D. 370] attempts to explain the difficult expression, but with indifferent success. Ephiphanius of Cyprus [370] does the same; and so does Isidorus [A.D. 400], called 'Pelusiota' after the place of his residence in Lower Egypt. Ps.-Cæsarius also volunteers remarks on the word. [A.D. 400?] It is further explained in the Paschal Chronicle, and by Chrysostom [A.D. 370] at Antioch. We venture to assume that a word so attested must at least be entitled to *its place in the Gospel*. Such a body of first-rate positive fourth-century evidence coming from every part of ancient Christendom, added to the significant fact that *δευτεροπρώτον* is found in every codex extant except  $\aleph$  B L and half a dozen cursives of suspicious character, ought

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<sup>80</sup> Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Volume 9. John McClintock, James Strong, 498. "Second-first Sabbath."

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