

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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(laid out in book order)

In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre (KJV).

In the evening of the Sabbath, as it was twilight [on] the first day of the week Mary Magdalene and the other Mary came to see the grave (MGI Peshitta NT).

The second clause of the verse says “at the dawning.” This is what the Greek means. The words $\tau\eta\ \acute{\epsilon}\pi\iota\phi\omega\sigma\kappa\acute{o}\upsilon\sigma\eta$ literally mean “at the lighting up” when taken apart. The Greek is a compound word, “lighting-up.” $\acute{\epsilon}\pi\iota$ means “up” or “upon” and $\phi\omega\sigma\kappa\acute{o}\upsilon\sigma\eta$ means “lighting.” The King James Version correctly translates the words, “as it began to dawn.” This phrase shows that something is wrong with the words found in the first clause of the verse, “In the end of the Sabbath” (KJV) or “eve of the sabbaths” (YLT, cf. MGI). For the sabbath ended at sunset, which was evening. Thus, the first phrase is in direct conflict with the second. The Sabbath ends with dark, but the text says it was “at the dawning.”

Some skeptics will respond by saying that “dawning” was a manner of speaking of the beginning of a day based on the Jewish beginning of the day at sunset. They will use the mistranslation of the first clause to interpret the second. For example the Magiera Peshitta translation above, “twilight.”¹⁵⁷ And so they claim that dawning means evening twilight. This excuse adds another assumption to the case at hand, and makes it unclear. It deprives the text of clarity. Others leave us to assume that the “evening of the Sabbath” lasted all night in order to retain the dawning clause. This is hardly acceptable. It is clear from the sentence structure that the first and second clause are time indicators and that one explains the other. Thus they must both refer to the same moment in time.

The way to deal with this is repair the first clause. Matthew says, “the later of the Sabbaths” (Ὁψὲ δὲ σαββάτων). Since there were two Sabbaths that could be called the “first sabbath,” Matthew was compelled to point out that it was the second first sabbath.¹⁵⁸ In his

¹⁵⁷ But the Syriac text means “dawning.”

¹⁵⁸ Luke 6:1, “second first sabbath” also refers to the anniversary of the

words it is the “Later of the Sabbaths.”

The first day of unleavened bread was the first Sabbath of the feast, but the weekly Sabbath following was the first Sabbath between Passover and Shavuot that was supposed to be counted (cf. Lev. 23:15). The words “later of the sabbaths” point out the “later” of the two Sabbaths. The Greek word phrase corresponds to the Hebrew: **וּבַּשַּׁבָּתֹן הַשְּׁבִיטֹן** or **וּבַשַּׁבָּתֹן אֲחֵרֹן**. The word **אֲחֵרֹן** = δὲ; and **וּבַשַּׁבָּתֹן** = Ὁψέ; and **וּבַשַּׁבָּתֹן** = σαββάτων or **וּבַשַּׁבָּתֹן** = σαββάτων.

B-D-F (Blass, Debrunner, Funk) say, “the genitive with ὁψέ and μετ’ ὀλίγον have become associated in meaning with ὕστερον τούτων,¹⁵⁹ πρότερον τούτων” (§164.4, pg. 91).¹⁶⁰ Translation, “the genitive with *later* and a *after a little while* have become associated in meaning with *latter of these, earlier of these*.” And examination of LSJ, Middle Liddell, Slater, and Autenrieth show that “late” is the basic sense of ὁψέ. BDAG (3rd edition) states “late” and glosses “later” on one example. LSJ show “later” in the compound word οπιγεννης “*later-born, i.e. younger*.”¹⁶¹ This linguistic evidence shows that Ὁψέ δὲ σαββάτων = “And the later of the sabbaths” (literally: “late yet of-sabbaths”). This also makes sense out of the plural “sabbaths” (σαββάτων): “And *the* late of *the* Sabbaths.” When two Sabbaths are considered the second one is “late” with respect to the first. See **Figure 26: The Annual Sabbath and Later Sabbath** below.

Another skeptic will reply that the word means “after.” While this may be true, it has not gone without dispute. LSJ append a question mark to that sense, and Thayer’s editor writes a paragraph disputing it. In Greek grammars, the sense “after” for this word has earned it the ignominious label “improper preposition,” which is to say it does not fit the expected norm. This is because the attested ways of saying “after” in Greek are ὀπίσω τοῦ σαββάτου, or μετὰ with the accusative. The former witness is found in the Septuagint for resurrection.

¹⁵⁹ The significance of B-D-F’s remark becomes clearer by looking up ὕστερον in BDAG (3rd edition): “1. pertaining to being subsequent in a series, the second one...2. in the second place, later, then, thereafter.” LSJ is more direct, “latter, last...coming after, behind”

¹⁶⁰ *A Greek Grammar of the New Testament and Other Early Christian Literature*.

¹⁶¹ pg. 1282, Greek-English Lexicon, Liddell & Scott, 1968.

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