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**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

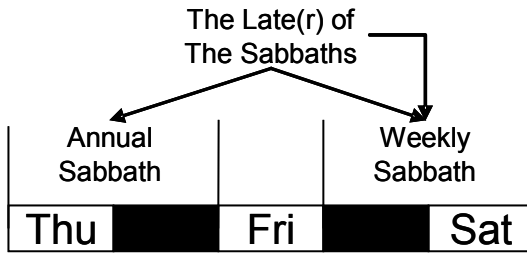
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(laid out in book order)

Nehemiah 13:19: אַחֲר־הַשַּׁבָּת. It would seem that if Matthew meant “after” then clarity would require him to use a recognized phrase. So the skeptical proposal is unparsimonious. The plain sense is “latter of the Sabbaths” so long as we are not blind to seeing it. And this sense is based on the most normative sense of the words and grammar.

**Figure 26: The Annual Sabbath and Later Sabbath**



Another thing to point out to the skeptic is that one cannot get to the sense “after” without admitting the sense “later” on the way to their goal of “after.” This is because the argument for “after” depends on interpreting the genitive as “later [than].” “Later [than],” “later [from], and “later [of]” are all functions of the genitive case. The first two cannot be asserted without including the third as possible. But it is to be noted that “later [from]” is a function of the classical genitive and is rare in Koine Greek. It is also to be noted that “later [than]” is comparative in Koine Greek and rarer than “late [of]” which would be the norm in Koine Greek. Therefore, “late of Sabbaths” (Ὁψὲ σαββάτων) is the normative sense in Koine Greek. That is pedantically literal. In plain English that is “The latter of the Sabbaths.”

So Matthew 28:1 speaks of the “latter of the Sabbaths.” This is the weekly sabbath after the Passover Sabbath. It also solves the problem of the King James Version and the Peshitta which say “end of the sabbath” and “evening of the Sabbath” (Magiera) respectively. Since we are speaking of the later Sabbath it is clear that the text is speaking of dawn on the later Sabbath.

The skeptic might point out that Luke 23:54 says, “and the sabbath was dawning” (καὶ σάββατον ἐπέφωσκεν), and that it is

talking about sunset, and uses the same word as Mat. 28:1. This gaffe is swept under the rug by almost every translation, “drew on” (KJV), “about to begin” (NAS, NIV), “approaching” (YLT), “beginning” (RSV). The translators therefore recognized that the literal Greek they had was nonsense. For the Greek texts they used say “dawning,” and they felt the need to obscure it. They might feel compelled to resurrect what they buried in Luke 23:54 in order to defend themselves in Matthew 28:1.

They would then justify “end of the sabbath” or “evening of the sabbath” this way by asserting that dawn really means the same thing. The only problem is that Matthew has the women going to the tomb at the time stated in the text. That argument would make the time evening instead of morning, and would contradict the other three Evangelists who state that it was morning using other Greek words. There is a solution to Luke 23:54. The famous Codex Bezae reads differently: *ην δε ημερα προσαββατου* = “And it was a day before Sabbath.” Thus the offending words are not part of the western text.

And it was the day before a Sabbath. (Lk 23:54, MISB)

The Latin translation in Codex Bezae reads the same, “*erat autem dies antesabbatum*” = “it was the day before Sabbath.” And this is supported by a later old Latin manuscript also. Although Codex Bezae is a 5th century manuscript, it represents a whole “text type” called “western.” Its exemplar was probably an early second century manuscript. Thus in Codex Bezae we can get behind many of the changes the Catholics made in texts like Vaticanus and Siniaticus.

“Dawning” (*ἐπιφωσκούση*) in Luke 23:54 may<sup>162</sup> owe its origin to a period in the third century when the Eastern Church still believed that the crucifixion was on a Wednesday, and that the resurrection was on Saturday night (i.e. Sunday). It was put into the text to justify interpreting Matthew 28:1 as “end of the Sabbath” or “evening of the

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<sup>162</sup> If this is not the explanation for the blunder in the text, then a less intelligent and unknown reason will prove to be the case. However, even if one should accept ‘dawning’ in Luke 23:54 as genuine for the meaning ‘sunset,’ it does not prove that the same phrase in Mat. 28:1 has the meaning ‘sunset.’ It would only prove that acontextually, it may mean that. Contextually it cannot mean that.

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