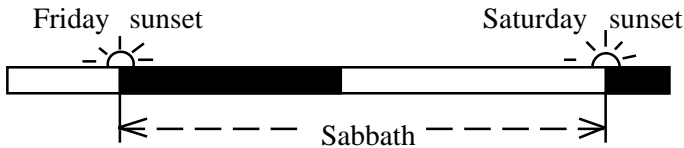


CHAPTER ONE : THE SABBATH RESURRECTION

§17 The Sabbath is the seventh day of the week, approximately the day known in the English language as Saturday (see Fig. 3). According to the Bible, the Sabbath is God's day of rest, on which all men are to cease from their daily labor and come and assemble

Figure 3: The Sabbath



to worship Him. Also, the day is a time for remembering God's acts of creation. It lasts from sunset on Friday to sunset on Saturday.

§18 The Creator rested on the seventh day as an example for man to follow. Man was to rest on every succeeding Sabbath. Unfortunately, man sinned, and as a result he disregarded God's day. However, God had a solution for the sin problem, and we are told about it in the four gospels. The Messiah died in the place of man so that man might be forgiven. Three days and three nights later, another example was set by God, when He raised the Messiah from the dead, an example of redemption.

§19 We have just said that the Messiah (or Christ) was raised from the dead on the Sabbath day. Man, however, has replaced the Sabbath with the Sunday, at first called, "the day of the Sun," and later "the venerable day of the Sun." Sunday is now the most important day of the week to most of the human race.

§20 How has this deception come about? The prophet predicts just such a type of deception as this:

How do ye say, "We are wise, and the Law of the Yahweh is with us? Behold! The false pen of the scribes have made it into a lie!
(Jeremiah 8:8)

§21 Amazingly enough, this very prophecy has been fulfilled to the letter. Scholars (modern day scribes) have arrived at the point where they regularly mistranslate all of the Resurrection passages. This was not always the case. Older translations translate the

passages correctly, and we will catalogue some of these in more detail later.

§22 One of the Resurrection passages modern scribes mistranslate is Luke 24:1. The King James Version states:

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them" (Luke 24:1).

From this, it seems obvious that the women arrived at the tomb on the first day of the week, which is called Sunday¹, and it is assumed that the Resurrection took place the same morning after sunrise.

§23 However, the King James, just quoted above, fails to faithfully represent the original Greek text. The original text reads, in Greek, "**Τη δε μια των σαββατων.**" It translates, preserving as much of the King James as conscionable, "Now upon the first of the Sabbaths."

§24 The Greek does not explicitly contain the word "day," nor is the usual translation of **σαββατων** "week." Rather, it is "Sabbaths."

§25 Thus, it does appear that the Sabbath should have a place in the Resurrection narrative. Indeed, the Greek word **σαββατων** is the only word in Greek that can be translated "Sabbaths," but the King James has falsely rendered it "week," a meaning which the word seldom (or never) has. The King James even ignored good grammar, otherwise it would be translated "weeks," as the word is plural in Greek.

§26 Which of the Sabbaths did the Messiah rise on? The text says, "the first." But what Sabbath is the "first Sabbath"? Before this question is answered, we must focus on the idea of the Sabbath itself, in this text at Luke 24:1. Who can honestly deny that the Greek really reads, "first of the Sabbaths," thus indicating the Sabbath day? The text does say "the Sabbath," and since it says "the Sabbath", the burden of proof shifts to those who would make it say something else. But the trail does not end here.

§27 Beside Luke 24:1, Matthew 28:1, Mark 16:2, 9, and John 20:1, 19 also clearly indicate the Sabbath day as the day of the Resurrection. Every one contains the word Sabbath in a fashion similar to Luke 24:1. But which Sabbath is the first? Johnston Cheney, who believes the Resurrection was on Sunday, inadvertently divulges the needed answer in his discussion of Luke 6:1.

"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,

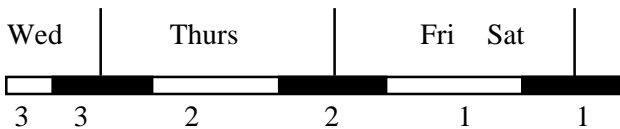
1. The Biblical name for this day is 'day one,' but I have used the Planetary Week day names throughout this book in order to avoid confusion.

this practice continued in Galilee till the time of Christ or the Common Era. It is still observed by some groups in Palestine today. Thus, there was an annual date known as "First Sabbath," just after Passover" (*The Life of Christ in Stereo*, by Johnston M. Cheney, pg. 230, Western Conservative Baptist Seminary).

§28 Let me repeat that last sentence, "There was an annual date known as "First Sabbath," just after Passover."⁶⁶ Since a total of seven Sabbaths were counted, the phrase, "first of the Sabbaths" will also clearly indicate this "First Sabbath." Keep in mind that the Greek text reads "first of the Sabbaths,"⁶⁷ and that the English texts which deviate from this by translating "first day of the week," are, therefore, without any authority.

§29 Imagine a calendar in front of you, and the teacher says, "Mark the first of the Mondays on your calendar for each month. On those 12 days we will have a guest lecturer." Now think about seven Sabbaths in a row, and someone says, "this is the first of the Sabbaths," and points to the first one in the series on his calendar.

Figure 4: Three Days and Three Nights



The women went to the tomb on this first Sabbath.

§30 If the Messiah rose from the dead on the Sabbath, then it is impossible that He should have died on a Friday. For such a chronology would imply only one night, Friday night, and we know from Matthew 12:40 that He would be in the tomb "three nights."

§31 Let us digress for a moment. The traditional Friday-Sunday chronology is dealt a fatal blow by this truth. It has only two nights. But the Bible does not teach that two equals three. That teaching is a human one. If the traditional view has two ends, Friday and Sunday, then both ends are in error. Christ did not die on Friday, and Christ did not rise on a Sunday. That theory is a burning bridge.

§32 But Christ having risen from the dead on the Sabbath implies a day other than Friday for His death. Let us, then, count backwards three days, and three nights from the Sabbath. If we do this, then we will come back to Wednesday, the 4th day of the week, for the death of Christ.

§33 In figure 4 the matter is shown in the form of a diagram. The black represents a night and the white space a day. The days and nights are numbered. In one case we count part of a day as a whole

number, and in one case we count part of a night as a whole number. Christ died late in the afternoon on the day of His death. The remaining part of a day is counted as a whole number. Christ rose just before sunrise on the day of His Resurrection (see John 20:1). The third night is thus almost a whole night, but we count it as a whole number.

§34 This procedure of counting part of a day or night as a whole number is not just a Semetic idiom. (And it is amply illustrated in other passages of the Bible.) It is also a western one. We say "it was three days" in a situation where it is physically part of a day, a day, and part of a day. On the other hand, the procedure is always to count any contiguous unit of daytime or nighttime by one whole number. The whole number represents a segment of daytime, or a segment of nighttime. The whole number does not represent a whole day.

§35 When Matthew 12:40 says "three days," it means three units of continuous daylight. It does not tell us whether the daylight periods are all a full 12 hours. This is due to the fact that the word "day" means any time when the sun is up and shining. The same is true for the nights. I say this because some teach that Christ had to be in the grave a full 72 hours, which is impossible because He rose in the morning, not in the afternoon at the same time He died, which would imply 4 days, not 3. Christ was not still dead when the women arrived at the tomb in the morning on the first Sabbath.

§36 We have now indicated that seven texts prove fatal to the Friday-Sunday chronology; Matthew 12:40, Matthew 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, 19. We must now dispose of a few objections that are often brought up to counter the teaching of these texts. And then we will go on to discuss some more texts at variance with the traditional chronology.

§37 Christ died on the day of preparation. But Friday, the 6th day of the week, was the preparation day. Proponents of the traditional view strenuously argue that the word preparation means "Friday." The word in Greek is **παρασκευη**. In fact, the word is first used in this sense in an early work called *The Martyrdom of Polycarp*, 7.1 in c.e. 156. All other cases before this, which I know of, use the word in its generic sense meaning "to prepare something." For example, the same word is used in the Septuagint to mean, "preparation for war," where clearly, it does not mean Friday. An extensive study of the word will show that the translators have not erred in giving the word the meaning "preparation".

§37.1 This argument, which I will call the "preparation" argument, is one which its proponents seek to give absolute force by denying that the word means anything but Friday in the first century. To justly claim that a word has only one possible meaning, it is necessary to examine its every use. For there are exceptions to every rule. And I do not think that those who use this argument have examined its every use. It is not even possible to examine its every use. So the

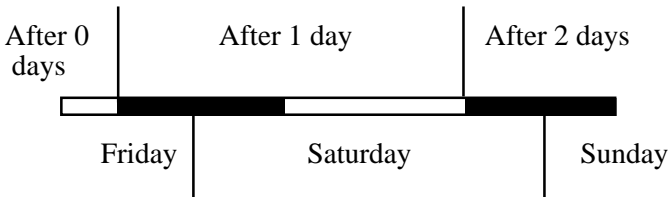
question becomes, "What is the probable meaning of the word?"

§37.2 If we look up the word in a standard Bible Dictionary, we find that other scholars, who are not so interested in proving the traditional view, admit that "preparation" can have another meaning than Friday; "In its meaning of a definite day of preparation, it is used of the day preceding the weekly sabbath and the day which prepares for the annual Jewish Passover festival" (*The New Bible Dictionary*, Tyndale House, 1962). So the "preparation" is not just the day before the weekly Sabbath. It also designates the day of preparation before the Passover. So the word does not just mean "Friday". It also means the day before the Passover.

§37.3 The way language is used is the best clue to its meaning. Every year at Passover time we prepare for it, and the day before the Passover we call "preparation". By this word we mean that the day is used to prepare for the Passover. Used alone the word might mean the preparation for the weekly Sabbath, or it might mean the preparation for the Passover. But the gospel of John does not leave the matter ambiguous. John 19:14 states, "And it was the preparation of the Passover."

§37.4 The Passover could fall on any day of the week. In 1993, for example, the Passover fell from sunset 4/7 to sunset 4/8 on the 5th day of the week, which would be Thursday^{§68.1}. The day before becomes the preparation day for the Passover. So all the passages

Figure 4.5: Failure of Sunday Resurrection



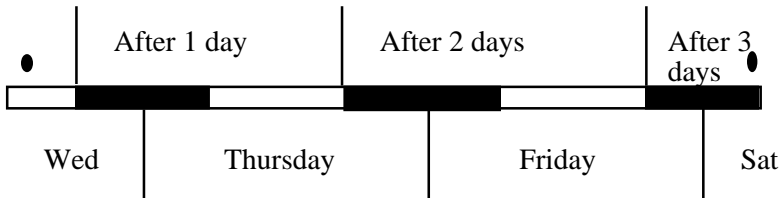
in the gospels which mention "preparation" mean the day before the Passover, and not the day before the weekly Sabbath.

§37.5 Having disposed of the Friday preparation argument above, we now turn to another argument fatal to the Friday-Sunday chronology. The Messiah said He would rise "after three days" in Mark 8:31, 9:31, and 10:34. Well, Friday afternoon to Sunday morning is simply not "after three days" (see Fig. 4.5).

§38 If we take the day to begin and end at sunset, then Sunday morning brings us to only "after two days," and if we take the day to begin and end at sunrise, the result is the same. Even with the midnight to midnight reckoning for a day, the result is the same. It would only be after two days. The only way for it to be after three days is to cheat, by changing the definition of when a day begins and

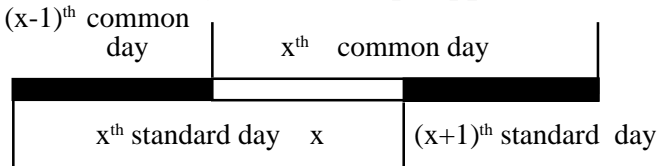
ends, in the middle of the problem.

Figure 5: After Three Days



§39 On the other hand, if Christ died on the fourth day of the week, the problem is neatly solved (see figure 5): The black

Figure 6: Day Types



dots mark the death and Resurrection of Christ. But Christ also said He would rise from the dead on "the third day" (I Cor. 15:4). How is this also possible? Yeshua made this statement on a different occasion, and when He made it, He was thinking in terms of the common day. The common day begins at sunrise and ends at sunrise (see Fig. 6). It is the counterpart to the standard day which begins and ends at sunset.

§40 The use of the common day is explained by Samuele Bacchiocchi:

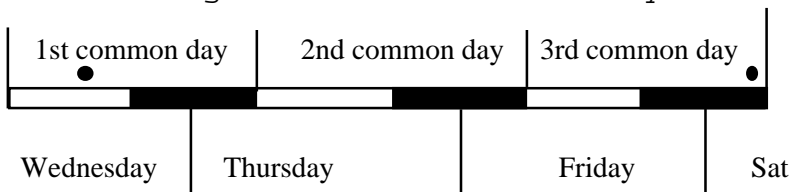
A host of scholars have for many years argued for the existence in Biblical times of two methods of reckoning the day: one from sunset to sunset and the other from sunrise to sunrise (pg. 58, *The Time of the Crucifixion and the Resurrection*).

Furthermore, Yeshua and His parents spent some time in Egypt, where they would have become familiar with the Egyptian day, which begins and ends at sunrise. If so, then Yeshua could easily have had the common day in mind. The use of the common day is also illustrated in the instructions for the day of atonement in Lev. 23:32, "Ye shall afflict your souls in the ninth day of the month." The day of atonement was the 10th standard day of the month, but here we see that it is the ninth day, which it appears can only be reconciled if the night following the daytime part of the ninth day is included in the ninth day (i.e. a common day is in use).

The sons of Israel who came out of Egypt were familiar with the Egyptian common day (see Julian Morgenstern, *Hebrew Union*

College Annual, 10 (1935), pp. 15-28; 20 (1947), pp. 34-38), which explains why Lev. 23:32 defines the day of atonement as beginning on the ninth day. "This clarification was apparently needed because, as Finegan points out, 'in making the shift from a morning reckoning to an evening reckoning, the "day" was in fact moved

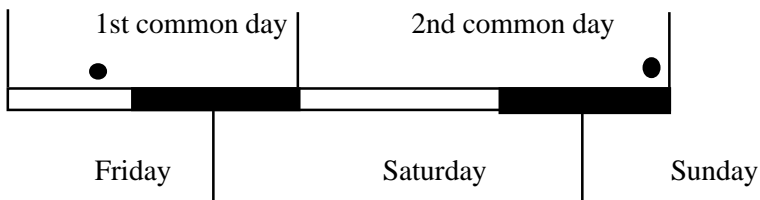
Figure 7: On the Third Day



back so that it began half a day earlier than had been the case previously." (Bacchiocchi, *ibid.*, pg. 69).

It should be noted, that the daylight portion of the x^{th} common day is always the same as the daylight portion of the x^{th} standard day. The only question is as to which night, the one before a day, or the

Figure 8: Two Days & Two Nights



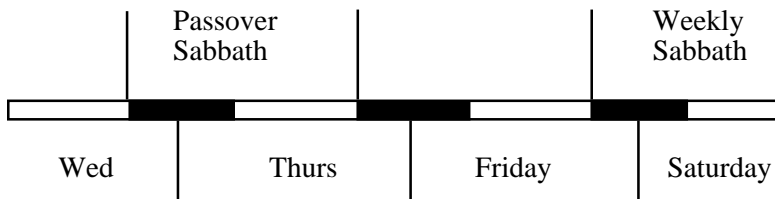
one after a day, is being associated with the day.

§41 To apply this to Yeshua's statement that He would rise on "the third day," we need to use the common day, and not the standard day. (See Fig. 7). Again, note that the common day is from sunrise to sunrise, and that the black dots represent the death and Resurrection of Christ, respectively.

§42 The Resurrection of Yeshua occurred before sunrise on the Sabbath day. This is clearly implied in John 20:1, "And on the first of the Sabbaths Mary Magdalene comes to the tomb, while it was still dark, and sees the stone moved away from the tomb." If it is "still dark" we may presume that the sun was not yet risen, and the stone having been moved implies that Yeshua had already risen from the dead. The traditional view, on this account, fails doubly (see Fig. 8). It has only two days and two nights. It cannot be after

- 3 days, and it cannot be on the 3rd day according to the common day.
- §43 It can be "on the third day" according to the standard day, but this is small consolation in the light of the other contradictions the traditional view creates. Two days and two nights is simply not three days and three nights. After two days is simply not after three days. The first of the Sabbaths is simply not a Sunday.
- §44 Another objection we now need to answer is the frequent claim

Figure 9: The Two Sabbaths



- that the Passover was never called "the Sabbath." The gospels plainly tell us that Yeshua died on the day before "the Sabbath." It is argued that this can only be the weekly Sabbath. However, both the day of Atonement and the Passover are called "Sabbath" by the Scripture. And, in fact, the Passover holy day is called "The Sabbath," with the definite article. The text we refer to is Leviticus 23:11, "And he shall wave the sheaf before the Lord, to be accepted for you: in the time following the Sabbath the priest shall wave it." The Hebrew text also reads, "the Sabbath." This Sabbath, mentioned here, was understood by the Rabbis, the Septuagint, the Targums, Philo of Alexandria, and Josephus to be the Passover holy day, and it is still interpreted this way to this very day.
- §45 The traditionalist claim that the Passover was not called "the Sabbath," is based upon the interpretation of the Sadducees, who denied the sheaf was to be waved on the 16th of Abib. They are contradicted in this by Joshua 5:11-12, which has the Israelites eating new grain on the 16th of Abib.^{§68} The Passover was called, "the Sabbath," and the day of Atonement, "your Sabbath" (Lev. 23:32). In addition, the day of Atonement is also called a Sabbath of Sabbaths, or a Sabbath of solemn rest. Another designation for these Sabbaths is "great Sabbath," or "high day."
- §46 John 19:31 clarifies the matter, "The Judeans therefore, because it was the preparation, that the bodies should not remain upon the tree^{§68.2} on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." The preparation is that of the Passover (John 19:14), and John plainly tells us that the following Sabbath was a "high day."

§47 This means that there were two Sabbaths in the week of our Lord's death and Resurrection. The first one was the Passover Sabbath, and the second one was the weekly Sabbath after the Passover:

§48 Matthew also distinguishes between these two Sabbaths in his account of the Resurrection. He writes, "And on the latter of the Sabbaths, at dawning on the first of the Sabbaths, Mary Magdalene and the other Mary came to see the tomb" (Matthew 28:1). The "latter of the Sabbaths" is the second of the two Sabbaths (see Fig. 9), that is, the weekly Sabbath. We have noted before that this Sabbath was also called "the first" with respect to the other 6 which follow it. We will go into this more, later (see §246-255). Matthew is very precise, and he gives a dual reckoning for the Resurrection Sabbath. First he calls it "the latter," and then he calls it "the first."

§49 But note the word "latter". This word in Greek is **οψε**, and its use by Matthew, in this passage, has baffled scholars for centuries. It usually means "late," or "later." In sequences of events in time, it would indicate the "later" event. Compare the compound **οψιγενης**, found in Liddell and Scott. They cite an example where it means "later-born, i.e. younger". Our contention is that **οψε σαββατων** simply means, "later Sabbath," or "later of Sabbaths." This is a much more plausible explanation than the suggestion that **οψε** should mean "after," here. So, according to Matthew, the women went to the tomb on the "later" Sabbath. But he also calls this the "first of the Sabbaths," and we will return to this subject (see §246-255).

§50 Directions for the seven Sabbaths, of which the Resurrection day was the first, are found in Leviticus 23:15. The King James reads, "And ye shall count unto you from the time after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete." The time after the Sabbath is the day after the Passover holy day. All the sources which interpret Lev. 23:11 as the Passover Sabbath also interpret the time after the Sabbath as the day after the Passover holy day.

§51 Hence, beginning after the Passover Sabbath, seven Sabbaths were to be counted out. It would go this way, "first of the Sabbaths," "second of the Sabbaths," ... "seventh of the Sabbaths." That this counting was actually done in practice we have shown before (see §27). The Resurrection was on the first of these Sabbaths.

§52 A further note on the definition of day: In Gen. 1:5, God calls the light "day." This makes the primary definition of "day," the time between lightrise and lightset, when the light is shining (remember the sunlight did not replace the first light till the fourth day). Likewise, the Hebrew definition of "night" is the period of darkness between lightset and lightrise. The definition of "morning" corresponds exactly to our English usage, i.e. the period from midnight to midday in the broadest sense. Morning is that period of time in which the light is "rising," which technically begins when the light

stops retreating at midnight (see §532, 599.1). Evening (in the Hebrew sense), begins at noon, and ends at midnight. It is the period of time in which the light is "setting" or retreating. That is why the Jews say "evening," when the English say "afternoon".

§53 When a day is in view, the question is which night is going to be counted with the day, the night before, or the night following. Only, when a defined feast day, such as the Sabbath or Passover, is in view is the matter settled. In that case, the night before goes with the day, and is reckoned as part of the day.

The Spiritual Importance of the Sabbath Resurrection

§54 First and foremost, there is no better proof that the death and Resurrection of Yeshua actually happened than a correct history of it. If Satan can succeed in confusing the facts, then he has a major weapon for sowing doubts in the minds of people. This includes the chronological matters of the question. Any intelligent attack upon the historicity of the Resurrection will also move to confuse the timing of the event as much as possible, and so by this means to prepare the ground for doubt.^{§68.3}

§55 The fact of the Resurrection is one of the central pillars of the faith. Pulling it out, or weakening it, is nothing less than an attack on the good news of salvation. The same things can be said about the death of the Messiah. For Paul wrote in I Cor. 15:1-8:

Now I make known to you, brethren, the good news which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you faithfully trusted in vain. For I delivered to you as of first importance what I also received, that the Anointed One died for our sins according to the *holy* Writings, and that He was buried, and that He was raised on the third day according to the *holy* Writings
...."

§56 Now notice the fact that Paul lists "died for our sins" in his list of most important things first? This is because when the good news is preached, it is preached "Repent and faithfully trust the good news," and repentance requires turning from sin. For if we do not turn from sin, then the death of the Anointed One is not efficacious. It has no effect.

§57 Now Satan has viciously attacked each of these three elements, (1) the timing of Messiah's death, (2) the timing of His Resurrection, and (3) the need for repentance in view of forgiveness of sins. By changing the times, he sows doubt, and doubt sows unbelief. By changing the Sabbath Resurrection to the Sunday Resurrection, he attacks the Sabbath, and by attacking the Sabbath he attacks God's Law and the need for repentance. By changing it to Sunday, he prepares the ground for idolatry, and idolatry leads to damnation.

§58 Now, it is evident, that Satan has succeeded in his attack beyond

the wildest dreams of his human accomplices. For he has persuaded the world that if they must entertain belief in the Resurrection, that it was on Sunday, and that if they must believe that Christ died, it was on Friday, and that the meaning of His death is that we do not have to repent and keep God's Laws!

§59 It is necessary to repent of known sin. Rebellion while believing the intellectual 'facts' of the death and Resurrection (Friday and Sunday in most cases) does not cut it. Now, I am not saying that one has to be perfect to be saved. That was the mistake that some Pharisees made at the Jerusalem Council (Acts 15:1-4), by advocating that one had to first keep the whole law to be saved. Rather we recognize that that salvation is accomplished by Yeshua's death and Resurrection, and not by the Law. However, repentance of known sin is a necessary precondition to the receiving of this salvation. Our works do not earn forgiveness, but the pursuit of evil deeds can certainly keep us out of the kingdom of God (Gal. 5:21).

§60 Now, the attack of Satan upon the good news begins with the most necessary thing to the receiving and comprehending of the good news: repentance. He undermines this truth craftily through the Sunday Resurrection, and by teaching that a Sunday Resurrection implies the abolishment of the Law (whether all of it, or just parts of it).

§61 Now, once Satan plants the Sunday Resurrection in the minds of men, he can also better teach a Sunday Pentecost. For the Sabbath Resurrection clearly refutes the Sunday Pentecost by counting the Sabbaths from the day after the Passover rather than the day after the weekly Sabbath (see §589.3-589.4).

§62 Is it any surprise that the feast days retained by the Church with some connection to the Law are the Sunday Pentecost (viz. Shavuot), and Easter Sunday (viz. Passover)? Out of these two errors the whole Church calendar is built up.

The Messiahship of Yeshua

§63 Not only is the Sabbath Resurrection spiritually important for the sake of repenting and believing the good news; it also establishes the Messiahship of Yeshua in conjunction with Daniel's Prophecy concerning the coming of Messiah (Dan. 9:24-27). The Sabbath Resurrection fixes the year of Yeshua's death. Nehemiah fixes the beginning point of Daniel's prophecy, which predicts exactly how many sabbatical years (sevens) it will take for Messiah to come and atone for sin. And it all fits together perfectly (see §93f).

§64 Therefore, there is no greater predictive proof than this that Yeshua is the the correct Messiah for God's people.

§65 Therefore, the Sabbath Resurrection and Daniel's Prophecy together, prove: (1) Yeshua is the Messiah, (2) that the Law cannot be dismissed by reason of a Sunday Resurrection. That is why understanding these things is a powerful boost to any believer's faith.

End Notes

§66 Bauer's Lexicon cites the "first Sabbath": "**σ. το λεγομενον πρωτον** *the so-called first Sabbath* PK 2, p. 14. 28." The phrase translates: "Sabbath, the one called first"; the Lexicon's belittling "so-called" is not in the Greek.

§67 Paul Jewett notes that "first day of the week" is an "idiomatic translation" which "is literally translated 'the one of the Sabbath,' or 'of the Sabbaths'" (pg. 75, *The Lord's Day*, pub. by Eerdmans, 1977). This reminds me of a children's verse translated by a Sunday School teacher, "Jesus went to Church on Sunday," as idiomatic for "Yeshua went into the synagouge on the day of the Sabbaths as was His custom" (Luke 4:4). Even if it were idiomatic (which it is not), the essential truths in view to the Greek ear would be hidden.

§68 See Keil and Delitzsch on Lev. 23:11-15, and on Josh. 5:11 (see §177-178; §555-557; §608-610.

§68.1 This date is the astronomically correct one, not the Rabbinic date. See my [Astronomical Almanac of Biblical Feasts](#) (1993-2014) for theory of the new moon.

§68.2 Literally, "pale," but not "cross."

§68.3 It is amazing how many apologetics of the Resurrection have been written which do not address the controverted chronology.