

## First of the Sabbaths

I have covered the first objection that a day cannot be reckoned from daybreak to daybreak, and have shown that with regard to Temple offerings it is, and also Messiah's offering. Now I will turn to the mistranslation "first day of the week." Here is the corrected version.

Now on the first of the Sabbaths Miriam Magdalene came early to the tomb, while it was still dark<sup>1</sup>, and saw the stone already taken away from the tomb. (John 20:1).

Observe first that this phrase "first of the Sabbaths" *mia tōn sabbatōn* [μἰᾶ τῶν σαββάτων, תּוֹתֵבֶשֶׁת הַשַּׁבָּת] is the correct translation of the Greek in all four evangelists (Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1, 19) and also in Acts 20:7 and 1 Cor. 16:2. This will be copiously illustrated and proved later in this chapter. For now I will point out that the Greek grammar expands the phrase to "first day of the Sabbaths"<sup>2</sup>, and that the ordinary meaning of "day of the Sabbaths" is "Sabbath day." So with the number = "first Sabbath day."

Second even in Acts 20:7 and 1 Corinthians 16:2 the phrase occurs in a context right after Passover and with Shavuot (Pentecost)

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<sup>1</sup> It should be noted that the words "while still dark" prevent a resurrection after sunrise, which is required by the Friday-Sunday view.

<sup>2</sup> "μἰᾶ τῶν σαββάτων": [*one of-the Sabbaths*]. The word "μἰᾶ" [*one, first*] is feminine, and suggests to the Greek that the word "day" (also feminine) be supplied. Hence the phrase expands to "μἰᾶ [ἡμέρα] τῶν σαββάτων" [*one {day} of-the Sabbaths*]. This expansion is exactly like the case of "first [day] of unleavened bread" = "πρώτη [ἡμέρα] τῶν ἄζύμων" (Mt. 26:17). Again the word "day" [ἡμέρα] is implied by the numeral. The days of unleavened bread are numbered one through seven, each day of unleavened bread coming in a series. The same grammar is evident in Josephus "τῇ δὲ δευτέρᾳ τῶν ἄζύμων ἡμέρᾳ" (Ant. 3:250). The formal inclusion word "day" (ἡμέρα) is optional, but it is implied if not included. The sense is "the first day of unleavens," "the second day of unleavens," etc. Likewise the sense of "μἰᾶ [ἡμέρα] τῶν σαββάτων" is "first day of the Sabbaths," "second day of the Sabbaths" (δευτέρᾳ [ἡμέρα] τῶν σαββάτων), and so on. The sense is confirmed by the fact that the phrase ἡμέρα τῶν σαββάτων itself always means the "day of the Sabbaths," i.e. Sabbath day.