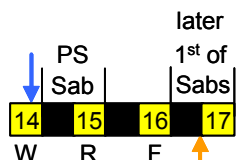


"And the later of the Sabbaths, near the dawning for the first of the Sabbaths came Mary Magdalene and the other Mary to see the sepulcher"²⁴⁷ (Matthew 28:1). The "Passover Sabbath" (Josh. 5:11; Lev. 23:11) (PS) owes its name to the extra Passover offering (Deut. 16:1-8) for the 15th of Nisan and the sheaf waved on the following day (Lev. 23:11). It is the "first day of unleavened bread" (Lev. 23:7). In that year it fell on Thursday (R), and Friday (F) came between it and the following weekly Sabbath (WS).

In the first phrase, Matthew calls the weekly Sabbath (WS) the "later of the Sabbaths" to distinguish it from the former Passover Sabbath (PS). In the second phrase he says, "near the dawning for the first of the Sabbaths".



The other three gospels read the same, "And very early in the dawn"²⁴⁸ of the first of the Sabbaths, they came" (Mark 16:2). "On the first of the Sabbaths at deep dawn"²⁴⁹ (Luke 24:1). "The first of the Sabbaths cometh Mary Magdalene at dawn"²⁵⁰, when it was yet dark" (John 20:1).

²⁴⁷ My translation from the literal Greek. 'Οψὲ δὲ σαββάτων means, "Later yet of Sabbaths"; compare Young's Literal Translation. "Later" is the proper meaning of the word 'Οψὲ, and not "after". The grammars and lexicons express open doubts or disapproval regarding the attempt to translate this word "after". The phrase in Matthew 28:1 is "'Οψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων". The Greek word 'Οψὲ means *later* in its plainest sense. "'Οψὲ and μετ' ὀλίγον have become associated in meaning with ὕστερον τούτων, πρότερον τούτων" (BLASS, 251.19, §164.4). The translation "after the Sabbath" in Mt. 28:1 has aroused much controversy in lexicons and grammars. The reason, no doubt, is the unnaturalness of that rendition. [ὕστερον τούτων = latter of these; πρότερον τούτων = former of these].

²⁴⁸ καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται. The words λίαν πρωὶ mean "very early". Πρωὶ is equivalent to רִאשִׁית in the LXX in Gen. 32:25 (vs. 24 MT), where it means "dawn" (YLT).

²⁴⁹ τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως. The Greek word βαθέως literally means "deep". It is the root of English words such as Bathyscaph and Bathysphere which are submersibles for probing the ocean's abyssal deep. ὄρθρου βαθέως signifies only the deepest dawn, which is the first hint of light in the east. The word ὄρθρος is used with ἀνέστησαν ὄρθρου in the LXX for the *ascending of the dawn* = הַשָּׁמֶשׁ יָצָא (Joshua 6:15, YLT, "And it cometh to pass, on the seventh day, that they rise early, at the ascending of the dawn").

²⁵⁰ It may be granted that πρωὶ is has a broader meaning like בִּקְרָא, however the context "when it was yet dark" requires the earliest dawn. John 20:1 should be compared with Mark 1:35, "And very early, it being yet night, having risen" (Καὶ πρωὶ ἔγρηγα λίαν). In no case do the resurrection passages use the Greek word αὐριον, which we would expect if another day was to be reckoned after sunrise.

Seven Sabbaths

The other three gospels read similarly (Figures 213.1, 214.6, 214.7). Every time this phrase "first of the Sabbaths" occurs in the New Testament (Acts 20:7; 1 Cor. 16:2) its chronology is immediately after the Passover.²⁵¹ Moreover, it is the key to the only exact and truthful explanation of Messiah's death and resurrection.

The key to understanding the "first of the Sabbaths" is Leviticus 23:15-16, "And you shall count for yourself in the day after the Sabbath ... seven Sabbaths shall be complete; yet in the day"²⁵² after the seventh Sabbath you count *up to the fiftieth day*." (cf. Figures 213.4, 223.26) We see that the

²⁵¹ What keeps Christians from acknowledging this truth is suppression by a few who know and conspire to keep the truth away from them. For anyone who discovers it, crowd psychology pulls most of them away from this truth and makes them believe the lie. One has to look no further than Europe to understand how an anti-Jewish (and anti-biblical) lie can infect an entire continent. In Europe the 7th day of the week is Sunday, and not only that but Sunday is arranged so as to fall at the end of the week! If a whole culture can so conspire against God as to make Sunday the 7th day, then so could the Church of Rome conspire and cause Christians everywhere to believe it.

²⁵² "day" is used in the Hebrew sense of "time" here (cf. Gen. 2:4; 17:3:5; 30:33 in the Hebrew Jacob uses the word "day").

²⁵³ Rashi's translation "seven weeks" is not literal, and the interpretation of half-weeks to synchronize the weeks with the 50 days is unacceptable because the text requires "complete Sabbaths." (cf. Figures 218.17, 219.19 and exegesis of Lev. 23:11-16 page 86) This means the end of a regular week with the Sabbath day completing it. Otherwise, it makes no sense for Leviticus to use the Hebrew for *Sabbaths*. The Torah requires the counting of 50 days, seven weeks, and seven Sabbaths, but the weeks must be regular weeks, and the Sabbaths regular Sabbaths, even if the principle of inclusive counting is used on the first week, and the remaining days after the seventh week, (or seventh Sabbath,) are not counted as a week because they are never completed before the 50th day. (The days after the 7th Sabbath can be thought of as the remainder of the first week).

Rashi's maneuver was forced by the argument with the Karaites. This is why he translated "weeks" and interprets the text as half-weeks, beginning the first week on the 16th of Aviv. The 16th of Aviv is the correct day for counting the 1st of 50 days, but it is not the correct day for counting the first "complete Sabbath/week," nor is seven days from the 16th of Aviv the correct day for counting the first "complete Sabbath/week." The correct time for counting the first "complete Sabbath/week" is whenever it comes. Whenever the regular week ends, even if a few days after Passover, that is the correct time to count the first Sabbath/week.

Leviticus 23:16 may seem to contradict beginning the 50 days count on the 16th of Aviv, but only at first sight. The Sadducees and Karaites would argue that the Sabbath of Lev. 23:11 was the weekly Sabbath and that 50 days afterward brought one to Sunday, the day after the seventh Sabbath. Rashi correctly argued (and translated) the Lev. 23:11 Sabbath as the annual *Rest Day*, which may fall on any day of the week, and that the inception of the 50 days was to be on the day after the annual *Rest Day*.

Furthermore, the preposition "until" (or "Even unto") in most translations of vs. 16 is not the only translation, nor is it the obvious translation, since we now know the chronology of the Exodus. In the context of the actual chronology, this Hebrew word עַד, should be vowel pointed עָד, a defective spelling for עוֹד, which means, "Yet," "Still," or "Continuing" (cf. BDB), hence "Still, following the seventh Sabbath you are counting a fiftieth day." In addition, an examination of the root *machar*, in *mimacharat*, will show that it means "time to come," and not just the day after (see footnote 110). Clearly in this context, Lev. 23:11 does not mean to count seven Sabbaths on the day after the annual Sabbath. It means to